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1950

THE
CHRISTIAN GUARDIAN,
AND
CHURCHMAN'S MAGAZINE,



FOR THE YEAR

1850.

LONDON:
J. H. JACKSON, ISLINGTON GREEN;
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PREFACE.

WE close with thankfulness and hope, the labours of the year 1850. The events of the past twelve months have been full to overflowing with strife and controversy; and the conductors of the CHRISTIAN GUARDIAN have felt it to be their sacred duty not to shrink from the most determined opposition to the errors of the times; while they have endeavoured, as of old, to maintain in all their integrity, those principles of Christian Truth which have so long and so justly distinguished this Magazine.

It has been felt, also, that in these times of searching investigation, and dissatisfaction with old stand-still principles of mere human framing, that it is essential to have a medium for the free expression of sentiments upon the review and remodelling of portions of the outward machinery of the Church, and of its Services;—in the former case, of such as are found to be wanting in efficiency, and in the latter, of such as may be thought to be inapplicable to the circumstances of a National Church, or which may give occasion and countenance for false and conflicting interpretations. While the Editors are fully alive to the fact, that the management of these questions must be marked with christian candour, great temper, and sound judgment, yet they have to request the christian forbearance and attention of those of their brother churchmen who may shrink from entering even into the consideration of ecclesiastical changes; and the pages of this Periodical will be always open for the temperate discussion of both sides of the various questions of ecclesiastical reform which may engage the attention of our readers.

In the coming year, the Editors trust that they may be enabled to add considerably to the subjects of general family interest which are

so naturally looked for in a Monthly Periodical. It is, however, their great desire to give that decided character to their Magazine, which shall gain for it the approbation and co-operation of those lay and clerical members of the Church of England, whose hearts' desire it is that the candle lighted at the glorious Reformation, should burn with a clear and increasing light, not only within their own realm and Church, but give gospel light and liberty to their fellow-sinners throughout the kingdoms of the world.

P.S. At the very moment of going to press with our last Number for the year, we hear that it is the intention of the Bishop of London to adhere to his determination to act upon the resignation of the Rev. W. Bennett. This postscript is rendered necessary by the short article on the subject at page 583.

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THE CHRISTIAN GUARDIAN, AND CHURCHMAN'S MAGAZINE.

JANUARY, 1850.

MEMOIR OF JAMES C——.

The following short Memoir is now of some years' standing; but has never seen the light: it appears to contain some elements of great interest and usefulness.—Ed.

It is one of the peculiar characteristics of Christianity that the biography of the most obscure individual becomes interesting and important, as it exemplifies the truth of revelation and the faithfulness of the Almighty. On this principle I venture to submit to your inspection the following account, in the hope that it will animate the young in the pursuit of the same glorious end, and strengthen the fearful believer, who may be looking forward with dread to the last struggle of mortality.

James C—— was born in the year 1792. He was the third of a large family. His education was not religious; it was what is generally called a moral education. An education in which his parents, with tender solicitude, pointed out the path of virtue and vice, and endeavoured by kind instruction, and consistent authority, to induce him and his brothers to shun the one and seek the other. They were brought up in the habit of attendance on the established form of worship, and in the tacit

belief of Christianity; but religion did not form a main point in their course of instruction. The peculiar character of the gospel was not explained to their infantine capacities; and of course their moral conduct was merely the result of regular habit and affectionate restraint. It would be well if parents, whose happiness appears to be bound up in their children, saw the necessity of inculcating morality on higher principles—on the principles of Scripture.

Daily instances occur of young men, brought up with the greatest regularity, rushing forward as soon as the restraint has ceased, and plunging, to the utter astonishment of their parents, into every excess of vice. On the contrary, the open display of the principles of the Gospel to the youthful mind, has frequently produced in after-life a result equally gratifying and unexpected.

The life however of James C—— was not marked by any material deviation from the path of moral duty. He shewed from the earliest dawn of

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reason, an uncommon tenderness of conscience, united with a peculiar firmness of character, which continued with him till death, and always enabled him to perform without hesitation whatever his principles dictated to be necessary.

There is an instance on record in his family, of his having at the age of about twelve years privately used some paper from one of his father's portfolios. His compunction however on an occasion apparently so trivial, would not suffer him to rest without writing to his father, informing him of what he had done, and promising that he would never be guilty of similar conduct. At the age of fourteen he was articled to an historical engraver, whom he served for seven years in a course of irreproachable obedience, accompanied with a laudable desire to stand in the foremost rank of his profession. His diligence in this respect was without abatement till his health began to decline; and, had he lived, his hopes would have been undoubtedly realized; for he received during his apprenticeship the silver and gold medals of the Society of Arts, as testimonies of his rising talent.

When James was in his sixteenth year it pleased the Almighty to awaken his next elder brother to a sense of the carelessness and ignorance in which he was living with respect to his eternal state, and to fix his mind more fully on vital religion. During the same fortnight in which he was occupied on this new subject of contemplation, James's mind was also mercifully directed to the same object, and in the course of a few days, without the assistance or advice of religious friends, without having once attended an evan-

gelical ministry, and without any previous communication with each other, James and his brother found, on mutually comparing their feelings, that they had both passed from death to life; that they had both been roused from a course of empty, lifeless, and ignorant formality, to survey the holy character of the Almighty, to feel their own manifold unworthiness, and to apply to Jesus Christ as the fountain opened for the sin of the whole world.

It pleased the Almighty in a short time to call out the elder of these two brothers to devote himself to the service of the sanctuary; in consequence of which, James C— was left within a few months of his first serious impressions, with scarcely one religious acquaintance, and in the midst of opposition, to prosecute his future journey alone. But the Lord was with him, and gave him strength; and till his death, at the age of twenty-one years, he was preserved in a course of simple, unaffected, and practical piety. With a silence peculiar to his disposition, he pursued his object steadily, and without venturing to argue with others upon the propriety of his conduct, except where he found the honour of his Divine Master improperly implicated; he persevered in what he thought consistent, through evil report and good report, until he received the crown of life which the Lord has prepared for them that love him and confess his name.

A few extracts from some of his letters will perhaps shew the simplicity of his principles and the influential character of his religion.

Soon after his separation from his brother, he writes, "Since your departure from town, I have been in

great darkness; I have been attacked with doubts, that my repentance has not been sincere, that I did not come to Christ with sufficient humility, acknowledging my sinfulness in my heart, but only with my mouth; that I had not a lively hope, and sufficient dependence upon His perfect righteousness, but that I drew nigh to Him with my lips, while my heart was far from Him.

"I became exceedingly distressed, and almost despaired that such a sinful rebellious wretch as myself should ever be saved by the blood of Jesus. But, the Lord's name be for ever blessed,—He delivered me when the deep waters had well-nigh gone over my head; He removed my doubts, and taught me to believe, that he, whom Jesus hath loved, He will love unto the end; that He will bring them safely through all difficulties and temptations, and give them a portion in His heavenly kingdom, where there shall be no more sin, nor sorrow, nor temptation, but where holiness shall run down as a great river, and righteousness as a mighty stream."

In another letter about the same time, he says, "The God of Jacob taught me knowledge through my own negligence, and instructed me by my own sin; He hath shewed me the necessity of a complete dependence upon Him for all things; and that without Him I cannot perform one good action, or think one good thought. Yes, the Lord of Hosts is the Shepherd of his people. He will be their guide, and protector, and parent; He will lead them in the way they should go; He will defend them against the attacks of the enemy; and they shall drink of the waters of everlasting life." Again, "Pray for me, that like Peter I may not follow the

Lord afar off, but that I may live near to Him, enjoying His appointed means, and the ends for which they were appointed; that I may leave all my cares at the foot of the cross, and that the Lord may endue me with His holy Spirit, to amend my life according to His holy word."

This is the only period in which James' mind appears to have been in darkness for any length of time. From that time his letters indicate a firm reliance on the merits of the Saviour, and an application of the promises of the gospel to his own circumstances; and the whole of this experience seems calculated to show, that though human works have no justifying merit whatever in the sight of God, yet that simple and honest obedience is certainly the path to religious confidence.

In speaking of the loss of a very amiable young friend, he thus shows his submission, "The lines do not always fall to us in pleasant places; we cannot always live without affliction. The Lord has been pleased to lay his afflicting hand upon me, but though it has been a severe trial, I trust, I may say it has been good for me, I allude to the sleep, I will not say the death of —. She left this world on Saturday last for an eternal and blessed rest in the bosom of her Saviour. Who can enter into the thoughts of God? Who can understand his ways?

'Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter
And he will make it plain.'

"Her illness has proved the means of converting her soul,—her heart was opened to receive the truth as it is in Jesus, and to rejoice in the hope of His salvation. Does not the hand

of the Almighty appear in all this? Out of evil, good has come. If we always thought so, it would blunt the keen edge of affliction."

As he improved in his profession, and his performances began to attract notice; he felt the trials which generally accompany such advancement increasing upon him. Under this feeling he thus unfolds his experience, "I know not whether I speak correctly or not, but I find that success in this world is a dangerous thing to a Christian. I find myself too apt to rejoice that I have got the start of others; forgetting that it is not through any merit of my own, but through the abundant mercy of God. When public applause is bestowed upon me, my heart is sometimes full of inward satisfaction; but I am sure to suffer for it afterwards. I perhaps do some engravings worse than usual, and then I feel my dependence on the Divine blessing to prosper even these endeavours.

"Those words of Christ's, 'without me ye can do nothing,' seem to me to apply to temporal as well as spiritual things. Oh, that I may always rely upon our Redeemer for every thing of which I stand in need—for grace, faith, humility, gratitude, and, to sum up all, for the blessing of His salvation." Young men may smile at the simplicity of this last quotation, but they would be happier, if upon such principles, they would check, as he did, the risings of youthful ambition.

In looking forward to the approaching conclusion of his apprenticeship, as an era of no small importance to a young man, he says, "Before I see you again I shall have made my entry into the world, and I pray God that I may not be so successful as to

lift me up, nor so destitute of success as to doubt his loving kindness.

"I trust I can leave all things to him, knowing that all things work together for good to them that love God; and I pray that I may love my Saviour more and more, for plucking such a brand as I am from the burning."

It was one of the characteristics of his mind, that he felt strongly the force of every moral obligation, and this enabled him to bear up under the increasing langour attendant on consumption; and he struggled hard for the fulfilment of his engagement to his master.

There was at one time reason to hope that relaxation from his sedentary employment might have facilitated his recovery; but whenever he obtained leave of absence from his duty, he was uneasy till he returned. He reasoned in this way, "The latter part of my time is by far the most valuable, my exertions are now worth treble to Mr. M. of what they were two years ago, and I ought not to deprive him of them." He returned therefore to daily and increased exertions, until by medical advice he was confined entirely to his own room, and he then only consented to this state of indolence under the expectation that when he recovered he should complete the time of his apprenticeship, by adding as long a period of time to it as his illness had compelled him to deduct. I will merely pause to remark that whatever men may say of the doctrines of grace leading to a laxity of morals, this cheerful and honourable obedience was the genuine part of vital Christianity. Soon after his confinement I find the following postscript, addressed to a younger brother at school, added to a

letter from his sister. "Dear John, while they are all writing there is just room left for me to send my love to you. Oh, John, do set in earnest about religion, pray to Jesus Christ to make you one of His children, pray that you may have a sincere repentance for your sins, that you may have a comfortable hope of heaven through Jesus Christ our Lord. You see in my case the necessity of it. In a fortnight, by some sudden cold, I may die, then how well it is to be ready for death. I may recover, and then I shall be able to praise God for his mercy to me. You may die; are you ready? Could you die happily now? 'Oh, seek the Lord while he may be found.'—Yours, &c."

Throughout the whole of his decline his conduct was that of cheerful, silent and steady submission to the will of heaven. He strove hard to subdue the restlessness which he felt to be one of the symptoms of his complaint, and he obtained his object. He received the attentions of those about him with gratitude; and though frequently suffering severely, he appeared calm and peaceful. For a long time, in answer to any enquiry made as to his own opinion of his complaint, he would say "I have no reason yet to despair of recovery. I have committed myself in this state into the hands of my God. I have left the event with Him, and though I trust He has prepared me for either alternative, yet I shall not look exclusively for death till I feel an unequivocal internal intimation to that effect—I am sure that whenever it is necessary, God will let me know this. In the mean time I am satisfied to remain in doubt." From the first day of his confinement till the hour of his death, no cloud of darkness or of doubt appears to have

passed across his mind. His hope was not brilliant, but clear and steady. His religious conversation not ardent nor intrusive, but rational; judicious, and firm. The Rev. Mr. H—, who frequently visited him, was at first inclined to suspect from the uncommon calmness of his spirit, that he had not a vital acquaintance with the natural corruption of the heart, but upon probing him more deeply he found him to possess a thorough conviction of his utter unworthiness, over which he triumphed by an undeviating reliance on the righteousness of his Saviour.

In a more advanced stage of his disorder, he said "Whenever my mind is strong enough for me to recur to my principles, I feel a comfortable security. I feel the foundation. I am perfectly safe. I love Christ very much. I wish I loved him more. The name of the Lord is a strong tower; the righteous runneth into it and is safe." A few of the evangelical promises of Scripture, particularly in Isaiah, appear to have been written as with a sunbeam upon his heart, and he always had recourse to them throughout the whole of his illness. In them he said he always found comfort and support. As he approached nearer to his end he employed a great part of his remaining strength in conversation with several of his young friends who used to visit him, and who had not yet learned to cherish the same comfortable hopes which were then his support. He talked to them of the uncertainty of life, the necessity of repentance, and the mercy and love of Christ.

On these occasions he was always glad to exhibit to them the suitability of the gospel to the case of sinners, in the practical support that it afforded

in the prospects of death. To record one instance,—he addressed a young friend in this manner:—"George, I am going." "I hope not," was the reply. He continued, "It is no use to flatter me with false hopes—there is no hope of recovery, and this especially in my present state of mind. I have no wish to remain. I had much rather depart. I am much nearer the other world than when you saw me last. I am very weak, but very happy; I do not find a death-bed dreadful."

A few days before his death, he said to his elder brother, "My faith on Christ is firm, my hope is steady. I am quite calm, my light is unclouded. I have never been distressed with a doubt during the whole of my illness. Your prayers have not in them sufficient of triumphant assurance. I would wish, however, my mind was roused to the joys of some dying Christians. I could have wished to leave a sure testimony behind me, but my mouth is shut. I cannot speak. I fear I shall die very silently."

This was a subject of uneasiness to him, for he knew that some of his nearest relations were still opposed to the doctrine of evangelical religion, and he wished them to see what was the termination of a scriptural hope in the promises of salvation, and how a sinner could die who had been enabled to make God his friend. He prayed for this, and his prayer was answered.

On the first of May, he called his brother to his bed-side, and said, "What is the day of the month?" On being told, he said, "Then I believe I shall die to-day. I am, however, very happy. I wish you would sing me a hymn. Sing me, 'Awake my soul,' for I wish to rouse myself. No, sing me, 'Not all the blood of beasts.'"

This hymn was sung, and though his voice had long been only a whisper, he exerted himself to sing it. When he arrived at the lines, "A sacrifice of nobler name, And richer blood than they," he clasped his hands with dying energy, and his whole frame was agitated in the endeavour to sing them audibly. His conversation after this became ardent. He talked of the rich mercy of Christ, the depth of his own depravity, and the brilliancy of his prospects. His brother repeated to him the 4th verse of the 23rd Psalm; to which he eagerly replied, "He is with me; yes! He is with me. I could not endure, if He did not support me. I have trusted Him. I have found Him faithful. Yes, I will trust Him to the last. O Lord, I have waited for Thy salvation. In Thee have I put my trust. O come and take me to Thyself." Mr. Surgeon B—, who stood over him, said "The Lord will soon come; you cannot remain here long; He will come and release you." "Amen," said he, "even so. O Lord Jesus, come quickly. Yes, yes, I will wait His time. I would not be impatient, His time is the best." He sunk into a slight doze, from which he soon awoke, and raising both his hands he exclaimed, "Oh! what a glorious light I see! It is not the light of heaven,—it is not exactly the light of the other world, but the whole room is filling with light." His father said, "You seem to have had an anticipation of your future state." "Oh, yes, yes," said he, "I have had a glorious view, indeed." He then took leave of all his relations who were present, conversed with each in a calm and collected manner, and pointed out to them from his own case the necessity and comfort of vital godliness. "See," said he, "What it has

done for me; mind and live a godly life; nothing but religion will do at the last." He shook hands with each of them, and then clasping his hands with energy, he prayed audibly that his death might be an example for them, and might be made useful to their conversion. He then seemed to be composing himself for his departure. Mr. B. said, "Jesus Christ will soon receive you." A momentary doubt seemed to cross him. "Do you really think he will?" said he, "Will he indeed receive such a sinner as I am? In a moment, however, the doubt vanished. "Yes, He will," he continued, "He will save me, now! now!" said he. "I see His chariot waiting for me. The light breaks in upon me. Oh! what a glory I see." He continued speaking, but his voice was almost inarticulate. He was occupied in praise. The words that were caught were indicative of rapturous enjoyment, and of praise and love to the Redeemer. As he sank into the arms of death, the tone of his voice was raised, and his last words were, "Glory, Glory! Hallelujah! Hallelujah! Hallelujah!" till all sound ceased, and his lips faintly endeavoured to articulate

the heavenly song. In this delightful frame, he entered into his rest; and those who stood by, could scarcely tell "which seemed to have first entered the courts of glory, his soul or his song of praise." His last moments were evidently occupied in the splendid vision of his Saviour, and his departure assumed not to any one the common character of death. It was manifestly to all present, an immediate admission into that unveiled splendour which he had anticipated by faith, and of which he was permitted to give some faint indication before his departure, for the consolation of those whom he has left in this valley of tears. The closing scene of his pilgrimage has been to them a solemn lesson.

They see in it the reality of religion, the richness of the dispensation of Divine mercy, the poverty of earthly good, and the unsearchable riches of Christ. It has soothed their sorrow, and brightened their hope; and while they mourn over the departed youth that his earthly course is ended, they have learned to rejoice by faith in its glorious termination.

ADELPHUS.

UNFLINCHING ADHERENCE TO THE DOCTRINES OF GRACE, THE LIFE OF AN EVANGELICAL MINISTRY.

AN ADDRESS,

Delivered at a Private Meeting of Clergymen, on January 9th, 1850, and printed at their request; by W. B. MACKENZIE, M.A., Minister of St. James', Holloway.

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 TIM. iv. 5.

I know not how the term Evangelical first came to designate a portion of the national clergy. I suspect it was no choice of their's, but rather selected for them by others. Within these last few years, however, it has been burnt

as a stigma pretty deeply upon their brow, and is meant to signify a man who, from want of more learning in his head, as Dr. Arnold thought fit to say, or from want of more honesty in his heart, "as we be slanderously

reported," wears the Church's garb, but neither belongs to her lineage nor breathes her catholic spirit.

However that may be, the term, as appropriated by the Evangelical clergy, has relation to the deep and rich tinge which the doctrines of grace impart to their ministry. These, we are sure, were the doctrines which were mighty through God to the pulling down the strong holds of Paganism in the apostolic age;—these again revived by Luther, and his immortal coadjutors, unveiled the dark falsehoods of "the mystery of iniquity," and held up the "man of sin" to the reprobation and abhorrence of the world; these were the living doctrines which were planted by God the Spirit in the hearts of our Cranmer, Ridley, Hooper, and the noble army of our martyred reformers; these are the living truths which they so wrought into the texture of our Church standards, that, though worded by "the meekness of wisdom," we believe that neither the subtilty of lawyers, nor the non-natural interpretation of Romanizers, can extort from them, any other than the good confession of salvation by God's free and sovereign grace.

This important subject leads me to enquire,—

I. What do we understand by the doctrines of grace?

II. The temptations to flinch from fully preaching them.

III. The grounds of our duty to resist such temptations.

I. We shall easily see what these doctrines are, if we enquire what "grace" is.

By "grace" here I understand an attribute of God which is displayed with peculiar glory in the scheme of human salvation. While all false re-

ligions, pagan or papal, clothe the Godhead in terror, the scriptures encircle the Divine character with the bright beams of love. His purposes spring from love. His works are done in love. His words are spoken in love. His chastisements are marks of love. The mysteries of Bethlehem and Calvary were but the dark platform upon which God displays "His great love wherewith he loved us."

But Divine love is qualified by its objects. When exercised towards angels, it assumes the form of approbation and delight. There it is a Holy Being loving those who are holy, and because they are holy. A wise and upright father cannot but love his dutiful and obedient child; he sees that in him which ought to be loved. God loved Adam, bright in his own image of holiness; He surveyed him with delight—delighted to love him, and loved to converse with him.

But sin broke that up. God's smiles were changed to frowns. He came to the garden, but with angry step. He spoke, but with an altered voice. The world lost its bright hues. The sky was clothed in sack-cloth, as if the world was not fit for God to look upon. Creatures looked in anger upon one another, as if they were ready to destroy. It was too plain, that God had "come and smitten the earth with a curse."

Did man's sin quench God's love? Probably angels expected that it would. Adam, who had lost his own love, seemed to conclude that God had lost His too.

Man's heart became all dead, all cold, towards God. His love is extinct. The attraction is lost. The great law of man's fallen nature is, to get away from God. To be "without God in the world" is, at once, his choice, his

sin, and his punishment. Adam's fear, and his flight from God's presence, speak volumes.

But how did man's fall affect God's love? God could love the holy. His fellowship with holy angels in heaven proved that. His visits in Paradise, in the cool of the day, proved that. But now, man is not holy, but depraved; not guiltless, but deserving punishment. Can a Being of supreme holiness continue to love man, whose character he must disapprove, and whose sins he must punish? Must not man's depravity and guilt extinguish God's love for ever?

God can no longer regard man with a love of approbation. That is utterly gone. Nothing remains in his miserable lot, upon which God's pure eye could rest with satisfaction. He saw no redeeming quality. No fragment of better things survived, which might still attract His admiration or merit His love. "God looked down from Heaven upon the children of men, to see if there were any that did understand and seek God: they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."

But is God able to love such a creature at all? It is the glory of the scriptures to unfold this deep mystery. "His thoughts are not our thoughts." The father of the prodigal is the touching portrait of our Father which is in heaven. Every action, look, attitude of that father, bespeaks his love. He loves that guilty son, not with approbation, but with intense pity. He thought of him without one feeling of satisfaction, but with tears and yearnings of sorrow. He condemned his sin, but wept over the sinner. He had made himself wretched and worthless, but the "father think-

eth" of him still. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? Mine heart is turned within me; my repentings are kindled together." To a stranger's eye there would appear nothing in that prodigal but a series of base misconduct. But a child, though very rebellious, is no stranger to a father's heart. Such is the love of God towards sinful man. It is not a love of approbation, for sin has left nothing in man which God can approve; but it is a love yearning with infinite compassion for man's wretchedness; it is a love of benevolence, which cannot rest but by bringing about his recovery.

This kind of love is "grace." It is love, as to its essence; but it is love called forth, not because the object is worthy, but because he is worthless. It is Divine love, not attracted to admiration by the sight of goodness, but awakened to tenderness by the presence of want, and misery, and guilt. Thus the fall of man, instead of quenching the love of God, and shutting up His heart, was the very rod which struck the Rock,—drew forth its gushing streams,—whence we all receive "out of His fulness grace for grace." Man's sin threatened to banish God and extinguish goodness from the world;—so Satan hoped, and angels feared, and man imagined; but God meant it for good. The "only wise God" made that event the occasion for baffling His enemies, and for showing forth His own glory, and saving the people "whom He foreknew;" so that "where sin abounded, grace did much more abound." And all this, "to the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose

which He purposed in Christ Jesus our Lord." Eph. iii. 10, 11.

Hence it is easy to see, that all the blessings of our salvation flow from this spring-head, the abounding grace of God.

It was "the kindness and love of God towards man," that first originated the idea of saving sinners. Man's sin laid the temple in ruins; nor could the combined wisdom of men and angels ever collect the fragments, and build them up again. It was "the God of all grace," who, "according to His good pleasure which He hath purposed in Himself," resolved that this ruined temple should be restored. He contrived the plan "in all wisdom and prudence." He provides the means, and "finds the ransom." He puts them in operation. He applies them with effect. He removes interposing obstacles. He lays on "the top-stone, with shouting, grace, grace unto it."

Every step in salvation, therefore, is taken by Divine grace. The everlasting covenant, whereby God the Father engaged to choose, God the Son to redeem, God the Spirit to sanctify, was,—like the ark in the most holy place, overlaid with pure gold,—so this covenant, all of pure grace. No part of this covenant, "ordered in all things and sure," did man's wisdom contrive, man's native power accomplish, man's merit procure. Man is not asked what he should like, but told what God has determined. God does not deliberate with him about the way, but reveals it to him as a thing done, what that way is. He does not call us to him, to consult about coming to terms. The terms are all settled, without consulting us. All that remains for us is, to accede to Christ's finished work and accept His

offered mercy. The several statements of this finished work constitute the doctrines of grace. For instance,—Did God choose His people?—it is "an election of grace." Did He give His only begotten Son to redeem, with His own blood?—it is because He "so loved the world." Does He quicken the soul dead in sins?—it is because "He is rich in mercy, for the great love wherewith He loved us." Are we living members of His Church?—it is because "He hath called us with a holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Are we forgiven, accepted, accounted righteous?—"we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Are we accepted?—"God imputeth righteousness without works." Are we His adopted children by Christ Jesus?—it is "according to the good pleasure of His will, to the praise of His glorious grace." Are we becoming holy in heart and life?—it is not on Aristotle's principle, before Christ, and the Pope's principle, since Christ, that by doing good actions we must make ourselves good; good apples put on the branches will never mend a bad tree,— "first make the tree good, and then the fruit will be good;"—it is because "we are created anew in Christ Jesus unto good works, which He hath before ordained that we should walk in them." It is promised, indeed, that "sin shall not have dominion over you, because ye are not under the law but under grace."

Thus, in the original purpose of salvation, planned before the world; in working it out, by the Lord Jesus Christ suffering on earth and inter-

ceding in heaven; in applying it to the souls of sinners by God the Spirit; in preserving them through faith, and adorning them with virtues, until they enter the kingdom;—in every step, it is God coming to man, which brings man to God. Man sinned, God pities. Man fled, God pursues. Man is lost, God comes with the blessing,—teaches him its value,—prevails on him to accept it,—and then watches over him with paternal care, lest by any means he should let it slip from his hand. So that in every way,—in devising, in procuring, in applying, in preserving, glorifying,—it is “the grace of God that bringeth salvation.”

I might easily show, did space permit, that these doctrines of grace “dwell richly in all wisdom,” in the dogmatic and devotional formularies of our Church.—but I must forbear,—only summing up this part in the well-known lines,—

“Grace first contrived a way,
To save rebellious man,
And all the steps that grace display,
Which drew the wondrous plan.

“Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.”

II. There is danger of flinching from these doctrines in our ministry.

Three causes seem to me to constitute this danger:—

1. Want of a minister's deep experience of their saving value. Instances are not uncommon of God converting the soul of a minister after he has begun to preach to others what he never felt himself. But, one must fear, that there are many clergymen, laborious and kind in their parishes,

who never knew the grace of God in truth. Oxford and Cambridge may make scholars, but it requires the exceeding greatness of God's mighty power to raise up “able ministers of the New Testament,” who shall unfold before dying sinners the “unsearchable riches of Christ.”

I do not forget, though I almost wish I could, the names of some still held in unhappy remembrance by the fearful antagonism between their pulpit ministrations and their personal demeanour. I quite admit that a minister may enrich his discourses with these subjects, without having any personal experience of their preciousness in his own heart. But, “he that is spiritual, and discerneth all things,” will assuredly detect the deficiency. He may hear the form of sound words, but he feels, by the instinctive perceptions of his spiritual taste, that there lacks “the mind of Christ.”

No man, who never wept for sin himself, will be likely to make others weep; and he who has not fallen prostrate himself at the footstool of God's sovereign mercy, will not tell his people in real words and real looks, that they must perish if they do not come there too. A man that feels that he is only what education and self-discipline have made him, will find his lips falter, if he tries to say, “By the grace of God, I am what I am.” He wants the impulse of conscious sincerity before his Master, to enable him to testify,—“Having believed, I therefore speak!” If he feels that he has made himself to differ, he will be contented to touch the same self-righteous springs of action among his hearers. Nothing but the strong convictions of God's holy truth, and the constraining necessities of his own experience, will enable him to give

that cast of doctrine, and that fragrant unction to his ministry, which is repugnant to his own natural feelings, and not popular with the majority of his people.

2. The fear of man. It is no slight mercy to be delivered from this snare. Bishop Horsley's well-known admonition may be repeated here :—"However mean and illiterate your congregations, fear not to set before them the whole counsel of God. Open the whole of your message without reservation, that every one of you may have confidence to say, when he gives account of his stewardship,—Lord, I have not hid thy righteousness within my heart, I have not concealed thy loving kindness and truth from the great congregation," Charges p. 16. Yet, if we endeavour to repel this temptation by carnal weapons, we shall only escape one snare by falling into another. The opposite of this fear is not necessarily faithfulness. Many feel no fear, who shew no "meekness of wisdom." They are not afraid to speak, but they do not speak as "becometh sound doctrine." If reserve is a sin, rashness is no virtue. "In these matters," said Bishop Ridley, speaking of the doctrines of grace, "I am so fearful, that I dare not speak further, yea, almost none otherwise than the very text doth, as it were, lead me by the hand." True, but where "the text doth lead us by the hand," let us beware lest we hang back. A minister loses his proper influence if his people think him afraid. St Paul tells the Thessalonians, "I was bold in my God, to speak the word of God to you without fear." They must feel, that in his ministry the Word of God is not bound. In Acts iv. 31—33, we have a remarkable evidence of boldness in the ministry

and the blessed effects which it produces in the people.

The fear of man, detrimental at all times, is specially to be deprecated in our own. This is the spirit of the age; there is less of the fear of man. Society is more governed by principles,—less by precedent. There is a vast deal more character about men and things than there used to be. Men are getting intensely earnest now, each one in his own way. What a man thinks, he thinks strongly, and strives to impress on others. A man's opinions are his convictions: He is ready to stand up for them. If he is to be put down, it must be by the conviction of his own mind, not by the frown or favour of another. But what a solemn obligation this lays on the evangelical clergy. There must be no misgiving about their ministrations. If we falter, God will lay us aside. If we dishonour God, God will put dishonour upon us. Timid men are not fit for these times. The public mind is fermenting. It rests with us to leaven it richly with God's own saving truth. Men will think. Feed their hungry thoughts with the words of Christ, which are spirit and life; then you exalt them to glory. "Let the Word of the Lord have free course, and be glorified." If you fail, others will feed them with hemlock, and they will sink from misery to madness, and from madness to the second death.

3. The temper of the times, to which I can only briefly advert, also increases the danger of flinching from the doctrines of grace.

Popery and infidelity are the Scylla and Charybdis of our day, both equally hostile to the gospel of the grace of God. Whatever doctrine of grace Popery "seemeth to have," she em-

braces only to corrupt. If infidelity admits any in words, it is only that she may explain them away to mean nothing. Between these two, as the upper and nether mill-stone, these precious truths are ground down, with all sorts of deleterious herbage, some gathered from the banks of the Tiber or Isis, and some from beyond the Rhine, to concoct "another gospel," which shall vitiate into deeper corruption the public mind; so that there is danger lest the Evangelical Ministry prove an unfaithful steward of the mysteries of God, and neglect to feed the flock which He hath purchased with His own blood.

III. The duty of resisting these temptations may be drawn from these three considerations:—

1. We owe it to God, who has counted us faithful, that we adhere with firm and unflinching fidelity to the doctrines of grace. He never quickened our souls as believers, He never called us to our office, "putting us into the ministry," that we should conceal the power which wrought effectually on us, and which alone can transform others. "Neither is there salvation in any other." God is very jealous of His own truth. There is no second gospel. These doctrines contain the elixir of life. They are a precious deposit, which is specially committed to us. We may dilute them,—we may deal them out with timid and unfaithful hand,—by neglect or over-occupation we may keep our own souls lean and languid,—by ministerial indecision we may impoverish the souls of our people, but, if we do, God will visit us for these things. Our position, now, is eminently critical. This is our time of trial. God is applying the touchstone.

He has given no other truths for converting sinners and edifying the souls of His saints. Fail here,—put some feeble substitute in the place of these rich, full, experimental discoveries of the grace of God, and we shall be left to mourn over the failure of our cold and inanimate ministrations. But, when, with faith and tears, the husbandman casts this precious seed into the hearts of his people, he is sure to find, in God's own time, that it does not return to him void;—a movement is felt among his people,—attention awakens interest, and interest deepens into anxiety. The roving eye is fixed in thought. The proud knee bent in prayer. People cease to boast of their self-righteous doings, and love to hear what Christ has finished for them. They renounce the righteousness of the law, and accept, with empty hand and grateful heart, the free gift of Christ's righteousness. They learn that it is not by working, but by believing;—not by what I strive to do, but by what I submit to receive, that I stand complete in righteousness before God, and labour in Christ's spirit to do good among men.

2. We owe it to our people. We want the deep conviction ever working in our souls, that our people, living at ease in our parishes, and sitting indolently in their pews around us, are dead in sin, from which it is our main business to arouse them. They will sleep calmly on, if we will only let them. If we preach for admiration, they will give it, and perish under our smooth and courteous sermons. "They will not thank us, in eternity, (said McCheyne,) for speaking smooth things; they may praise us now, but they will curse our flattery in eternity." We want to feel that, in these life-giving

doctrines, God has provided the remedy. Our grand aim must be, to get those truths about God's grace to fallen sinners into their hearts. "If I should live to preach again," said H. Vaughan, of Park Chapel, "it shall be Christ, Christ, Christ, nothing but Christ; less embellishment, less folly, more simplicity." Yes, and if these are the doctrines which are made life to the dead, they are the same truths which our believing people also yearn to receive. They ever remember what, and where, they once were, and what they now are. The deepest feeling of their soul is,—

"O to grace, how great a debtor,
Daily I'm constrained to be."

They know who sought them out,—who quickened them,—who brought them back and kept them safe; and they find it good to hear full truths about "God, who is rich in mercy, and His great love wherewith He loved them." While these truths are dwelt upon, the in-dwelling Spirit touches the strings of thought and feeling, and wakes up a "new song" of joy, and love, and gratitude in their bosoms, which strengthens their faith, and assures their souls, and nerves their arms. The joy of the Lord is their strength. These truths are the "green pastures" which emphatically nourish the soul, for the conflicts of faith, or the agonies of dying. In these truths, richly dispensed, and richly enjoyed, we have a real bond of union among all God's people. Hereby, their "hearts are knit together in love, unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."

3. We owe it to our country to be firm and unflinching here. There is too much stir in the public mind to let us sleep. A great want is evidently felt now. Men feel that they are not happy: and secular knowledge will not make them happy; better dwellings and civilized habits will not make them happy; political rights and commercial plenty will not make them happy. Our people may have all these things, and only live to be miserable, and die to be lost. The grand want of this wakeful age is, not men of great intellect in science, or great bravery in war, but men in Church and State, of solid understandings, enriched with God's life-giving truths; and true hearts converted by God's almighty grace. Men who seek God that they may believe in him; and believe only to obey and live for Him. Men of one heart,—and that devoted to God; of one purpose,—to live for eternity; of one effort,—to subdue sin; of one book,—the book of God; of one Church,—the Church of Christ. We want this. Our own beloved Church, which may God watch over and keep in her hour of danger; and make us cling to her as her children—faithful and true;—our own Church of England, misrepresented to say what she never meant; threatened with, I know not what dangers, if she will not say ~~them~~, wants these single-hearted men of God, who will be true to her by being true to Christ. Our country, mercifully spared amid marvellous convulsions; mighty in the world, and to be mightier yet, if she will but be faithful to God's truth, wants such men. Our Institutions, at home, and our Missions abroad, want such men. The times we live in, pregnant with issues affecting the interests of the Church and the world to the end of time,

demand such men. But God only can raise them up and keep them faithful. May we look to ourselves, that we lose not the things which we have wrought, but that we receive a full reward. May we take heed to ourselves, and to these doctrines that we continue in them, for in so doing we shall save ourselves, and them that hear us.

Three reflections arise out of this.*

1. It is from these doctrines that we have our only hope of success in ministerial labour. God has promised, "my word shall not return to me void, it shall accomplish that which I please, it shall prosper in the thing whereto I sent it." God is engaged to do it. He will glorify His Son Jesus. He will be present where his own purpose and grace in Christ Jesus to sinners are fully made known. He will honour His own truth. He will clothe the word with power. "He will give testimony to the word of His grace." The New Testament proves that wherever Christ is exalted, with simplicity of purpose and fervour of heart, with fulness, with faith and without fear, permanent effects follow. Hearers are struck; their sleep in sin is broken. Gleams of wrath to come shoot through the conscience. Sinners cannot rest. Their souls are disquieted within them. They feel that guilt,—forgiveness,—judgment,—eternity, are real things, and want a real remedy. Sin has brought ruin. Man can supply no help. Works can bring no pardon. Tears are not reconciliation. Prayer is not peace. Self has no strength. But tell that uneasy mind

that what he wants was all provided before he felt his want; tell him that there is pardon—that pardon is Christ's gift;—repentance is Christ's gift;—that reconciliation to God comes through Christ's blood,—that the new life of the soul is given and preserved by Christ, until what begins in grace shall end in glory. Set these things seriously and plainly before him, and then you will see how God works by His own gospel. Dead sinners are quickened to living believers. Proud, self-righteous hearers weep for sin. Formalists worship God in spirit. Hard-hearted men, whose brows seemed as brass, and sinews iron, bend in prayer, melted to tears, and ask what they must do to be saved. Mourners in Zion are comforted. Darkness becomes light. Burdens easy. Conflicts are endured with patient faith. Oppression is received with meekness. Contempt for Christ's sake is counted honourable gain. The bruised reed stands. The taper continues to burn. The good fight is fought; and he endures patiently until the work of grace is crowned with triumph and glory.

2. This salvation by grace alone, is the only doctrine which begins and keeps up the life and interest of religion among a people. When I know what God has done to save sinners, I come before you with a distinct and substantial blessing, which is worth my preaching and your hearing. Tell a man, burdened with all his sins, to go and work out a pardon for himself,—go and make his own peace with God,—lay his own foundation, and build up his own hopes for eternity, he feels at once that the thing is hopeless. But, tell him that sin is put away already,—peace is made,—the foundation is laid; go and tell

* These reflections were delivered to the congregation at St. James's Church, Holloway: to whom some parts of the address were also preached.

him that all things are ready,—invite him in, just as he is, without money, without price,—urge him to come to the marriage,—he is attracted by this kindness and love. One says, “I will come;” and another says “and I will come.” Others see this. One awakened soul helps to awaken others. Godliness spreads! Devotion deepens in that people. They worship in spirit and truth. Sundays are welcomed with zeal; you come again after the week’s toil and weariness, hungering for righteousness. Others hear of what God has done for your soul. Earnest believers gather with you in spiritual communion. The Church where you worship is the gate of heaven to you,—its name, “Jehovah Shammah,”—“the Lord is there.”

3. How far these life-giving truths are habitually set before you, here, is not for me to say. I may say, however, that I desire to be found faithful herein. I tremble at the danger of trifling with your souls. I feel that our seasons of public worship are inestimably precious. But there is not time to do much. I have no taste for little things. I leave criticisms and embellishments, and outworks, to others. A great work is to be done. Grand truths must be kept prominent. Salvation by the love of God the Father, by the death of God the Son, by the power of God the Spirit,—salvation planned before all worlds—to be applied to the soul during this short life-time, to be consummated in everlasting glory in heaven;—this must be

my constant subject. The more of this and the better. The plainer, the better. The more directly these great truths are brought home to the conscience and the better. An ancient painter said, to some one who enquired why he took such pains with his work, “I am painting for eternity.” It is more true with gospel ministers. We are preaching for eternity. But, are you hearing for eternity? Striving, praying, watching, for eternity? Are you believing for eternity? Our preaching is for eternity beyond doubt. Your hearing also for eternity is equally certain. But, eternity!—where? An eternity of joy and peace, immortal songs, and an undecaying inheritance? Or, an eternity of remorse and grief, a worm that never dies, and torment that will never cease? It is not enough for me to say, “so we preach,” unless I can say, “so ye believed.” Dear brethren bear with me. When you are prostrate in sickness, and languishing with pain, I cannot press these truths on you, then. You must learn them now. Awake now, strive now, seek now. Behold, He stands at the door, and knocks. Christ himself beseeches you to be reconciled. Hear his voice. See his open arms. Enter the straight gate. Cast yourself at his feet. Begin the cry of want. It will lead to the prayer of faith. Faith will issue in victory; and victory here will lead hereafter to triumph and repose in the kingdom of the Father.

ACCURATE CHRISTIANITY.

Among those "who profess and call themselves Christians," there exists an endless variety of shades of opinion on religious topics. Notions are received in childhood or inherited from parents, are imbibed from slight impressions and confirmed by accidental circumstances, are the precocious and immature fruits of whims and fancies, or the influence of some favorite and popular teacher; or the hasty product of an occasional meditation on a portion of Scripture, when a notion seemingly elaborated by original thought acquires on that account importance to the individual thinker. This in most instances issues in an unsatisfactory state of mind, and one which is neither worthy of the Divine record by which we ought to be guided, nor adapted to meet the crowding difficulties through which we need a guide. Such a hazy and indefinite belief is not likely to sustain the soul in the vital conflict in which it must engage, nor to keep it steadfast to a Christian profession amidst the assaults and shakings of the latter times.

The inspired Scriptures are the revealed mind of Jehovah. However they may have been written at different ages, and by different men, and at length gathered into one roll of a book, they are in perfect harmony as to their statements, their facts, and their objects. There must be and there undoubtedly is an entirely harmonious system of moral doctrine, which the Infinite Mind saw it needful for man to know; which unfolds the operations of God for redeeming and perfecting his Church; and which constitutes the effective force by which each individual recipient of such teaching is to harden his way and to make head against temptation. The inspired Evangelist is permitted to show us a striking instance of the habit of full preparation and effective resolve by the use of these means, in the case of our Lord's temptation; who "left us an example that we should follow his steps." He was thoroughly ready, as a man liable to temptation, with the provision of previous instruction by which such temp-

tations were to be overborne, and Satanic sophisms dissipated and destroyed. And he that would be safe, must "arm himself likewise with the same mind." "Continue thou," says St. Paul, "in the things that thou has learned and hast been assured of," i. e., the things which have stood fast, definitely, and distinctly as truths and principles laid down for guidance. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction and correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

A merely vague idea of Divine mercy—of the fact of a Saviour having come, and of the need of reliance upon one who is "able to save"—is not the right state in which we should be found; is not the compliment on the part of man to the provision of inestimable grace on the part of God. With a volume of a thousand years, during which the mind of God has been gradually and definitely unfolding with increasing claims his purpose and plan of mercy, it is not becoming in man that he should catch up in a hasty moment a general notion of that interference; and count that sufficient to meet his case, and to put honour upon the merciful agency for his redemption and the specific revelation of it: that he should gather a few crude and hasty notions from the sacred volume and expect them to be all that is needed to correct and satisfy the requisitions of his position. That which the Divine record has distinctly averred is the thing to be as distinctly believed. And he who is wanting in a definite apprehension of that which God has seen it right to make known, can never know that he is prepared to meet all coming trial by which he may be assailed. There is a distinct "edifying" which brings the soul to the "unity of the faith and of the knowledge of the love of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; in order that we may be no more children tossed to and fro, and carried about by every wind of doctrine." It is the ful-

ness and definiteness of the apprehension of truth that defends the soul against "the sleight of men and of wicked spirits," and "the cunning craftiness, whereby they lie in wait to deceive."

The last times are perilous times; perils arising especially from the last desperate efforts of evil spirits and infidel men, before the time of the end. The superstitions of false religionists have been rendered plausible by all the practised artifice of centuries. The written word has been studied with earnestness worthy of a better cause, to find out seeming discrepancies which may stumble the inexperienced but earnest and scrupulous mind. Every tenable theory has been invented and furbished up to make out some kind of a case against the genuineness, the authenticity, and the inspiration of the holy Scripture. And every *a priori* argument has been worked to its very utmost power, against the declared system of grace, the revealed purpose and plan of the Divine Jehovah. By one set of men the system has been assailed directly in its stronghold; by another, certain admissions are made as to the great outlines of truth, and the stand is made against the development of the Divine nature and the divinity of the Eternal Word; by another the truth of miracles has been called in question, or they have been attempted to be explained away by the more recondite operation of nature; and if they cannot be sustained, then the whole fabric of the New Testament and religion sinks with them. These are only a few indications of the insidious evils by which the soul may be assailed; and it is impossible for any man to know in what form the attack may be suddenly made upon himself; nor at which point he would be most vulnerable; nor by what combination of even supernal influences the kind of temptation might be pressed upon him. When Peter was quailing under the combination of circumstances which issued in his denial of his Master, he was utterly unaware of that closing pressure which would come on him, when "one of the servants of the High Priest," who turned out to be a relation of the man he had

injured, said, "Did not I see thee in the garden with him?" That was the climax of a Satanic assault. It was the battering blow by which an Apostle fell. "Satan hath desired to have you, that he may sift you as wheat." Pressure equally forcible and actual may in one way or other be brought by the same evil spirit against any soul. "We wrestle not only against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places." The remedy is to take the whole armour, and nothing short of the whole armour of God. If the Divine Spirit has revealed certain views of the sovereignty of God, as choosing his people in Christ "before the foundation of the world, that they should be holy and without blame before him in love;"—if the Spirit has unfolded a clear view of the qualification and acceptance of the pardoned sinner, making him "accepted in the beloved;"—and having made the incarnate surety to be the "righteousness, sanctification, and redemption" of the sinner, the justifying atonement for the ungodly,—then the definiteness of such statements must not be shrunk from or evaded, or twisted and perverted by a sinister interpretation; but they must be received in all their definiteness and specialty, as the truths by which God is pleased to confirm and establish the soul, and to put it past the possibility of being shaken by the suggestions of men, or the insinuation of the evil spirits.

If the language of Scripture clearly affirms the doctrine of a special providence—that God governs as a sovereign, and as a father in the affairs of men,—"that he puts down the mighty from their seats, and exalts them of low degree," that "he fills the hungry with good things, and sends the rich empty away,"—it is not only desirable but necessary for the present difficulty that the believer should be completely confirmed and established in this conviction, so as to be able with full confidence to fling off from him all the plausible speculations of a pretended liberal and enlightened philosophy, and to meet all the arguments

drawn by half informed men from their skin-deep researches into the earth's form, or the wheeling orbs of the starry heavens, with a confidence founded on the broad and satisfying evidence with which the God of all grace has sustained his own message. It is shown, ample, confiding, imperturbable repose, to be able to say, Thus it is written, and thus saith the Lord.

The children in our well-conducted Sunday schools have to a very large extent the benefit of such training. The Divine authority of the Bible is the foundation of all their education; and the proof is brought forth by question and answer, as to all the great truths of the economy of grace. The Sunday school child has at his finger-ends irrefragable proofs of the Divinity of Christ, and of the Divine authority of the holy Scriptures; and thus a foundation is laid in early life for that definite knowledge in Divine things, the want of which nothing else can supply. The provision is effectually made for the day of vital power, when the necessities of after-life shall lead the individual to take to himself the whole armour of God. We will

not say, "I cannot go with these, for I have not proved them," but the whole harmony, beauty, and power of the system will radiate forth in all the reality of believing experience. Now this is precisely what is wanted in a superior grade of life. This specific Christian training is what parents own, but what few provide for their children. Any amount of time is given to accomplishments, but parents are content that their children should receive a very scanty instruction in revealed truth. And what is the consequence? that no class of persons is so easily turned off to some wild heretical notion as the youth of the gentry of our land. They want precisely that training which God has pre-ordained as the means of safety, that subduing of the mind to systematic truth which prepares it for all future trial; and it is certain that if such definite teaching was even needful in the previous ages of the Church, it is still more so in these days, when the Devil is come down in great wrath, knowing that his time is short, and that the last trials shall be such as to "deceive if it were possible the very elect."

"TO ANOTHER, ONE."

It is not at all to be inferred, that because our Lord chose to illustrate the character of an unprofitable servant by him to whom only one talent was entrusted, that every one holding such a limited responsibility is, or is disposed, to remain idle and unprofitable, any more than it would be right to assume that every possessor of five talents, or two, makes gain of them by trading. But it is true, that the circumstances of comparatively limited ability do often operate as a very powerful temptation on the minds of many to bury the one talent in a napkin, and to hide it in the earth. It is often the case, that where moderate talents are bestowed, there is concomitant with them the grace of humility, sometimes to the extent of making a false estimate of original mental power, and of the subsequent facilities of practical experience; and then a man compares himself, to his own disparage-

ment, with the master minds of the day, and with the speculations and mental aspirations that he would not dare to touch, much less to imitate or to rival, and sinks down discouraged: "My lot is evidently to do little or nothing; there is nothing of worth, of usefulness, or of power, in me. I must be content to creep unnoticed, in a narrow sphere, upon the ground." That it is not always so, is evident from the case of the young minister who went to consult Robert Hall about going up to London, and opened, "I do not think I should bury my talent in a napkin." "No, sir," said Mr. Hall; "no, sir, a pocket-handkerchief will do."

There are, however, many who are not free from blame in respect to the diligent use of such talent as they possess. Every man has his own proper gift of God,—one after this manner and another after that; and if any one

has been called to the living ministry of the word, and practical and prayerful experience has made him "apt to teach," then if an opportunity of teaching by written composition is given,—such as a contribution to the pages of a magazine,—and if he looks at it in the light of a serious responsibility to be useful in the Master's cause, he will scarcely feel it satisfactory to his conscience to reply, "I have but one talent; it can be of little use." Let any such one go into his Sunday school, and sit down unobserved among a class of children; let him take up some subject familiar to his own mind; let him speak with natural simplicity, as thought flows on, where there is no artificial effort to clothe it with an attractive dress; and how readily he feels that 'he is "apt to teach."' The incidents of scripture, the incidents of real life and character, come up together graphically and in illustrative connexion before the mind, and he feels that, or ever he is aware, he has got the ear of his children, and the warmer attention of their hearts.

Or let him walk through his village, and turn in to the sick room of some invalid; let him find himself seated by the bed-side, with the book of God in his hand, and the consciousness upon his heart that "it is better to go to the house of mourning than to the house of feasting;" how soon his earnest desire to lead a dying sinner to the Saviour's cross kindles into simple eloquence! appropriate passages of scripture occur in illustration of each other; the features of cases formerly known; the experience of other saints, who have been tried, or who have gone to their rest; the remarkable features of God's providence in the history of others;—are suggested to him. He finds the languid eye raised, the countenance animated, an intercommunion of soul on great and blessed truths begun, and he leaves with earnest prayer that a blessing may render permanent some useful lesson from the graciously suggested thought.

Now the reminiscence of these scenes are the elements of future and more extended usefulness. It is from the accumulations of these experiences that the practical wisdom of the pas-

torate settles deep upon the brow, and gives the inimitable tone of experience to pulpit teaching. The academic abstractions, the long and pompous sentences, the classical and obscure epithets, are laid aside, and the ministry becomes the active and intelligent use of all the variety of the written word, as the moral police of the heart. There is no need to deal in the false commerce of an unfelt truth.

"I knew a man," said St. Paul, at the close of one of his lengthy epistles, "some fourteen years ago."—"Why every ear is awake, the languid attention is stirred, the apposite example seals the doctrinal teaching. "Most gladly will I glory in mine infirmity, that the power of Christ may rest upon me." "I knew a pious lady," said Rowland Hill, when preaching on the incarnation of the eternal Word, "who was once walking with an infidel nobleman upon his lawn, and he said to her, 'I often wonder, madam, that a woman of your common sense should commit yourself to a religion which required of you at the outset to believe that your God became a man!' She was remarkably quick, and in the instant difficulty caught at an event passing before their eyes, and said, 'I see, my Lord, that your men are levelling these emmet hills; have you any enmity to these little creatures?' 'None, Madam. What do you mean?' 'Would you be content, my Lord, to let them remain unmolested, if they would keep the level of your lawn?' 'Certainly.' 'Well, my Lord, you will never be able to teach those inferior creatures to keep the level of your lawn, unless you become an emmet yourself!'"

What a pity it would have been if Mr. Hill had allowed that beautiful anecdote to slip from his memory without recording it! What a pity if he who heard it from the pulpit had turned away with indifference, and lost sight of it!

Now it is out of such incidents, of one complexion or another, that the deep interest and individuality of the pastorship arise. Most practical men are full of them. They come home from the village and tell many such stories to the partner of their cares and labours,

and then without due attention, they pass away to the "tomb of all the Capulets." And if the pastor, after his morning's round, comes home to spend a long and somewhat luxurious afternoon with his favorite new volume—if he keeps on the literary path through the evening; or goes forth to some social friendly recreation and then returns and takes habitually more than those seven hours' bed which are really necessary to recruit exhausted nature, there is a fear that these somewhat indolent and self-indulgent tastes may fix upon him; and as a habit, the useful and racy reminiscence of pastoral labour pass away from him, like morning vapours from the mountain's sides. It is here that there is a risk of a spirit of undue quiescence and inactivity amounting to the escape and loss of useful material and experience; which savours at least in some persons of the disposition. "Thou gavest us but one talent. Lo, there thou hast that is thine." It is very easy to make excuse, "I have no talent for writing, and there is no channel open to me." This is the half apologetic reply of rural inactivity, where time is never rightly appreciated and very large portions of it thrown away. It is not a satisfactory excuse. Every man can write that can think consecutively; we correct, and define terms, and tell a plain story. And there are pages open to give each one the opportunity of recording those incidents and features of character, which constitute the bright *nebulae* or the dark Magellanic clouds of his pastoral life. And if we were to turn to town life and ministration, the thrilling incidents of sorrow, sufferings, and sin, which are in the experience of ministers of district churches, or chaplains of gaols, and which might be told under the shade of anonymity without any breach of confidence, are such as to fill their pages with irresistible attraction. Why should the journals of the City Mission so abound with incidents of unwearying attraction? Why should the Morning Chronicle, writing for the busy and bustling world, and presenting as its main topic the ephemeral politics of the time, be able to arrest the metropolitan multitude in all the

stir of competing commerce and speculation, with the detail of the needlewomen's sufferings, the agony, starvation, and remorse of the shirt-maker, and the trouser-maker, but that there is a depth of reality and of interest in the incidents themselves; and if so, would the aspect be less interesting were similar scenes recorded by the intelligent and benevolent minister of Jesus, who goes down into the depth of the valley to endeavour to heal those wounds which sin and sorrow have made, "pouring in oil and wine"?

Before men acquit themselves of the call to duty in this matter, let them look to the adept and the sciolist in other departments of enquiry. What is even the nascent Geologist? He is a collector. His eye and his hammer are every where, he accumulates, he arranges, he adventures; and plans the great generalization. And it is not the Whewell's or the Sedgwick's that do every thing. Sometimes it is the fortunate eye of the neophyte that rests on some unique specimen of a desiderated link in the universal chain. Why, in the younger days of the Dean of Westminster, in his ardent researches upon Shotover Hill, he fell in with an enormous *corona ammonis*, which defied all attempts at the usual method of deportation; but determined not to be baffled, he thrust his head through the central opening, and marched into Oxford with the weighty circle of these *exuviae* resting around his brawny shoulders.

Our Church literature stands in need of some professional ardour and *esprit de corps*. The scientific world is on the run to get a single step forward in the way of discovery. It is not enough that on the first and most momentous of all causes, a sleepy, selfish indifference should prevent all usefulness beyond the immediate circle of duty. Men of education and of piety, of refined habits, of growing knowledge of mankind, and of the depths of the human heart, should gladly look out for further usefulness. They should "gather up the fragments" of pastoral experience and meditation, and be thankful if by a

little painstaking in putting some interesting case on record, with the addition of a few deliberate reflections, they can have the prospect of doing good in the cause of their blessed

master. A word spoken in season how good it is. And the bread cast upon the waters will be found after many days.

THE NEW SCHOOL OF THEOLOGY.

FOR THE CHRISTIAN GUARDIAN.

NOVELTY is always suspicious in religion: for, although that maxim of Tertullian does not hold true in every case;—" *Id esse verum, quodcunque primum; id esse adulterum, quodcunque posterius*;"*—because there is often a *prior* antiquity to which we might refer, and to which the more recent usage or doctrine may come closer, than those of that immediately preceding age to which the appeal is made. Yet, when we can refer to the most early times of the Church, and tracing our course downwards from the Apostolic age, can shew that the voice of Christian antiquity is clearly and decidedly in our favour, we have a very strong, if not an irrefragable argument of the correctness and truthfulness of our position.

However, after all, our grand and ultimate appeal is to the divinely inspired word of God. As the same Tertullian nobly announces this precious truth:—" *Nobis curiositas non est opus post Christum Jesum, nec inquisitione post Evangelium. Cum credimus nihil desideramus ultra credere. Hoc enim prius credimus, non esse quod ultra credere deberemus*."†

The same eloquent and powerful, though impetuous and unguarded writer, traces most of the ancient heresies to the *wisdom of the world*, meddling with, and endeavouring to improve upon the revelation of the mystery of God.‡

* Tertullian adversus Praxeam, 8. 2. " *Whatever was first, that is true; whatsoever is latter, that is corrupt.*"

† Tertullian de Præscriptione, C. viii. " *We have no need of curiosity after Jesus Christ, nor of enquiry after the Gospel. When we believe, we want nothing more to believe. For we first believe this, that there is nothing more that we ought to believe.*"

‡ Ipse denique hæreses a philosophia subornantur. Inde æones et formæ nescio quæ, et trinitas hominis apud Valentinum: Platonius fuerat. Inde Marcionis Deus metior de

And there can be no question that this ancient Father is right: nay, the errors of the Fathers themselves seem to have had a similar origin. So that those who implicitly submit to their authority, and servilely follow in their steps, are in danger of departing very far from the simplicity of the Gospel, and becoming entangled in the mazes of Grecian sophistry, and the toils of Roman superstition.

The times in which we live are marked by a burning and restless desire for novelty and change. To a certain extent, we can admire novelty. The mind soon grows weary of sameness; and human nature, deeply sunk in corruption, often needs to be resuscitated and revived. The wine that has been long "settled on its lees," loses its flavour, and tastes of the cask. And the Church that has experienced no outward change, that has not "been moved from vessel to vessel," is apt to sink into Laodicean lukewarmness, retaining only the form of godliness, while it has lost all its spirit and power.

We are not, therefore, disposed to quarrel with a measure of innovation. It does the Christian mind good, on the whole, rather than evil. It rouses us to prayer, to self-examination, to searching the Scriptures, to a more earnest, lively, and fruitful application of the mind to the great truths of the gospel. We all need a revival of pure Christianity; and these slight changes of statement, and that freshness of expression, which only puts a new face upon old established truth—makes it more palatable and piquant,

tranquillitate: a Stoicis venerat. Et ut anima interire dicitur, ab Epicuro est observatur. . . . Unde malum? et quare? et, unde homo? et, quomodo? et quod proxime Valentinus proposuit, unde Deus; &c.

Tertullian de Præscript. C. vii.

and so contributes to its power and efficacy, are, surely, rather to be hailed with thankfulness, than repelled with severity.

But we are compelled to acknowledge that the prurient taste of the present age, of novelty in religion, has far exceeded the bounds of sobriety and safety. Weary of the plain old-fashioned statements of evangelical teaching, these new-fangled divines have gone to heathen philosophy, and German sophistry, for high-seasoned condiments to give gust to the sickly appetite of the day, which cannot relish sound and substantial food.

We have no wish to write severely; but truth requires that we do not mince our words too fine. We must speak out, if we would do any good.* Our object of attack is not persons, but things; not the new teachers, but their theology. We must ever bear in mind the warning of the Apostle, so suitable to the present day:—*"Beware lest any man,"* however talented or attractive, *"spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."*†

The great leader, and hierophant of this new school of theology, "the true sovereign of modern English thought," as he has been somewhat ostentatiously called by Archdeacon Hare, is the unhappy opium-eater, and half crazy poet-philosopher-divine, S. T. Coleridge; a man, whom we might justly admire for his brilliant genius, if we did not more justly revolt from his low sensuality, his wild, undigested crudities of thought, and his intellectual licentiousness, lawless, and unsystematic. On principle, he wanders, like a comet, from one extreme of opinion to another; now soars, with Leighton, on the wings of spiritual truth, and then sinks, with Kant, into the depths of metaphysical obscurity. At one time, involved in the clouds of a mysticism, as bright and as dazzling as that of Fenelon and Madam Guion; and, at another, plunging

into the abysses of scepticism, tampering with holy Scriptures, and trying to fathom the recesses of his own trackless spirit with a length of line, which marvellous as it was, only showed its littleness, in the daring and futile experiment.

It were cruel to hunt down the ghost of Coleridge, had it not been raised by his more foolish and faulty admirers, eulogized as an heroic spirit, exalted on a pedestal of honour, and almost worshipped as the idol of their misplaced homage and veneration. We can forgive, and mourn over the failings of the man; but we may not forget the errors of the master, when they are held up as lessons for our imitation by his erring disciples.

Among the foremost of this class, was the amiable and talented, but misguided Sterling; who, rushing wildly forward from one advanced point of doubt and sceptical enquiry, to another, was at last almost lost in the muddy swamp of German infidelity.

His fall and unhappy end, ought to have been a warning beacon to his friends. Instead of this, they made his name a rallying-word, erected a trophy to his memory, and the Sterling club still exists, as a blot to our Church,—many of whose dignified members are enrolled among its adherents,—and a last resort for a motley mixture of wits, free-thinkers, dissatisfied scribblers, and other dangerous characters.

One of the best known of Coleridge's disciples is the learned Professor Maurice, of King's College, London; a man, who to a practical acquaintance with most of the sects and *isms* of Christianity, adds a considerable intimacy with the religious beliefs of the East. Out of this mass of heterogeneous matter he seems to have compounded a religious creed of his own, although studiously avoiding the name; curious enough as a *lusus naturæ*, but by no means satisfactory as a piece of theological mosaic work from a divinity professor. The outlines of this creed, we conceive, may be found, by the curious reader, in his "*Kingdom of Christ*," one of the

* Titus i. 13, 14.

† Col. ii. 8—10.

most remarkable books which we have ever met with. We do not pretend to understand the writer perfectly, nor to follow him through all his wanderings, not having his work now within reach, although we have carefully and painfully waded through its two volumes entire, some time ago. One thing we can assure the reader, that we do not consciously exaggerate its tone, and general tendency, in the following brief outline:—

A search is supposed to be made, through all the different religions of Europe, in the vain hope of finding the Eutopia of a sound belief. *Quakerism* is first tried, and is found to contain some special truth of its own; as the inward light, imparted to every man, by union with the Divine word; the internal conflict; &c., but as a *system*, it is pronounced erroneous, and defective. *Unitarianism* is next put upon trial, and the examiner discovers there, a peculiar portion of Divine truth, namely, that *God is love*, to all mankind, without exception. But this truth has been distorted and overlaid by a system of error, and Unitarianism, when weighed in the balance, is found wanting. The enquirer proceeds, in like manner, to question *Calvinism*, *Lutheranism*, and *Mahomedanism*; each of which is supposed to yield a certain portion of *special truth*, peculiarly appropriate to itself, or, at least, peculiarly displayed and developed in each; but still, as a system, each, in turn, is pronounced incomplete and unsatisfactory.

The disappointed wanderer next turns to Romanism. There he finds a rich repast of truth, rescued from the old stores of the ancient Church; such as the universal gift of the Holy Spirit in Baptism, the constant presence of the Lord in the Eucharist, the interpretative power of the priesthood, &c. But, after all, as a system of religious truth, Popery is

found to be overlaid with fatal error.

And now, as in despair, the enquirer turns to the *Anglo-Catholic Church*; and what does he find there? Why, a perfect re-union, or rather, a conglomerate of these several dis-severed and dislocated truths, in one body. The primary elements of *Quakerism*, *Unitarianism*, *Lutheranism*, *Calvinism*, and *Romanism*, are all, if we understand him aright, combined in the doctrinal articles of the Church of England.

And how, does the reader suppose, that so astounding a statement can be clothed with an air of tolerable plausibility? simply by boldly insisting upon the grand discovery of the *transcendental* school of philosophy, which denies that consistency is essential to truth; so that one part of the Articles may contradict another part, and yet the whole be correct, and as it should be; all *system* being out of place in religion, and apparent opposition and contrariety being one great test of Divine truth.

Let our readers, who are not already tainted with this neological virus, ponder for a moment what must be the effect of such doctrine as this. How must it unsettle all previous beliefs, undermine all the foundations of truth, and throw the minds of the young and inexperienced off from the solid ground of fair argument, to set them afloat without a rudder or compass, in the wide and dangerous sea of mystical scepticism; which is but a little way short of downright infidelity.

Let our readers pause, and consider what we are doing to avert these evils; how are we armed against this New School of Theology? We must understand its tone, in order to rebut its assaults. It is something to have our eyes open to the threatening danger; may God enable us, in our time of trial, to do our duty. R. W.

SCRIPTURE ILLUSTRATIONS.—No. 12.

As I find that the old evangelical **CHRISTIAN GUARDIAN** is to be carried on with fresh energy, I return, amidst many heavy avocations, to the duty in which it must be admitted that I have been somewhat remiss, and send No. 12.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him; Go in peace."—**2 KINGS** v. 18, 19.

WHEN a fallen and sensual man is brought to know Jehovah the true God, his Almighty Maker,—it at once produces a mighty revolution in him, a change of which he cannot but be himself conscious; but, more than this, the principle of spiritual religion and influence in him is a working principle; like the leaven in the three measures of meal, it contemplates wide and extensive change, and ultimately leads to heights of intelligent devotion, to determination of character, that the individual does not at first contemplate.

Naaman was an idolator. He knew nothing of the only true God, the Infinite Spirit, who can manifest himself to the mind of his creature as He will. He had worshipped an idol. He had prostrated his soul before some image which they called Rimmon, and which represented to them the "the most high God." This is the origin of all idolatry. With a certain notion of infinite power and might, the ignorant and sensual mind is not satisfied without some definite object on which the eye can rest. This worship of Rimmon—the name being derived from the root רִמַּן, to be exalted—is still perpetuated in the East, where the people go forth shouting "Ram, Ram." The idolatrous embodiments of the notion of Divine power have varied and become monstrous according to the corrupt imaginations of men. Generally speaking, the notion of animal procreative power has been considerably mixed up both with the externals and mysteries of idolatry; and every phase of it, from the Egyptian and Eleusinian mysteries down to the present impure idolatry of India, or the worship of abstract female beauty in the imaginary person of Mary, only tends in one way or

other to confirm and gratify the innate sensuality of the heart.

The entire deliverance of Naaman from a disease on which human power had no control; and not only made no pretension to it, but shrunk with horror from the idea of it—had produced a vital alteration in him. It had brought him into contact with Omnipotence, and the power had not only impressed his understanding but touched his heart.

He took an intelligent view of religion. His natural mind had resisted at first the specific appointment of Divine grace, but before the reasonable argument of his servants his pride and passion gave way; and in submitting implicitly to the will of God he became an undoubted receiver of Divine mercy. Henceforth all the rapid inanities of idolatry were nothing; as a power it was gone for ever. Whatever he had done before, however sincere and however abject before a blind superstition, to bow again in worship, was impossible. He returned to the man of God, he and all his company, and stood before him, and fearlessly in the presence of them all he expressed his new convictions. That reverential sense which he now had of the presence and power of the great Jehovah, demanded an unreserved avowal, and he said, "Behold now, I know that there is no God in all the earth but in Israel." That mystic and spiritual worship which had never professed to present to man any form or similitude—which had stood forth all in surrounding idolatries, a testimony for truth, and a testimony against the universal tendency of the blinded heart of man, to set up some idol and to say "these be thy Gods," and which breathed a large measure

of influence over the philosophic mind of heathen nations, and coloured and sublimed the speculations of Pythagoras, and Orpheus, and Plato,—had met and conquered the mind of an honest straightforward soldier. "There is no God but the God of Israel, there is no God but Jehovah."

The religion of Naaman had not yet shaken itself free from the remnant influence of superstition. His determination was taken, henceforth to offer neither burnt-offering nor sacrifice unto other Gods, but unto the Lord. This was the essential point gained. His honest heart repudiated at once all human inventions, he saw their poverty, their baseness, their falsehood. The habits of thought of earlier and darker days are not all dispelled at once; he asks therefore two mules' burden of earth from the land of the God of Israel; that either in an enclosure sprinkled with it, presenting to him the delusive idea, that true religion had some attachment to locality, or that on an altar raised of the very earth of the Holy Land, his burnt-offering would be more acceptable. We need not wonder that a mind just waking from the dark horrors of Paganism might entertain such ideas, or that men trained to the whole sensual and gloomy scheme of Popish superstition should attach mystical importance to places, and distances, and ceremonies; but it surprising that men trained in the light of Protestant truth and with the open book of revelation as their guide, should have fallen back upon the expiring superstition of this new convert, and fancy that one part of the house of God is more holy than another; that the chancel is more holy than the nave, that the immediate precincts of what they call the altar is more holy than the chancel, and the altar itself the holiest of all. Oh! there is something wrong in all this miserable purblind disregard to the high and holy principles of spiritual religion. It is a return to beggarly elements, which might well be put to shame by the South Sea Islanders, who when they renounced their idols, placed them at once as the door-step to the common entrance of their dwellings, that they might trample the last rem-

nants of delusive superstition under their feet,

Neither was Naaman at once prepared not to count upon a compromise. He saw the awful influence of reserved truth upon his position. He was going back to the duties, emoluments, and prospective advance of his station near his sovereign; one great conviction had laid fast hold of his mind. He could never bow again in worship in the house of Rimmon. It was impossible. But was he prepared for entire reversion and surrender? Could he give up his prospects on having adopted peculiar views? Could he raise a protest against that idol which was "nothing in the world" however it might bewilder and seduce other minds? Could he feel it necessary to surrender his military habits and his military fame, and cease to be the important individual in the empire which he had hitherto been,—his royal master's right hand,—at the moment a hasty notion of compromise came across his mind? Might he not maintain his integrity of heart to Jehovah, while mixed up externally with the forms of a false religion which he now despised? Might he not meet with utter indifference, the idol usurper of Jehovah, and still occupy the position of loyalty at his sovereign's right hand? It was a hasty suggestion on a new and unconsidered difficulty. "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." He meant his bow to be an unmeaning bow, the mere result of courtly complaisance; he meant to be outwardly compromised by the appearance of idolatry, while he resolutely maintained the integrity of his heart. He counted on placing himself in circumstances which would once have been temptation, which would be overwhelming temptation to every other person there, and he hoped to keep the official position without deriving any evil from the habits of others and from the court religion. How many men who have gone down

into the arena of public life, have to look back on somewhat similar positions. They are conscious of reserves and plianilities, and concealments, which however they may smooth them over with a sophism, do call out the secret feeling,—‘The Lord pardon thy servant. The combinations of party, and the sacrifice to it of individual views; the apparent necessity of looking at a question as a statesman rather than as a Christian; the compliances which are absolutely inevitable in the houses and at the tables of the ungodly great;—all these savour largely of bowing with conscientious reservation in the house of Rimmon; and many a young clerk who began his ministry with simplicity of purpose and a tender conscience, has had reason to mourn over those deviations which speedily followed after his patron leaned upon his hand, beset him with the blandishments of elegant life, and held out the fair prospect of comfortable preferment, if it should appear that there was no awkward construction which would be unacceptable to the family.

It is of great moment to observe the course which the prophet took with Naaman. He did not touch the question at issue. Naaman had received a great transforming principle, which, if it was honestly and faithfully cherished, would dispel, gradually, every discrepancy to the mind of Jehovah; but which, if it should be handled deceitfully, would be gradually quenched, and be left a mere withered remnant of its former vitality. The power of this principle in an upright soldier, had led him fearlessly to contemplate the occupying a position at his master's side, while he refused that homage which would now, to him, be eminently disgusting. He wanted the prophet's sanction for his policy. But he obtained it not. It would be quite out of the question. He receives only the expression of a friendly parting: “Go in peace.” Carry away with you the grand conviction you have received, and seem to have received so cordially. Cherish the enlightened worship of the Great Jehovah; and if you find that the course which you

propose is compatible with the dominion of the principle, you will take it; but if it calls loudly within you for a more unhesitating consistency; if you begin to fear that you shall bring dishonour on Him who has shewn you such peculiar mercy, go forth with the leaven of revealed truth in your heart. You go to a fearful struggle against a heathen and idolatrous court, where everything will be against you; and the peace of God rest in your heart in the crisis that is coming. After-life will reveal many things of which you are ignorant; you must be referred to your principle to settle every point. If this proposed compromise arises from a failure in thorough honesty, it will bring you into humbling and correcting difficulty. If it is only a sudden suggestion on the spur of the moment, you will ultimately spurn the doubtful position and take higher, holier, and more fearless ground. When George IV. was in Ireland, the Earl of Roden accompanied his royal master to the entrance of the room in which the knights of St. Patrick gave a splendid ball to their sovereign. But Lord Roden had long receded from such silly attempts at pleasure; he made, therefore, a respectful apology to his sovereign and withdrew.

Those ministers, the living power of whose message brings men out of darkness into light, are frequently placed in the circumstances of Elisha, they are approached by ardent spirits eager to try a fall with the wicked one, and to venture into circumstances where their strength is not known; they would be glad to find a law on which they could stand as independent of and superior to parental home law, and without considering the delicacy of the many questions that arise, they say, Would you have me go to balls and theatres, and worldly parties in which my parents see no harm; am I not warranted in an absolute refusal? Our answer is, “Shalome”—“Go in peace.” We do not settle these questions for you, they come in their own time and way, and He who knows the difficulty, will give needful strength to those who are simply honest, not in maintaining upon a higher principle

natural wilfulness, but in desiring patiently to walk under the wind without notoriety, most anxious about that which God knows of them, and they of God, and little careful for the splash and display which a noisy out-breaking profession carries before a sneering world.

There are others, again, who having received some little savour of good things to come, but not at all to have shaken their convictions, that the world, in its high festivities, is a very pleasant and a very fascinating place, come to their minister, and say, My conscience makes me uneasy, I must do something: would you have me give up the dance, and the theatre, and the race-course, and all these things where everybody else goes, while the very relish of them is fresh and new upon my heart? and the minister has the same answer, "Shalome"—"Go in peace." We are not

to settle, in the abstract, all the difficulties and temptations of a Christian's practical way; they will come in their own time if you have known Jehovah; if you have come to this determination, that you will worship no other God, truth will rise before you in its simple and overwhelming magnificence, and you will soon find what it requires, and what it allows of worldly compliance. Some years ago, a young lady was pointed out, as up in the ball-room till three o'clock, and then up at her Bible at six; the struggle could not last, it worked out all the practical results of true and steadfast Christianity, and she has now worn her testimony to that rich and apprehending grace which, by fitting her for the society of the bright spirits of a better world, taught her to esteem very lightly any sacrifice which she was called to make in this.

LATIMER.

REASONS FOR THE PRIMITIVE AND SCRIPTURAL PRACTICE OF INFANT BAPTISM.

THE most distinct decision of our Church in respect to the baptism of infants is, that "it is in anywise to be retained in the Church as most agreeable with the institution of Christ." This wise and moderate opinion is satisfactory to many minds; but having had to encounter plausible objections in some quarters, I beg leave to send you some reasons which I have generally found available, when any doubts have arisen.

PRESBYTER.

1. The children of the Israelites were, under the Jewish or Mosaic dispensation, admitted by a sacramental ordinance to a covenant relation with God. The father presented his child to God by circumcision. And, as the Christian dispensation is at least as gracious and merciful as the dispensation of the law, it is not likely that Jesus Christ when he came would abridge the privileges of his people. The privilege of an initiatory ordinance for children, granted under the law, would hardly be withdrawn under the gos-

pel. And further, circumcision was a sacramental ordinance of the covenant of grace made with Abraham, 430 years before the giving of the law. That covenant of promise was the gospel covenant, which abideth, Galatians iii. 7—18. And the children were admitted to it by an ordinance which had the same meaning as baptism, viz., the putting away the sinful filth of the flesh, 1 Peter iii. 21. When therefore the law vanished, the covenant of promise, with all its gracious privileges, remained. The gospel did not put the children away; but those who are joined to the Lord in the sacramental ordinance of the Lord's supper, are yet privileged to present their children to the Lord in the sacrament of baptism.

2. The spirit of the Christian dispensation is kindness and tenderness; and to children especially; for Christ said "suffer the little children to come unto me." And how is this best done? By a solemn ordinance, to be dedicated to him in it as formerly; and

consequently the Apostle Paul recognizes the child's claim to be of the congregation of the Lord, through even one believing parent, 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; *else were your children unclean; but now are they holy.*" That only can be *holy* which is in covenant relation with God in Christ.

3. The Scriptures imply the fact of Infant Baptism, though they do not affirm it positively. Of course the great proportion of persons receiving a new faith must be convinced adults. So it appears still in all our Missionary Reports. Though our custom is Infant Baptism, it is the conversion of the parents that occupies attention; and the baptism of the children follows of course. And in the same way when the Scriptures speak of the Jailer, and of Lydia, &c., that they were baptized, and their whole house, it scarcely leaves the question unsettled, Acts xvi. 15—33; 1 Corinth. i. 16. It is not likely that neither the Jailer, nor Lydia, nor Stephanas had children. And if it should be said that we must reject infant baptism because it is not more expressly mentioned, then we are equally bound to exclude women from receiving the Lord's supper; because the Scripture never mentions that they did receive it, or that it was their duty and privilege to do so.

4. The custom of infant baptism has been invariable in the Church from the very first, until modern times. If not, let the Anabaptist prove the contrary. In the history of the Church every novelty introduced was opposed; and produced, of course, much difference among the brethren. If infant baptism had ever been introduced as a new thing, it would have been objected to as new, and therefore wrong; and the controversy about it would have been historically mentioned. If men therefore say it was a novelty, and not a primitive custom, let them say when and where it began.

5. If it is said that baptism seems more suitable as an openly putting on of Christ after serious belief in him; we answer, Certainly! in the case of all but the children of believing parents, who are already "holy," and in the bonds of the covenant. And to them the next steps of their profession are the primitive custom of confirmation, Hebrews, vi. 2, and admission to the Lord's supper. Whereas adult baptism, adopted exclusively, confounds and mixes up in one the two sacramental ordinances, and makes one of them so far unnecessary.

6. The submission of Christ to the baptism of John, which is always pressed upon weak consciences as the "blessed example," has nothing whatever to do with the question. For John's baptism was not Christian baptism. When Paul found some at Corinth, Acts xix. 3—5, who had only had John's baptism, he immediately baptized them into Christ. Christ only submitted to John's baptism as a religious ordinance of his nation, divinely appointed and blessed. For he said, "Suffer it to be so now, for thus it becometh me to fulfil all righteousness." His object was a perfect spotless obedience to all laws and ordinances, for our sakes. It would be absurd to suppose that he who came to save us by his blood, should be baptised into the washing from sin by that blood! And as John's baptism was not Christian baptism, Christ's submission to it is no example or authority for adult baptism at all.

7. As the rule of the Church of England is immersion, this can be no ground of separation from her communion. For those who think that it makes any great difference whether there be much water or little, a larger font can be easily provided.

Finally, then, while primitive custom, an ancient regularly ordained and authorized ministry, and immersion, if required, may be had in the Church, there seems little reason in these respects for leaving it.

GLEANINGS FROM THOUGHTFUL MOMENTS.

I.

THERE is something very sublime and awful in the thought of the unseen intercourse ever going on between the souls of men and their invisible Father. To outward appearance the world is left to itself;—the children of men fight and struggle with each other, and there is no authority to control them, except the persons whom they themselves set up for that purpose. Judgments are executed by human hands, or by the elements, or by some cause springing, apparently, from things around. No form is seen bending from the skies to assist in the hour of peril; no voice breaks the silence of the firmament to answer the cries of the agonized heart. When deliverance comes, it is through ordinary means, though they may seem to work out our rescue in an extraordinary way. Whence comes, then, the assurance that we have a Father in heaven? Oh, surely it is from the speechless intercourse of our spirits with Him, who is a Spirit. So secret is this intercourse, that even when words of prayer are spoken, it may be absent; while, when the lips are closed, it may be taking place. So delicate is its nature, that to it the external form is sometimes a channel of communication, and sometimes a bar. This hidden intercourse with Heaven constitutes the true dignity of man. The triumphant hero, whose banners wave over a prostrate world, may be exhibiting in his exploits but a grand development of the instincts of the meanest creatures (for even a spider can besiege and take the fortress of a neighbour,) while the obscure and suffering worshipper of God may hide beneath his wasted frame, an etherial principle, fitted to commune with seraphs, and even with the Lord of seraphs. What we are told of the subterranean shrines of ancient Egypt affords an emblem of what is existing in the world at large. Above, and on the surface, are the business, the pursuits, the bustle, and the wars of ordinary life; but below, and in secret, goes on a mysterious

worship,—a continual recognition of immortality and of God.

II.

IN the 107th Psalm how deep is human misery represented to be! and yet it is mentioned to set forth the Divine mercy. Man is in affliction, and in chains, and he has not even the consolation of conscious virtue to sustain him, for it is on account of his sins that he is afflicted. Physical annoyances without, and a guilty conscience within, are his portion; and yet, with beautiful iteration it is said again, and again, that the Lord “Delivered them out of their distresses.”

III.

CHARLES II., when dying, desired the attendants to pull aside the curtains, that he might have one more look at the day. Alexander of Russia's last words were, *Ah, le beau jour!* “I must leave all that!” said Cardinal Mazarin, as he wandered with feeble step among his treasures of art. Most sad is it, when, at the last moment, a regret at leaving life wrings the bosom.

“The meanest thing to which we bid adieu,
Loses its meanness in the parting hour.”

OH, then, what deep anguish must arise on bidding adieu to this wide and fair world; to dear, familiar faces, to favorite haunts. “I shall see it no more! I shall see him no more! I shall behold man no more, with the inhabitants of the world!” Oh, melancholy words! With what heart-rending pathos have the Greek poets expressed the plaintive wail called forth by a last glance at the sun. (see Soph. Ant. 807—10. Eurip. Iph. in Aul. 1281, &c.) Happy, thrice happy, the man who, through faith in Christ, is able at his last hour to say, “I shall see Him whom my soul loveth, and in Him everything that I love will be found.”

IV.

HOW very insignificant do some things now appear to us, which, at a former period, we considered of immense importance; and, on the other

hand, of what consequence have some things turned out to be, which, at the time of their occurrence, seemed quite trivial! The former consideration ought to check our over-anxiety about passing matters; the latter ought to teach us to be prudent and serious in all our doings.

V.

Some people exhibit their religion in negatives: "*This* is wrong; *that* is heterodox;" but they give us no new illustrations of positive truth.

VI.

The hymn-books in use in many of our churches, give a beautiful representation of the Church triumphant. In them, hymns of all denominations of Christians are collected. The ancient and modern Church, Dissenters of various names, nearly all classes of believers, are found there united in the holy work of praising God. This consideration ought to rebuke our differences;—it is found that we can agree, even on earth, in what we believe will be the business of heaven—praise.

VII.

There are three kinds of confidence:—the confidence of perfect knowledge, the confidence of folly, ("the fool rageth, and is confident,") and the confidence of animal spirits and a sanguine temperament. The first is but seldom attained by man. David and St. Peter were wrong, when they thought themselves right. Our opinions should be collated with, and, if necessary, corrected by those of good and wise men. "A three-fold cord is not easily broken." "If two of you shall *agree* on earth as touching any thing that they shall ask, it shall be done."

VIII.

It is curious how very few of our actions and thoughts have no reference to our fellow-men. We are bound to our species by a million threads. The most selfish act is often committed merely to be more esteemed by others. In the deepest solitude, our mind teems with thoughts, which bring around us crowds of our fellow-beings.

M. N.

BE COURTEOUS.

WE have often looked back with satisfaction upon a discourse delivered long since by a non conformist minister, the brother of a late Vicar of Halifax. He lived many years ago in the Borough, and on Tuesday evenings received a number of Christian friends to tea. The friendly discussions which then took place, were once looked back upon with delight, but there are few remaining of the giant theologians of the period, who are capable of looking back to so remote a point of their course. We have so often turned with pleasure and instruction to the discourse which bears the motto text, "Be Courteous," and have felt so strongly both the importance and the want of that genuine Christian courtesy which it was its aim to foster, that we have determined to transfer to our pages as highly useful hints for the clergy and laity of our own Church, some pas-

sages of a familiar address possibly but little known beyond that circle in which it was delivered.

"CHRISTIAN COURTESY is that, my friends, which, if not always found among us who bear the Christian name, is always incumbent upon us, as the consequence of our religious profession. It is the temper and carriage which constantly adorned our Lord Jesus Christ himself, in his social hours, while he sojourned among men. It is that system of manners which is produced by a cordial belief of the gospel of Christ in proportion to the measure of our faith and knowledge. It is conformity to the precepts of Christ, so far as they relate to the general intercourse of human life. It is, in short, 'the wisdom which cometh down from above, which is first pure, then peaceable, gentle, and easy to be entreated, &c.'—a portion of the 'new creation,'—'spirit born of the Spirit.'"

"A conversation worthy of the gospel of Christ, will, in the article of civility, or courtesy, shine with a superior lustre.

As the gospel is the richest and most copious revelation of Divine truth, so it is eminently a revelation of benignity and grace. Now the brighter the discovery of the glory of the Lord, as a discovery of goodness, the stronger will be the reflection of that glory, in the character and deportment of his believing people."

"He that makes Christ the model of his courtesy, will discover an unrivalled dignity of spirit and manner."

"True wisdom is always dignified; but the present observation may be illustrated by some other particulars."

"The Christian's dignity does not consist in assuming an air of consequence, to which he is not entitled; or in exercising an usurped authority over those around him; no, nor in the ostentatious display of what does really belong to him; but in conducting himself worthily of the station assigned him by the Providence of God, whatever that station may be. We behold the dignity of Paul, in his truly courteous Epistle to Philemon; 'Albeit, I do not say to thee, how thou owest to me even thine own self beside.'"

"There is an exquisite species of oppression, too often practised in some companies, from which the Christian stands at a remote and an honourable distance. To mortify and vex an inferior, by a needless exposure of his ignorance, or weakness, is no gratification to him. He finds more pleasure, and better consults his reputation, by covering or helping his brother's infirmities. His tongue is not the 'sharp razor working deceitfully,' to accomplish some vile and barbarous purpose. His words are health to the sick, and a balm to the wounded."

"The Christian believes 'it is the glory of a man to pass over a transgression.'—Let it not be imagined that he labours under any defect of discernment, or of sensibility, though sometimes, 'as a deaf man, he hears not, and as a dumb man, he opens not his mouth,' when he suffers indignities which would call forth the warmest, and the self-applauded resentments of the men of this world. The Christian has his eye upon 'Him who as a sheep before her shearers was dumb.' He is humbly aspiring after conformity to his Lord. It is the height of his ambition to please him; and his most ardent desire, that 'Christ may be magnified in his body.'"

"Worldly politeness has, comparatively, a limited range. The truth of this remark may be questioned, till you recol-

lect that the poor are the most numerous class of the community. I am far from intending to insinuate that their necessities have been forgotten. They have been provided for with a liberality which adorns our country. But can it be maintained that the poor are generally viewed by their superiors, as entitled to the respect, the delicacy, and the cautious tenderness, which are essential ingredients in real politeness? 'The rich answereth roughly.' Too often this proverb is verified amongst us. But the Christian is 'taught of God to honour all men;' if on no other account, yet as originally created in the image of God, in the depressed condition of the poor, the Christian discovers peculiar reasons for courteous attention. He is doubly on his guard lest he should wound their feelings, by harshness or apparent neglect. He not only relieves their wants, but 'sheweth mercy with cheerfulness.' He adds to the value of his communications by the obliging manner in which they are bestowed."

"But among the poor there is a remnant who, by the men of the world, are too often treated with less ceremony, with more pointed asperity, than others. You scarcely need to be informed that I refer to the religious poor. Now the faithful disciple of Jesus (in a manner consistent with their station in society, and his own,) fails not more expressly to 'honour them that fear the Lord.' 'The brother of low degree is exalted,' in his view, by his relation to Christ: for 'in Christ Jesus, there is neither bond, nor free;'—and 'those members of the body which we think less honourable, upon them we bestow more abundant honour.' He is tenderly afraid of 'despising one of the little ones,' in 'the household of faith;' or of withholding due attention from them 'whom the Son of God is not ashamed to call his brethren.'"

"Some of us may possibly need an application of the blood of Christ to cleanse us from the guilt of uncourteous behaviour. 'Who can understand his errors?'—This will be the frequent exclamation of the man who reflects on his ways, and considers his obligation to 'do to others, as he would that others should do to him.'"

"If we have not 'covered the altar of the Lord with tears and with weeping,' by our incautious, unseemly treatment of an inferior, we may have sent him into his closet, there to unburden his heart before God."

"If Nabal's rudeness had so unhappy an effect on the mind of David—if even the spirit of Moses was provoked by the indecent conduct of Israel,—have we no reason to apprehend, that some may have been irritated by our omissions of proper attention, or by something in our deportment still more reprehensible? And should not this afflict and humble us in the sight of God?"

"An effect still more to be dreaded, may have been produced. We may have cast a stumbling block before some, who have been witnesses, at once, of our Christian profession, and of those inconsistencies which have disgraced our profession!"

"There is a closer connexion than many modern professors are aware of, between the 'Blood' and the 'Water'—between real communion with God through Christ, and good manners to those around us."

"The Spiritual Overseer must be a person of well adjusted, (or shall I say?) of ornamental manners.* It must be our study to give no just cause of offence by word or deed; but, 'in all things to approve ourselves as the ministers of God; in much patience, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.' We have a nearer and deeper concern than

others, in the example of Christ and his Apostles; for it devolves upon us, not only to teach, but to practise and exemplify every Christian duty and grace. A want of courtesy is a manifest and gross incongruity in a minister of the Gospel. The Gospel is a message of peace and reconciliation. Faithful ministers are the best friends of mankind, and should not injure themselves, the objects of their ministry, their message, or their Lord, by any appearance of severity or indifference."

"You are not ignorant how the ministers of Christ are viewed, and represented by many. It is not to be denied that too much occasion has been given for what is so lamentable and mortifying. Our office has been degraded by servility and meanness, by coarseness and rudeness, on the one hand; and, perhaps, equal mischief has been done, on the other hand, by the supercilious behaviour of a very different class. It should be our concern to shew the world that the real minister of Jesus Christ is neither a cringing Levite,* nor an assuming Priest; that he is neither a contemptible gossip, nor an unsociable, speculating recluse; neither a rude enthusiast, nor a faithless, time-serving flatterer."

* Κοσμιος, 1 Tim. iii. 2.

* Judges xvii. 10.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—There are many circumstances under which it is unwise either to call for the exercise of the Episcopal authority, or that Bishops should themselves exert that exact amount of prerogative with which they are invested. There are times, seasons, and circumstances for all things; and there has been so long recognized within our church, what an American prelate aptly terms "a law of toleration," that ecclesiastical rulers would have much to answer for, if—in things indifferent or left open to much ques-

tion and uncertainty—they were to interfere with the proper exercise of Christian liberty in thought and action. Such matters, in which interference is to be deprecated, need from me no allusion. The object of my letter is to point to an individual case—one no doubt amongst many—in which the exercise of episcopal authority is, to my mind, imperatively called for.

Allow me then at once to draw your attention, as editor of a "Christian Guardian," to a performance of divine worship, which, in company with a friend, I witnessed, for I cannot say joined in, only last Sunday.

c

JANUARY—1850.

Having been present at that church some three years back, I was prepared for much that met our eyes upon entering the Rev. W. Dodsworth's church, in Albany-street. It is, as you are aware, called Christ's Church, and is popularly understood to be a district church, belonging to our National Protestant Establishment; but it should rather be designated, a feeder, or preparatory school for places of real and open Romish worship. Until the service appointed to be read at the communion-table commenced, there was nothing very extraordinary to remark, except the curious arrangement of the incumbent and his officiating brethren, with their adult and juvenile lay-assistants. The prevalent idea in my mind, when coupling the Desk, and, what may in this case be properly termed, "the Altar Service," is, that the service at Christ's Church, Albany-street, is intended to exhibit a happy admixture of our own Cathedral form and the real Popish plan of worship; but the first was a miserable imitation, while at the second a Romanist must have smiled with derision, and have pitied a people, who, with all their longing after more, are compelled to stop short at a point which just serves to make their performance ludicrous. I shall only remark that at Christ's Church it takes four clergymen, ten singing-men, and ten singing-boys, all clothed in white, to solemnize the simple ritual of the Church of England. With regard to the four first ordained ministers, it occurred to me that it was no slight blessing to observe that the ministry of such men is limited to a single spot, instead of being diffused in four different spheres of action.

The moment the previous portion of the morning service was concluded, and during the most rapid singing of a hymn which I ever heard, the Rev. Incumbent, followed by two of his brethren, left their stalls and approached the altar, immediately *before* which the incumbent knelt, one of his clergy doing the same a yard or so behind him, and the other also kneeling upon the epistle side. The communion service then began by the

former reading with his back still turned to the people, and the others retaining the same positions. But it is time for me to describe the "Altar" with its reredos and credence table. The whole was covered with a richly embroidered cloth. Just covering the top, and hanging down on each side, was "a linen cloth," which however left the entire front exposed and altar-like. Upon this were the chalices and patinæ, a regular missal stand, bearing an *illuminated* service book; while upon the reredos appeared the *allowed unlighted* candles and the *forbidden* vases of flowers. One small cross of evergreens was placed above this burlesque of a real Popish altar; there was also a larger one immediately over a capacious picture of the Transfiguration of our Lord. I should mention that vases of flowers were also placed in recesses upon the chancel wall. Upon the credence table were placed the elements of bread and wine, awaiting their removal by priestly hands to the more holy place. The communion service ended, a note or two from the organ filled up the short space of time which occupied the incumbent in his transit from the altar to the pulpit, and his private devotions there. Then followed a sermon, contrasting the law and the gospel; the effects, the hopes, and the duties which belong to each. And it is deeply painful to state the conviction which the entire discourse left upon both our minds. The singular contrast has often struck me, that where the building is the most beautiful, the endowments of the material sanctuary most cared for, and the outward worship most laboriously attended to, or that where symbolic devices are adopted, such as the candles upon the "Altar," intended to convey the thought of Christ being the light of the world,—there but too frequently the building of the spiritual temple, the true sanctuary, makes no progress, but is rather hindered, or attempted to be marred; and that the *unlighted* candles but too truly represent, that in such places Christ is not indeed held forth, but rather extinguished, as the light of the world. So we found it in Christ's

Church. The sermon, whether intended or not, was throughout a confusion of the work of Christ, a perversion of the Gospel, and an attack upon the faith of those who rest upon the precious declaration, "that we are justified freely by the grace of God, through the redemption that is in Christ Jesus;" that "the righteousness of God is by faith in Jesus Christ, unto and upon all them that believe;" and that righteousness is fulfilled in us, "who walk not after the flesh but after the Spirit."

In Mr. Dodsworth's sermon, Baptism was made the converting moment of a man's life—to that state in which that sacrament left him, was misapplied the rich and comforting text addressed to the true believer, "There is now no condemnation to them who are in Christ Jesus,"—as if all who were sprinkled with the baptismal water, had thereby passed from death unto life, and been really made "new creatures in Christ Jesus." Mr. Dodsworth dwelt at much length upon the Christian sinning after this union by baptism with Christ. He remarked that a Christian sinning was a thing hardly contemplated in Scripture. He drew a dark and cheerless picture of his hopes and condition, should such be the case. The other sacrament was brought in as one means of restoration; and very slightly was the all prevailing advocacy and ceaseless intercession of Jesus alluded to. But Mr. D. was strangely forgetful, or suffered his hearers to be so, of the many passages in which the ever fallible state even of God's own people is spoken of, not as an encouragement and license for sin, but that we be neither high-minded, as if we sinned not; or desponding, as if there were no virtue in the ever-atoning blood of Jesus to wash away the daily, yea, frequent, sins of the holiest saint. I more than ever prize the beautiful petition in our Liturgy, "Mercifully forgive the sins of thy people;" and I rejoice in the full assurance, that the blood of Jesus Christ, His Son, cleanseth us from all sin.

I have written only from the immediate recollection of what we heard, and without the assistance of any

memoranda; and should therefore be truly grieved were I wrongfully to accuse the Rev. Incumbent of Christ's Church of obscuring the work of the Redeemer; but the impression the whole sermon left upon my mind, brought to my memory the remark of a lady, who, after hearing a sermon barren of the truth of the gospel, made the following reply to a friend who spoke of the discourse:—"They have taken away my Lord, and I know not where they have laid him." Any poor sinner wandering into Christ's Church last Sunday morning, seeking for rest, and asking, "What he must do to be saved," must have departed without finding Him set forth who is "the way, the truth, and the life;" without a simple teaching of Christ, as the propitiation, the advocate, and the intercessor; without mention of the Spirit as the mighty worker in the heart of fallen man, to draw the sinner from guilt to Christ, and from sin to holiness; but he must have returned disappointed with the ministration of empty forms and shadows; instead of the satisfying realities and substantial blessings bestowed by the gospel of the grace of God.

But I must stop for the present. The sermon ended, some notes from the organ again accompanied the incumbent on his passage from the pulpit to the "Altar." He resumed his kneeling posture before it; his brethren grouped themselves in their appointed ways, and, with the retiring portion of the congregation, we left the priests bent in adoration before the altar, the candlesticks, the flowers, and the cross, waiting our departure to commence the celebration of a memorial of the Supper of the Lord. We felt that in such a place, and from such hands, we could not receive with spiritual benefit, the emblems of a Saviour's dying love. Had we remained, we might perhaps have witnessed stranger things.

Your's, faithfully,
A CHURCHMAN OF THE REFORMATION.

To the Editor.

SIR,—I am glad that the CHRISTIAN GUARDIAN is not to drop off the stage of London periodicals. Never was there a time when London had more need of a "Christian Guardian" to hold fast what truth we have, and a Churchman's Magazine, to gather for the churchman's eye, facts of passing, and of permanent interest. I trust that your pages will be open, not only to churchmen, who may be satisfied with things as they are, but to those who may have some longing to see things, in some measure, as they fancy they ought to be. The first cause of my satisfaction in your prolonged life, I gather from your early announcement in the "Record," that your proposed New Series, is to be upon an efficient and an extended plan. The second source of pleasurable anticipation, is gleaned from your judiciously brief and temperate prospectus. Without the least disparagement to existing Church periodicals, I have felt that one section of our Church can ill spare the CHRISTIAN GUARDIAN. It *has* had two admirable qualifications for this singular age, it *has* been cheap and good; cheaper, I am sure you cannot make it, if you intend to pay your printer's bill; but improve it you may, without doubt, since all human compositions, and especially monthly gatherings, are ever susceptible of a nearer approach to the doctrine of perfection. But as a new correspondent, I may not take the liberty of suggesting and advising; counsel might be welcome from an older friend to your old Magazine. It may now be enough for me to say,

what (in a very few words) is my first hope, with regard to your New Series.

With me, it is a settled conviction, that the basis of such Magazines should be built upon the immovable foundation of essential saving truth, and that the better half of even a Church Magazine, such as yours, should be filled with matter deep and serious upon vital questions concerning the common faith of God's elect. It should be manifest that the Editors belong to the universal Church of Christ; that they do not isolate themselves, and that they have no idea of isolating their readers from the unbroken body and brotherhood of Christ's Church. This, the Editors of a CHRISTIAN GUARDIAN must do, to be in consistency with their first name; and this they may well do, without at all hampering their position as the conductors of a Churchman's Magazine. I have found articles in many religious periodicals, of much ability upon matters of doctrine and practice, but they have mostly lacked the spirit of catholicity which I trust, upon subjects of secondary and non-essential truth, your pages will cherish. Acerbity of tone, dogmatism in points left uncertain or indifferent in scripture, and especially the non-recognition principle towards those who see not entirely with us in all things; these and such-like blemishes, will never, I trust, disfigure the pages of the CHRISTIAN GUARDIAN.

If we agree in these few thoughts, and you will admit me as an occasional contributor, your readers may, in future, recognize my sentiments under the signature of

NEHEMIAH.

January, 1850.

REVIEWS, AND SHORT NOTICES OF BOOKS.

THE PROTESTANT ALMANAC, and Companion, for 1850. pp. 48. *E. Suter.*

Every true lover of that Christian freedom which the "bright and blissful Reformation" has handed down to us, should see, and seeing, *must* buy, "The Protestant Almanac." It is no catch-penny affair; it is not the work of parties imperfectly acquainted with the errors of Rome, or the true grounds of Protestantism, but it bears the stamp of accurate knowledge and historical research, and is rich in carefully condensed information, respecting the English Bible, and the most judicious extracts from eminent writers upon the subject of the Reformation.

MORNINGS AMONG THE JESUITS AT ROME. *By the Rev. M. Hobart Seymour, M.A.* pp. 305. *Seeleys.*

It has given us sincere satisfaction to observe that new editions have been speedily required of both Mr. Seymour's valuable Works; his "Pilgrimage to Rome," and his "Mornings among the Jesuits." The new editions are given to the public in a more convenient and a cheaper form; and we trust they will now find their way into the possession of thousands who, from necessity, shrank from the larger outlay required by the first editions. The book before us contains the detail of some most interesting conversations with members of the Jesuit community, in which Mr. Seymour cautiously, but steadily, pushed his enquiries concerning the actual existence of Romish doctrines, and extracted the arguments by which they are maintained by Rome's wildest and most practised champions.

We should have marvelled much at the constant and complete success which rewarded Mr. Seymour's patient investigations, had we not kept in mind that the Protestant inquirer ever appealed to that only standard of truth—the Word of the living God, that sword of the Spirit against which

all the sophistries and cunning arguments devised by the arch-enemy of Christianity had no power to stand.

Mr. Seymour, in his introduction, alludes to the perfect subjugation and bondage of the entire mind and will of the Jesuit, by which he is chained down to what the Church has decreed, and must either square those decrees with scripture, or if such be difficult, place them upon a level with the Word of God, or altogether reject that volume for the more binding laws of erring mortals. He says, (Introduction, p. 5,) "There was in some of my friends, an extraordinary amount of scientific attainments, of classical erudition, of polite literature, and of great intellectual acumen; but all seemed subdued and held, as by an adamant grasp, in everlasting subjection to what seemed to them to be the religious principle. This principle, which regarded the voice of the Church of Rome as the voice of God himself, was ever uppermost in the mind, and held such an influence and a mastery over the whole intellectual powers, over the whole rational being, that it bowed with the humility of a child before everything that came with even the apparent authority of the Church. I never could have believed the extent of this, if I had not witnessed it in these remarkable instances. They seemed to regard the Canons of the Church, precisely as we regard the decisions of Scripture; and just as we regard any unbelief of the statements of holy Scripture as infidelity, so they regard every doubt as to the judgment of the Church, as the worst infidelity. It seemed as if a doubt of it never cast its shadow across their minds."

In a volume in which every chapter and page contains matter of deep interest, it is not easy to select topics for special remarks. We must, however, entreat the serious attention of the reader to the first chapter, which exhibits a careful, but we fear a too faithful portraiture of that hateful Order which, under the soft name of the Society of Jesus, has ever been

and is now, the cause of ecclesiastical and political turmoil and discord.

The conversation upon the subject of the Tractarian movement will repay perusal. We fear that the work of perversion within the Church is still going on with hidden but restless activity, by the disciples of a Newman, who has openly apostatized, and by others who remain within our pale only to seduce unstable minds, "to stray in the direction of Rome." We must beware of high church notions, or falsely-called catholic principles; these are but other names for the exclusive pretensions of Rome, and exhibit, more or less, tendencies to ceremonial practices which betray a longing after re-union with that communion against which the Church of England protests as idolatrous and apostate.

We must conclude this short notice of a book to which we trust again to recur, by giving the opinion of the Professor of Dogmatic Theology upon exclusive salvation within the Church of Rome.

"The truth of the Church was, that no man could be saved unless he was a member of the Church of Rome, and believed in the supremacy and infallibility of the Pope." He reiterated the same sentiment in language still stronger than before, adding, "That every one must be damned in the flames of hell, who did not believe in the supremacy and infallibility of the Pope." Mr. Seymour says, "I could not but smile at all this, while I felt it derived considerable importance from the position of the person who uttered it. He was the chief teacher of Theology in the Order of the Jesuits, and the chosen Professor of Theology in the Collegio Romano—the University of Rome. I smiled, however, and reminded him that his words were consigning all the people of England to the damnation of hell. He repeated his words emphatically, and with some assumption of manner, as if he thought he could overawe or frighten me by the statement. He said, 'That the people of England would all be damned eternally in hell, unless they embraced the doctrine of the infallibility of the Pope.'"

We might be tempted to smile too at the arrogant presumption which such theologians display, in consigning millions of their fellow immortals to the horrors of an eternity of torment, because, forsooth, they build not their faith upon Satan's masterpiece of a lie—the infallibility of a worm. We might smile at the palpable absurdity, did we not tremble at the millions that Rome has deceived and led to perdition by that very lie, and did we not now shudder at the number of never-dying souls she is still leading captive in chains that enslave both mind and body here, and that must issue, if God enlighten them not, in their being shut out from His presence for ever. But, while we speak thus strongly on the wretched pretensions of Rome, let us never cease to echo that "voice," which John heard "from heaven,"—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

VINTAGE GLEANINGS. *Selections from Sermons by the late James Harrington Evans, M.A. J. F. Shaw.*

This book is a collection of what the compiler truly calls "Gems of Thought," and they have been evidently treasured up as precious sentences dropped from the lips of a beloved pastor. Such was indeed the late Mr. Evans, of John-street; he has now passed from the ministry of the Church below, to join that general assembly and Church of the first-born, whose members see eye to eye, and who join in one harmonious anthem of praise. He had long ceased to minister to our branch of the Church of Christ, but as a deeply spiritual minister of the true sanctuary, his name will be long regarded with affectionate remembrance and veneration; and many who now live, as well as those gone before him to his eternal rest, have listened with delight to his words of love and wisdom, and have fed, with ever increasing appetite, upon that spiritual manna which the Spirit of God enabled him to dispense.

We cannot resist the temptation of giving a few extracts from these

"Vintage Gleanings;" they may possibly strike a chord or two in the hearts of those who have like precious faith with him, whose faith is now lost in sight.

"The doctrines of the gospel, the substantial doctrines, value them—hold them fast;—complete acceptance in the Beloved—righteousness out of yourself in the Beloved—righteousness out of yourself in another—all the conflict laid upon Him—the surety."

"What must that be but sand, that cannot bear the weight of one year's sickness—that cannot look in the face the bereavement of those we love—that cannot stand the test of trying circumstances—that dares not let thought approach the precincts of eternity?"

"There is a place for the creature's mouth—that is, the dust. There is a word for the mouth of a child—that is, 'even so, Father.'"

"God doth purposely conceal His purposes from His children, in order that they may live upon His absolute promises in Christ Jesus."

"Oh! that there were that, in our Churches, which erects the wall high between the world and the Church, but dares not erect a wall *within*."

"In every instance in which the Lord Jesus regenerates a soul, He gives proof of His victory over death. He delivers it from a death in sin, and communicates that grace which is the commencement of eternal life."

"I do not agree with those who think that there was no happiness enjoyed by our Lord whilst on earth. When the soul of man is in *one harmony*, it is impossible to exclude the element of happiness. In our Lord there was not one discordant note, nothing that jarred."

"What! and I *cool* to my brother? Do I look *distantly* towards him? I *express* love towards him, I show but little. It is a sort of *forbearance*. How that word '*toleration*' is used amongst us! How we *tolerate* one another! Pædo-baptists tolerate Baptists, and Baptists tolerate Pædo-baptists; Dissenters tolerate Churchmen, and Churchmen tolerate Dissenters. Oh, hateful word! *Tolerate* one for whom Jesus died! *Tolerate* one whom He bears upon his heart! *Tolerate* a temple of the living God! *Tolerate* an heir of God, an expectant of glory! *Tolerate* him! Ah, my dear hearers, there ought to be that in the word which would make us feel ashamed before God!"

THE ISLAND CHOIR: or, the Children of the Child Jesus. pp.36. Masters.

This is indeed a most productive age for children's books. Old people are constantly saying, as they see the various and beautiful productions of the press, and especially those designed for the young, "Ah, we had no such books in our youthful days. Children have no excuse, now, for ignorance." Old folks are right, knowledge is now profusely poured forth in thousands of rich and attractive streams; but in their very abundance, and captivating forms, there exists a danger almost commensurate with the superior advantages our own days derive from this rapid multiplication and improvement of books.

The little work before us, is an example of this danger; it is but one of a class of publications, the object of which is to sap the very foundations of Protestant Christianity. When a late publisher of such juvenile works as the "Island Choir," abandoned the Tractarian guise of Romanism for the open profession of the "real thing," and became a *bona fide* Romanist publisher, we had hoped that this class of Works was doomed to die a natural death, and that bundles upon bundles of books, which, by the perversion of their publisher, were made manifest as stepping-stones to Rome, would be speedily consigned to the buttermilk or the trunk-maker. We have been disappointed: others are still found, who, under the name of Anglican writers, can write and publish such Popish tales as the book before us; and, having published, can actually manage to get it circulated by falsely-called Protestant clergymen amongst the youth of our really Protestant Sabbath schools. We speak, thus, from our own accurate knowledge of the place where this little book has been found, and the parties by whom it has been circulated. We desire to warn the clergy, parents and guardians of youth, to be most vigilant, not only in their own selection of books for the young in their families, their flocks, and their schools, but to keep an ever watchful eye over books which

may be supplied to them through any other agency. The writer of the "Island Choir" says, in the preface, that "The following tale has been written without any direct moral." Now we cannot even say that this modest assertion is partly true and partly otherwise, for a Protestant mind will at once point to the direct, as well as indirect, conveyance of a moral that pervades the whole tale. It is a plain teaching of Popery, from beginning to end, and written to captivate and familiarize the youthful mind with all the false doctrines and idolatrous practices of Rome. We shall give a few extracts, and our readers will then judge for themselves, what right clergymen of a Protestant Church have to disseminate such Romish books amongst the schools of our parochial churches. The tale is a silly Robinson-Crusoe-like account of twelve children who lived upon an island with four men, who had been sent by a bishop to live in "four cells," and to build a beautiful church, which, when finished, they called "The Church and the Cell of the Child Jesus." These four men were the priests, and the twelve children were the choristers. The four brethren go away upon some mysterious business to see the bishop, and very soon after their boat has gained the open sea, the children see the oldest "brother" stand up to give the children his blessing. But he was feeble with age,—"tottered, and fell on the side of the boat. The three brethren ran to that side of the boat to help him, upset it, all four tumbled into the sea, and all in the boat were drowned." The twelve boys saw all this, and felt themselves "left alone in the world." Then follows a description of their sorrow and of the peculiar characters and occupations of each little forlorn chorister. One, (Innocent,) with "tender frame, pale hair, and grave look, loved to gaze upon the painted saints in books, and made companions of those in the church windows." Another, (Clement) "all meek and gentle as he was, had fallen into a fault; and to one of the brethren he had confessed this fault, and his penance for it was not over

yet." In a short time, the bodies of the brethren and the two fishermen are washed on shore; and great is the lamentation of these twelve boys that "there is no priest amongst us, and how shall we bury these Christian men?" Clement, however, is a clever boy; and he tries to make the best of such a hard case, so he says to his little brethren, "If there is no priest for the praying, here are children for the singing, and we must do our task, and leave the rest to God and *His good angels*." So, "they put on their white vestments, and, two and two, went slowly into church." "Clement lighted the candles that should burn upon the altar." "Clement remained alone in the church, and he went in his white vestment and knelt before the altar where the candles burned." Now, over the altar there was a picture, and the picture was such as this; "there was a cross, painted, and the Saviour on the cross, but He was painted like a little child, for it was the altar of the child Jesus. The child was stretched upon the cross, not yet having the five sacred wounds in His hands, feet, and side, but having the glory round His head, and a face that looked sweetly upon Clement as he knelt before it there." Soon after this the boys "chose Clement to be their *Superior*." Then Clement sets out from the island on his travels, and hunts vigorously for a priest to bury the six dead men; and at last he finds one at the top of a narrow lane, and there as far as he could see, there was a priest coming with a little boy going before, and the priest was *bearing the holy vessels, for he had taken the host to a dying man*. "The priest, in his vestment, alb, and stole." "When they had laid the biers side by side in church, and lighted candles all about, the choristers sang, and the priest said the *Office of the Dead*." But little "Superior Clement dies too, and is found lying dead in his white vestment, and the rest all weeping round him." So they buried him,—and Hilary carved his name on the cross, and prayed that God would give him peace."

We have hardly had patience to transcribe these extracts, but as this book has come into our hands, we

have thought it absolutely right to make known this fair specimen of the poisonous and sentimental trash which Tractarians write, publish, and circulate; and which is insidiously placed in the hands of children, to teach every error of Rome's apostate Church.

SACRED SONGS: *Ancient, Modern, and Original.* By the Rev. F. W. Wilson. Fcap. pp. 187. J. H. Jackson.

This little volume is the compilation of an invalid clergyman while seeking the restoration of health at Torquay. We observe that there are some beautiful out-pourings of his own praises, modestly mingled with psalms and hymns, and spiritual songs, from known and unknown sources. We love to welcome the true sons and daughters of a reconciled God and Father, who, as Mr. Wilson says in his preface, "Cannot refrain from giving praise to the glory of that grace which hath made us accepted in the Beloved. We must necessarily be singing and making melody in our hearts to the Lord."

The first hymn is a specimen of the author's selection, the second is his own composition.

THE MERCY SEAT.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,—
'Tis found beneath the Mercy Seat.

There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,—
It is the blood-bought Mercy Seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sunder'd far, by faith they meet
Around one common Mercy Seat.

Ah! whither could we flee for aid,
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no Mercy Seat?

There, there on eagle wing we soar,
And sin and sense are all no more,
And heaven comes down our souls to greet,
And glory crowns the Mercy Seat.

O let my hand forget her skill,
My tongue be silent, cold, and still,
This bounding heart forget to beat,
If I forget the Mercy Seat.

THE PILGRIM'S SONG.

Onward, Christian, onward go!
Meekly drink thy cup of woe;
Bear the cross, despise the shame,—
Bear the cross for Jesus' name.

Onward, Christian, onward go!
Jesus will His grace bestow;
Gird thy loins, and never faint,
Thy good for every saint.

Onward, Christian, onward go!
Strong in Him who loved thee so;
Fear thou not, nor be dismay'd,
He's thy God who all things made.

Onward, Christian, onward go!
From the rock the waters flow;
Christ himself will bear thee through,
To the land that's free from woe!

Onward, Christian, onward go!
Cheer thee, saint, thy spirit's low;
Sink not 'neath thine heavy cross,
Bereavements sad will prove no loss.

Onward, Christian, onward go!
Meekly drink thy cup of woe;
Glory's crown will far repay
All the roughness of the way!

F. W. W.

THE BIBLE: *its Provision and Adaptation for the Moral Necessities of Fallen Man.* A Lecture delivered before the Young Men's Christian Association. By Hugh M'Neile, D.D.

We intend in our next number to notice the constitution and operations of the two London Societies for young men; that for which this lecture was delivered, and the other, known by the name of the Church of England Young Men's Society. Both are excellent associations for gathering and banding together our young men in christian fellowship, that they may be kept from the "wicked one," and overcome the temptations of the world. At present we can only earnestly recommend this, we had almost said, the best of the present course of lectures.

We are much pleased to find that the Church of England Young Men's Society have also arranged a course of eight lectures, to commence 28th Feb. next. They are to be delivered at St. Martin's Hall, Long Acre, by well-known clergymen of the Church of England. The first will probably be by the Rev. Hugh Stowell. Subject, "Gaols, or the Gospel."

Intelligence.

HOME.

THE CASE OF MR. GORHAM.

The Venerable Bishop of Calcutta has been wont to close the pages of many of his most heart-stirring charges and letters with these words, "*Deo Soli Gloria.*" If the information which is said to have oozed out, relative to the judgment of the Privy Council, in the case of Gorham against the Bishop of Exeter, be well founded, we may indeed call upon all evangelical churchmen to re-echo, with glad hearts and thankful tongues, the good bishop's devout ascription of praise to the Church's Triune God. The public announcement of the judgment, will not perhaps be made until the first or second week in February; but, doubtless, if the rumour be true, the bare effect of their lordships' deliberations, will calm the apprehensions of those who were awaiting the issue of this momentous appeal with fear and trembling.

We know that our readers will gratefully regard this reported reversal of Sir H. J. Fust's judgment, in the light of a special interposition of the Great Head of the Church, to prevent a disruption, which must have been as fatal to the truest interest of the Establishment itself, as it would be distressing to those whose conscience would have told them, that fettered by the effect of a contrary decision, they could no longer remain ministers of a Church in which they loved to live and minister, and in the communion of which they hoped to die.

We agree with those who think it more consistent and respectful, to abstain as much as possible from the anticipation of a judgment still in the hands of the highest court of appeal. Whether it be determined that the Bishop has outstepped his authority, and be commanded to institute Mr. Gorham to the living of Brampford Speke, or whether it be solemnly decided, that within the Church of England is allowed that wise latitude which permits differing opinions upon subjects left questionable, and upon

which neither formularies or articles are distinctly borne out by the express language of Scripture, we cannot at all anticipate; this we do know, that whatever may be the termination of this single case, we must be prepared for constant skirmishes and frequent pitched battles with the antagonists of God's truth, come they in the disguise of "Anglican" exponents of a Prayer-book composed by Protestant martyrs and confessors, or whether they covertly attempt to sap the foundation of God's word, by any of the doctrines of the "New Theology" of the day.

This state of our uncertain standing, and our constant dangers from attack, both from within and without, ought to unite the evangelical body in a closer and more harmonious bond; ministers with ministers, and ministers again with their congregations. Each, seeking counsel from above, should take counsel with the other; each would then give and receive mutual strength, to wield those weapons which would be mighty through God, to carry them, and the Church they love, safe through every danger and from every foe.

Only one thing we would venture to strongly recommend to all classes of our readers, and that is, to be *prepared* with heart and hand to help Mr. Gorham, should he be saddled with the costs of this most expensive controversy.

It has happened, that men who have had to appeal from judgments in the ecclesiastical court, for the vindication of personal character, have been compelled, at a large sacrifice, to pay for the reversal of an unrighteous sentence. The issue of this appeal may declare that the Bishop of Exeter has been wrong, and that his presbyter has been right; but it may, nevertheless, be thought advisable that each party should bear the burden of his own costs. While protesting against such a possible arrangement, as a kind of compromise of the principle that the wrong-doer should pay the entire penalty, we earnestly trust that those

whose battle Mr. Gorham has been fighting, will bear him harmless from its charges. Thousands of the evangelical clergy and laity have to be deeply grateful to Mr. Gorham for his persevering and faithful advocacy of the undoubted rights and best interests of all; and they must not—they will not—allow him to pay one farthing of his costs.

Possibly before our publication closes, we may obtain more definite information as to the judgment of the Privy Council.

MR. HORSMAN, AND HIS LETTER TO HIS CONSTITUENTS.

Mr. Horsman, in his very recent letter to his constituents, complains most bitterly of the treatment which his attempts at ecclesiastical reform have met with, both from the government, the legislature, and the *moving power* within the Church itself. The member for Coker-mouth is an earnest and well-intentioned man, having, we believe, nothing more at heart, than to see the Church of England made as pure and efficient an establishment for the spiritual instruction of the people, as it is possible for any institution of fallible man to be. He may not be perfectly wise in all his movements, and he may have "his peculiar views of Church matters," but where with upright intention, the correction of open and crying Church abuses, and the increased usefulness of existing ecclesiastical machinery, is attempted by an honourable pains-taking individual, that person ought to receive the benefit of perhaps the sounder advice, but most certainly he ought to meet with cordial co-operation and support of all Christian churchmen, instead of finding himself checked and thwarted by what he calls "unseen and mysterious influence." The Episcopal Church of England has too firm a hold in the hearts and affections of the people, for us to fear that any danger will accrue from the temperate and judicious application of well-intentioned reformation. We hail the hand that would build up and strengthen, as much as we deprecate the attack of those who with "axes and hammers

would break down" the entire sanctuary, which we believe God is blessing, and upon which, if we were to search out and remove the things which dishonour God and mar its work, we should find He would yet bestow more abundant honour.

The Parliamentary campaign is now close at hand; in all probability efforts will again be made by Mr. Horsman, and we trust that he will not now move without the countenance and support of those whose pre-eminent object should *manifestly* be the purification of our branch of Christ's universal Church. We give the following extract, commending the entire letter to the perusal of our readers.

"But, gentlemen, one reflection arises immediately out of all this. What is that unseen and mysterious influence which imposes so much that must be painful on the minister? It is not his interest to postpone ecclesiastical reform, and it cannot be his wish. With him the path of duty is also the path of popularity and power. Nor have our episcopal rulers, outwardly at least, the means of so coercing him to the public injury and his own embarrassment. In their obstructive policy they have met with no parliamentary encouragement; they have long ceased to command popular sympathy; they are unaided by the clergy, and unknown to their flocks; and yet, without any of these outward or visible signs of influence, they do contrive, by the exercise of some means, as mysterious as irresistible, to divert a minister from the wisest courses—compelling him to depart from his pledges to parliament—to mock its forms, and trifle with its expectations—nay, to become the slave of the hierarchy in the perpetration of abuses which his judgment has long since condemned, and in withholding from the poor of his country those religious blessings which, as a statesman, or as a Christian, it must be his first wish they should receive.

"Whence, I ask again, this mysterious and mischievous power? Will it bear investigation? Can it much longer endure?

"But though we have not had complete success, we have, as yet, met with no discouragement but delay—and delay, in such a cause is, happily, not defeat. We may be baffled for the moment—but the question of ecclesiastical reform will lose nothing, ultimately, by that. The longer postponed, the more severe the

operation; and I, for one, will not now be satisfied with what I contended for three years ago.

"Many of our friends, who knew nothing of Parliamentary proceedings but what appears in the reports, have thought that the question of ecclesiastical reform was lost sight of last session. I have, therefore, thought it right to give this explanation.

"You will perceive that I allow no weight whatever to the apology, now habitually put forward by the ministry for the evasion of their duty, that they 'have difficulties to deal with.' The plea of difficulties I have found so little to justify in the case of ecclesiastical reform, that I have been tempted to enquire whether it is not put forth on equally slight grounds in other cases; and the conviction that it is so, has led me to deal with other measures of the Government in a freer and less indulgent spirit than might seem quite agreeable to their notions of party obligations and requirements. But, party, with me, has no meaning and no value, except as symbolical of principle; and I own no allegiance to leaders, except as the faithful types and exponents of the principles of the party that placed them in power."

THE NEW COLLEGES IN IRELAND.

DR. M'HALE is a furious opponent of these new establishments which have obtained the soubriquet of "the Godless Colleges," of which we are by no means worshippers ourselves, but for very different reasons. The main argument of his denunciatory epistles, another of which has just been fulminated from his lair at St. Jarlath, is the exclusion of religion, that is, the pseudo religion of Rome, from their course of education. His arrogant style has lost nothing in the peculiar brilliancy of virulent invective, perversion of Scriptural and historical experience, and true Romish tyranny which characterises his latest effusion. Many of our readers may have passed over without perusal this letter, which has appeared in most newspapers. We pray them to read the following choice extract:—

"In the long succession of errors that have darkened the face of Christianity there has not been one that did not strive to recommend itself by superior progress,

and that had not knowledge or enlightenment in broad characters, legible to its deluded followers, and there has not been a pastor in the Church who raised his voice or issued his warning against those selfish or corrupt impostors who make a merchandize of human souls, that was not stigmatized in his day as the patron of ignorance and the foe of enlightenment. You are sure to be held up as the advocate of ignorance by those miserable and mercenary seducers, unless you dispense knowledge to your flock saturated with the poison which they are sure to mingle with it. The apostles were looked upon as idiots, and their doctrine of a crucified Redeemer as folly, by the enlightened philosophers of their time; and it is no wonder that the same imputation of simplicity or folly should be cast upon those who wish to guard their flocks from the teachings of those corrupt men who avow the same opinions as those ancient philosophers about the folly of a crucified God. The same spirit passed from them to Luther and his disciples, who pretended they were raised up to enlighten the world and restore the reign of virtue and happiness. How this has been accompanied the history of Europe has borne melancholy testimony. Another and a still later movement of progress was the infidel teaching in France, and which, notwithstanding the prophecies of its first apostles, gradually let loose all the passions, until men were likened with the beasts of the field. Thus every progressive movement from the centre of the Church only led to thicker darkness and more appalling profligacy. We are not, then to be deterred by this silly, if not malignant, cant of being opposed to progress in cautioning you again from entering the forbidden receptacles of a knowledge that puffeth up, those colleges, twice solemnly condemned by the venerable successor of St. Peter. If opposition to the fraudulent schemes of heretics and infidels to corrupt Catholic youth be a crime, it is one in which, in union with the fathers of the Church, we shall glory. Never, in the history of Ireland—seldom in the history of the Church—do we find such an array of condemnation as has doomed those establishments called the 'Queen's Colleges.' Let not the laity imagine that they are at liberty to send their children to those colleges, in case some of the offices were filled by Catholic clergymen; for no Catholic clergyman can lawfully or with a safe conscience fill them. It is vain to talk of some trifling conditions required before their con-

denatation by the Holy See. Without reference to any such conditions, they are now absolutely condemned as 'intrinsically,' and of their very nature, dangerous to religion. Every bishop in Ireland is absolutely prohibited by the Holy Father, to whom all Catholic bishops swear obedience, from having anything to do in carrying out those colleges, or even from entering into any negotiations with the Government for their improvement. But appointing or sanctioning the appointment of one of his clergy to a situation in those colleges would be helping to carry them into execution. You perceive, then, that a clergyman attempting to fill such an office would be doing so in opposition to his bishop, and surely in opposition to the Pope. Those colleges have been founded by the enemies of our faith, and for the purpose of gradually achieving its destruction."

Compare with this furious attack an extract we shall now give, bearing Mr. Seymour's personal experience of the state of education in the very city so long basking in the sunshine of the "successor of St. Peter"—the source and centre of spiritual intelligence.

Mr. Seymour was conversing with the Professor of Dogmatic Theology, upon the extreme difficulty of procuring a copy of the holy Scriptures in the Italian tongue, in the city of Rome; that he had tried every bookseller's establishment; that belonging to the Propaganda Fide, the one patronised by the Pope himself, that connected with the Roman College, and the shop established for the supply of English and other foreigners; but Mr. Seymour found that not a copy was for sale in the Roman language, and of a portable size, in the whole city of Rome. The universal answer to application for a book which we consider the Book of books, was, it was prohibited, or not permitted to be sold. Pressed by Mr. Seymour, as to the cause of this prohibition of what we consider the "fount and spring of wisdom's sacred tide," the Jesuit shuffled from plea to plea in true consistency with the tactics of his order. The volume was not forbidden by the Church: Oh no! The Professor declared "it was a great calumny against the Catholic Church to say that she was opposed to the

full and unrestricted use and circulation of the Scriptures." For after dwelling upon the first great cause of the volume not being found in the hands of the people, viz., that the Church *permitted* it to all, whom *she thought* likely to profit by it, and forbade it only to those who being ignorant, would be likely to pervert and misapply it; still urged, by Mr. Seymour, how it was that the volume was not to be had at all; the answer was, "the people of Rome were too poor to buy them." Mr. Seymour replied, that "the clergy of Rome, so numerous and wealthy, should do as we do in England, namely, form an association for cheapening the copies of the Scriptures." Again the Jesuit tried to evade the question, "the Priests were too poor to cheapen the volume, and that the people were too poor to purchase it."

Mr. Seymour then offered the agency of the Bible Society, from which we wonder that the Jesuit did not recoil with horror, but "he thanked me for the generous offer," and stated, "that there would be no use in accepting it, as the people of Rome were very ignorant—were in a state of brutal ignorance—were unable to read anything, and therefore could not profit by reading the Scriptures, even if we supplied them gratuitously."

This wretched plea, even if it were upon this occasion used as a mere evasion of the real cause for the prohibition of the Bible, is one which is true enough in Rome, in Ireland, and in every Popish country. Ignorance is the true stronghold of superstition, and this Dr. M'Hale, and every Romish priest knows quite as well as the Jesuit Professor of Dogmatical Theology at Rome itself, and hence their abomination of plans of education which are to be free from the darkening and soul-subjugating system which Rome teaches. We Protestants dislike these Colleges not because they reject our systems of religion, imperfect as all of them are, but because they separate that which to the mind of a Christian is inseparable, the training of a mind for time and the education of a soul for eternity.

THE REV. E. BICKERSTETH.

An Address has just been given to the public which the above most estimable clergyman delivered in Glasgow, at the annual meeting of the Evangelical Alliance, in October, 1849. It is his practical testimony to the value which Christ's servants ought to set upon their Master's parting prayer, "That they all may be one." He entitles it "Fellowship with Christ, leading Christians to fellowship with one another," which makes us ponder awhile on the 21st verse of the 17th of St. John's Gospel. "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

We have often thought, what and if the Master should come now, as come He will, and that suddenly! Would He find us living examples of the union He prayed for? Would He find us striving and praying for its attainment? And what would He say to the excuses we frame for its non-attainment and our, in too many cases, utter neglect of any means to effect a closer union amongst the members of Christ's one body? Our brethren in Christ need not that the truth of the duty be brought before them—they all must acknowledge it in the abstract, for that all should be "one" Christ prayed for, and therefore it as much to be regarded as any word which dropped from the lips of Him who spake not as other men. We must be made to feel its binding power upon ourselves as ministers, as laymen, as members of the Church of England, as members of the Church of Christ.

Apart from the blessedness of the union of believers with the Father and the Son, and with each other, what was the object of the prayer, "That the world may believe that thou hast sent me?"

We pray that God would accomplish the number of his elect and hasten his kingdom; we long for the time when "the earth shall be full of the knowledge of the glory of the Lord," when "the kingdoms of this world shall become the kingdom of

our Lord and His Christ;"—what are we doing to bring about so blessed a consummation.

None may say, It is not for me to help, I have my own work. What Christ prayed for is every Christian's work. It is no excuse for another to say, Alliance will do no good, it is a rope of sand, uniting but to crumble. God makes use of the feeblest instrument to work out His purposes. It is not for the Dissenter to say, While the Church stands we cannot unite. The Head of the Universal Church has owned, has honoured, and blessed, and still guards and nourishes that branch of His living vine. It is not for the Churchman to say, It is no good, no union can exist except in one communion, and dissent mars all unity; not so, within their enclosure, the Lord the Spirit has poured, and still showeth upon those who "follow not us" the rich abundance of His heavenly gift. He has there planted many a seed, nourished many a plant, and will gather many a shock of ripe corn into the garner of the Great Husbandman. The field is the world, we all are planted, watered and grow together beneath the beams of the same great Sun of Righteousness. We await the same harvest and shall share the same garner, why is not our only aim which shall bring forth most fruit?

We must transfer one passage of Mr. Bickersteth's address into our pages, praying that God would enable all, in all our communions, to enter into the spirit, and offer the fulfilment of a common Saviour's dying prayer.

"The blessings which Christ gives to all his people are in their very nature diffusive and communicative; and so fellowship with Him leads to fellowship with others. If we have communion with the grace of our Lord Jesus Christ, who can but see that it is the very nature of grace to be communicative of good, and this, overleaping all impediments, to the unworthy? Christ's grace to us superabounded when our sins abounded. He shutteth his eyes from seeing sin where He has loved, pardoned, and accepted. Thus, in His last prayer, (John xvii.) not one fault of His disciples is mentioned. If we have fellowship with Christ's love, we shall love as He does. His love has heights and depths, and lengths, and breadths, which

pass knowledge. True love, then, like His, covers all, believes all, hopes all, endures all. If we have fellowship with Christ's self-sacrifice, we shall empty ourselves of our own glory, and look not on our own things, but on the things of others also. Assimilated into the very likeness of Jesus, we shall become His vessels of mercy to bear His name before men.

"Nor will even real impediments stop the ever-flowing streams of love; they will wind round them, and rise above them. Where men really have the root of the matter, and live before God, they may yet have many things in them which are real impediments to love and communion; but they will all, in the issue, be overcome. These impediments arise from remaining corruption, ignorance, natural ruggedness, prejudices, partialities, and narrow-mindedness: but let us see that they are really trusting in Christ, and loving Him, and then love that which is His image in them. Christ has given His grace to them—that should be enough for us. He loves his people of every name—of every denomination—though he sees infinitely farther into our weaknesses. His eyes are as a flame of fire, He searcheth

the reins and hearts, and yet He loves us. Oh, the surpassing love of Jesus. He gives them real fellowship with himself—how can we withstand it?"

ROMANISM IN THE CHURCH.

It is reported that the Chapel in which Mr. Oakley formerly ministered and which he seceded to Rome, is about to be rebuilt in a style of great magnificence; whether it is still to remain a chapel in apparent connexion with the Church of England, or whether it is to assume the reality of a Roman Catholic Church, we do not know, but enough is known of the practices and teachings in this and other chapels and churches belonging to the Tractarian party, to make even a high Churchman of the *old* school wonder, that some means have not been found to stop the progress of a system which, while pretending to be in union with a Protestant Church, is neither more or less, than the handmaid of its great antagonistic principle, the Romish apostacy.

FOREIGN.

Our readers will peruse with interest the following extract of a letter from a correspondent of the "Evangelical Christendom," giving an account of his visit to Berchtesgaden, the residence of the ex-King of Bavaria:—

"It was late on that Saturday eve, when we drove into the exquisitely beautiful village, which the abdicated king had chosen for his place of retirement from the pomps, but certainly not the pleasures of life; and we were forcibly reminded, by the noisy merriment and the occasional bursts of angry passion which shook the inn far past the witching hour of night, that we were once more domiciled among the beer-drinking, card-playing peasantry of Bavaria. But silence settled at last on even the hostelry, suffering weary travellers to find repose; and a glorious sun was shining with almost fiercely bright rays when the inn damsel entered, according to appointment, to warn us it was time to rise, if we would attend divine service.

"This, despairing of anything better, we had resolved to do, in the Roman

Catholic church, at that hour when the sermon was to be preached. As we sat at breakfast, however, a much more agreeable prospect was opened to us by the loquacious landlady, who came to inform us that the royal *chef de cuisine*, 'a very kind friend of hers,' had sent her word that a Protestant clergyman would that day preach in the queen's private chapel in the palace, and that her Majesty (the consort of the ex-king Louis) had permitted all who felt inclined to attend.

"'Are you a Protestant then?' asked I, with pleased surprise.

"'God forbid!' was the horror-struck reply of mine hostess, who drew herself up with such a look of offended virtue as forced an involuntary smile to my lip, as I replied, 'Well, *as we are*, we are fortunate in having so unexpected an opportunity.'

"At half-past nine, which we learned was the appointed hour, we proceeded to the palace, a building of considerable extent, but of no great pretensions, where a servant in royal livery was ready to marshal our way to the chapel. This modest apartment had little to distinguish it from any other, save the altar, with communion

cloth and utensils, at the upper end, by which it was evident that the Eucharist was to be dispensed, as well as a sermon preached. Three rows of chairs, ranged along the opposite end of the room, offered accommodation for some fifty persons, while one chair, placed a little in advance of the rest, indicated the position the Queen intended to occupy.

We were among the first who entered, and were requested to place ourselves in the foremost row, leaving one vacant chair immediately behind that of the Queen, for the accommodation of her Protestant lady of honour, who would accompany her royal mistress.

"The room began to fill, however, so rapidly, that not only more chairs were brought, but a large proportion of the men stood during the whole time.

"From a Berchtesgaden lady, who sat next me, I learned that, of those present, about fifty might be Protestants, but not above one-third belonging to the village, the others having come from sixteen to twenty English miles that morning to enjoy the privilege, unheard of for upwards of a century in that district, of listening to a Protestant preacher. The Roman Catholics, whom curiosity had attracted were about twenty in number, and they behaved with exemplary decorum throughout.

"At length the Queen entered, attended by her *dame d'honneur*. She was richly, but simply attired, and having gracefully acknowledged the respectful salutation of the assembled congregation, which rose on her entrance, took her seat; and the clergyman appearing almost instantly afterwards, the service began immediately with the reading of a hymn, the preacher expressing regret that, from the want of an organ to lead it, they were forced to omit one essential part of Protestant worship, viz., singing to the praise and glory of God. Prayer and reading of the Scriptures followed, after which the sermon began.

"It was founded on 1 Cor. ii., from the 1st to the 9th verse, and was throughout plain, practical, and strictly evangelical. The introduction comprised a striking and, considering the place and partly Roman Catholic congregation, a singularly bold description of the formerly flourishing state of Protestantism in Upper Bavaria, and the general extirpation thereof by persecution, and the deadness which had succeeded among the remnant which had been left. The preacher next announced the *gracious* permission of his Majesty, that the Pro-

testants throughout his dominions might come together *twice* a year for worship and communion! This privilege having only existed since the 1st of July of the present year, this was the first occasion of its being exercised, and the discourse then delivered the only Protestant sermon which had, during the last hundred years, been heard in Berchtesgaden!

"The service terminated as it had begun with prayer and the reading of a hymn, after which the communion service began. According to Lutheran custom—at least, as I have generally seen it—the men first advance, one by one, to the altar, and receive the wafer and cup successively in a kneeling posture, and afterwards the women. But here the order was reversed, for on the clergyman inviting whoever felt desirous of confessing Christ before men, and enjoying the ordinance He had appointed, as a means of edification and growth in grace, as well as a sign and pledge of brotherly love and union, a lady was the first to advance. She was followed by every female Protestant present, except the Queen, who, to my great surprise, remained a spectatress only of the solemn rite. The Roman Catholic portion of the congregation looked on with curious gaze, no doubt stimulated to watch all proceedings by the known enmity of the resident Popish clergy, one of whom had, we are told, recently preached a stinging philippic against Protestantism, and declared no such heresy should ever desecrate the holy soil of Berchtesgaden.

"Although the Queen countenanced the preacher by listening to his discourse, and afterwards inviting him to the royal table, she has never borne the character of a religious woman; yet in her household, as well as Cæsar's, there are some who appertain to Christ. Her Majesty's groom of the chamber, for instance, is an enlightened and fearless professor, and her first lady of the bedchamber is reported to be a pious woman."

"Having contrived after service to introduce ourselves to Vicar Pope, (for such was the name and official title of the Protestant preacher,) we requested the pleasure of his company to tea, in order that we might enjoy some conversation with him. He complied with our invitation, and we found him a modest, devout, and extremely well-informed young man, from whom we derived much intelligence respecting both the past and present state of Protestantism in Bavaria."

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

FEBRUARY, 1850.

MEMOIR OF SIR R—— M——.

THE ways of God's providence with individuals in bringing them to Himself, are deep and varied. They have not been recorded with sufficient care; and many a wondrous series of events, not surpassed by any imaginary and romantic invention of vicissitudes, has been allowed to pass away into the darkness of oblivion, and lost as an example to the present world; but certainly to appear, in all its wondrous detail, to the glory of the one wise and benevolent God, at the last great day.

Some few years after the throes and heavings of the French Revolution, and its collateral excitements in the minds of men in other countries, began to subside, a master was needed for one of the rough schools among the colliers of Kingswood, near Bristol. An elderly gentleman offered himself as a candidate, of evidently very superior habits of mind and of life. There was a measure of haughty reserve and concealment about him. But no objection of any weight was raised in committee. When, however,

it was suggested to him, that a man of his evident superiority was putting himself, as it were, out of his proper position, he drew up and said, "it was their duty to judge of his qualifications for an office, to which they had invited candidates;—and as to whether it suited his purposes, that was his question, and not theirs; and a question evidently determined in his mind, by his appearance there. To elect him, or not, was their concern." And, ultimately, though a certain degree of mystery hung around him, he was chosen master of the school.

Months passed away in the quiet and diligent performance of duty; when, at length, a report, which arose first as a whisper, gathered strength sufficiently to induce the calling together of the committee; when a charge was seriously brought against this aged and somewhat mysterious teacher, that he was an unbeliever in revealed religion. The charge was at once met with firmness:—"Gentlemen, had you examined me closely at the time, you would undoubtedly have

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found me an unbelieving man. I have been a disciple and a victim of the wild and unlicensed views of the French revolutionary school. Neither education, nor argument, nor circumstances, ever brought me to anything like a knowledge of the true God. But, that which no favourable advantages of superior life could do for me, has been done by means of the simple prayers of my poor neighbours, the colliers of Kingswood. I have attended their little unpretending meetings for social prayer. I have listened with deep attention to their artless devotions, evidenced, as to their sincerity, by the streaming tear that stole down their blackened faces. This has been the effectual means by which, when everything else failed, I have been brought, at length, to feel and acknowledge my own sinfulness, and to believe in the mercy of my redeeming God and Saviour."

Hear this, ye superstitionists, who would limit the influence of the sovereign Spirit of grace to a certain set of men, to certain ordinances, and to certain localities in a place of worship! There is life from the dead, among the prayer-meetings of the poor colliers. We can have no other wish, but to sustain in all its efficiency, a regular and learned ministry of the Word and sacraments; we know its unspeakable value in the community; but, when conceited men, be they what they may, as spiritual and holy, arrogate to their personal acts, the exclusive agencies of grace, we meet it with this and many other such instances of the widely working, independent, and uncontrollable sovereignty of Divine compassion. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor

whither it goeth, so is every one that is born of the Spirit." Here is an unquestionable case of that mysterious and inexplicable agency. What everything else had utterly failed to do, it pleased God, in His sovereignty, that the proud unbending mind of this stranger should be brought down to the dust by the prayers, the tears, the contrition, the earnestness, of some of the roughest and simplest believers in the whole Church of God.

Time glided on; and at length the health of this new convert gave way under his exertions. He was obliged to resign the duties of the school; and became a resident usher, or teacher, in the highly respectable school of Mr. S—, at Bath. Here he secured, by his very gentlemanly manner, his evident knowledge of men and things, and his unaffected piety and humility, the warm affections of the family; and he remained with them, as in an endeared home, till the lingering days of his last decline. During that illness, he was carefully attended by the eldest daughter of the family, who had learned to entertain a very great respect for this extraordinary stranger.

One day, when he was very near the close of life, he called Miss S— to him, and said, "I must have your entire and determined confidence,—I must deposit with you, statements, which you must pledge yourself to me not to utter to any other individual till I am departed." To this she consented. He then said, very seriously, "My dear Miss S—, I am not what I have appeared to be; circumstances have compelled me to seek the deepest shade of life. I am a Scottish Baronet, of old family,—my name is Sir R— M—, of ——. Many

years ago, that unprincipled extravagance, which is often the associate of practical ungodliness, brought me into difficulties. At that moment, the delirious theories of the French Revolution deceived and led away many. In the midst of broken fortunes, and pecuniary difficulties, and strange theoretical extravagance, my wife left me, to accept the protection, as it is called, of Admiral ——. I had no son, but only two daughters, and these, in the wildness of my passion, and my disgust at my wife's infidelity, I abandoned to difficulties and risks of which I have never known anything. My enquiries, many years after, failed to give me any clue to wife or children. In my agony of mind, at the crisis of which I was previously speaking, I left my country and my property, I went to France, and plunged at once into all the excesses of infidelity and revolution, and lost myself totally for many years. When, however, the frenzy passed away, I returned to England. I could not find, as I told you, my wife and children. My brother had held the Baronetcy for years, under the conviction that I had been long dead. I found that I was a solitary unknown outcast in the world through my own acts; and I fled to the deep shades of the Kingswood collieries. The rest of my history and its mercies you know. When I am departed, send up to London, to Sir P— M—, of ———, and he will come down, and do everything needful."

The hour of Sir R—'s departure came, and he passed peacefully into the eternal world. Sir P— M— came down;—to his great astonishment, he recognized his lost brother, wept over him as his "dear Bob," and buried him with all the baronial

honours in which the ancient Scottish families delight.

The story does not end without another episode. These facts were all intimately known to the Rev. Mr. G—d, a respectable dissenting minister, the intimate friend of Newton, and Cowper, and the old apostolical Mr. Bull, of Newport-Pagnell. One day he attended a social meeting for religious conversational improvement. He related this marvellous series of facts. In the wondrous providence of God, the two daughters of Sir R— M— were in the room. Mercy had watched over those whom both parents had abandoned; and they now learned, thus incidentally, that their father had been rescued by Divine grace from all the horrors and consequences of unbelief.

Such are the triumphs of God's wonder-working mercy. He lifteth up one and casteth down another. He delights in this infinite variety of providential means; and when the glorious Emmanuel has thus prepared the heart to receive Him, He gives believers power to become the sons of God, "Born not of the will of the flesh, nor of the will of man, but of God." The grand essence of all practical experience in religion, is, that God is as an infinitely benevolent, but absolute Sovereign in His whole universe; and that man is a poor defenceless, helpless creature (*weak*, a wretch) who without God in Christ can do nothing. God works for His mysterious purposes by providence and by grace—by the one, and by common grace, He accomplishes the preparatory state—"The good soil;" and then comes the mighty everlasting blessing. "If any man will do His will, he shall know of the doctrine, whether it be of God." "To him that ordereth his conversation

aright will I shew the salvation of God." "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Oh! what a burst of glorious details shall come

forth on the day of the appearance of the blessed Redeemer, and of the manifestation of the Son of God! The universe shall ring with it. Every heart shall be gratitude; and every song praise!

JONAH;

OR THE FAULTS OF A TRUE PROPHET.

THE history of the Prophet Jonah, as it stands recorded in the volume of inspiration, is most unquestionably true. It has some very extraordinary features which are contrary to the experience of modern times; when the necessity for miraculous manifestations of God's power has ceased. But, if we were to reject every portion of divinely recorded history, because it does not accord with present experience, we should have little left for our guidance; and we should lose the benefit of that whole series of wonders which God performed in the olden time; and which he permitted to be recorded in a volume unquestionably Divine, as a standard proof to the world of the truth of the religious system. Any objection, therefore, founded upon the peculiarities of Jonah's history, would lie equally against the whole Scriptures; and would then have to meet all the remaining mass of overpowering evidences of other kinds, which proves those Scriptures to be Divine. Add to this, our blessed Lord and Saviour has most solemnly referred to the most striking and extraordinary facts in the history of Jonah, in order to confirm the faith of his disciples, and to condemn the unbelief of the Jews. "There shall no sign be given to this generation, but the sign of the prophet Jonas; for as Jonas was three

days and three nights in the whale's belly, so shall the Son of man be in the heart of the earth." The truth, therefore, of Jonah's history stands interlinked with the truth of Jesus Christ; the fact of his being swallowed by a whale, and again restored to the duties of this present life, is as true as the death, and burial, and resurrection of Jesus. With this preliminary remark, the interesting particulars of his history rise before us, which though short, contain some very useful instruction. Jonah, the son of Amittai, was born at Gath-Hepher, in the land of Israel, at some period shortly previous to the reign of Jeroboam, the son of Joash, king of Israel, and in the reign of Amaziah, king of Judah, for it is written, 2 Kings xiv. 25, that Amaziah "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-Hepher." That Jonah was a prophet cannot be questioned; as it is distinctly affirmed in this text, in which the substance of one of his prophecies is stated; and he is also called by our blessed Lord the prophet Jonah. We behold him therefore, at the outset, invested with a very important and responsible character as the servant of Jehovah, specially

and graciously called to declare to his fellow-men, as far as the Spirit of the Lord shall see fit, the yet future and unfulfilled counsels of the omniscient God. In those days, when the Lord was, as it were, returning in mercy to a lost world,—a world led captive by the devil at his will, and by a gradually developing dispensation, setting up again, in it, the kingdom of righteousness and true holiness,—in those days, the gift of prophecy was one of the great tests or proof of a divine mission. The servants of God were charged with some prophecies which were to be fulfilled in their own time, in corroboration to their cotemporaries of the truth of their divine mission; and with some which extended into times remotely future, as an irrefragable proof to the generations to come. Now, however, when the established and collected proof of the divine origin of our religion is amply satisfactory to every fair mind, the gift of prophecy, together with the gift of miracles, is withdrawn; we are in possession of the whole truth, which it is needful for man to know on this side the grave. The faith of the Church rests exclusively upon the substance of the completed canon of Scriptures; and the main charge, now, of the servants of God, is to study, to expound, to apply, and to exemplify the great doctrinal and practical statements of that living Word. The Old Testament prophets were charged with truths yet to be revealed. The ministers of the New Testament, with the right application of truths already revealed, and given to the Church as the birthright and privilege of every individual.

Now it appears, that to the prophet Jonah, already enrolled in the sacred service of the living God, a solemn

and important commission was given. The Word of the Lord came unto Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." We are not able exactly to say how such communications as this were made, which is described as "The coming of the Word of the Lord." It appears, however, to have been a peculiarly direct mode of communication between God and the human mind, so as to leave no doubt, when it was once rightly understood, that it was a direct inspiration and revealed communication from heaven. This is well illustrated by the facts recorded in 1 Samuel iii. where we are told, that in consequence of the iniquity of the people, the Word of the Lord was precious or scarce. In those days there was no open vision, i. e., this mode of revelation had, for a time, ceased; and, at that time, the Lord, who had chosen Samuel to be his prophet to the people, called him so that he actually heard a voice, or, at least, so that the impression on his own mind to that effect was such, that he thought he heard a voice. It is said, in ver. 7, "That Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." But, in this instance, for the first time, the Lord communicated with him, and made known his future purposes towards Eli. It appears to have been a direct vision, in which the Lord came, and stood, and called, and made a solemn communication to him in so many words. And at the end of the chapter it is said, "And all Israel knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the Word of

the Lord." And all the subsequent communications of the Lord with Samuel, appear to have been of the same near, direct, powerful, and unquestionable character;—as when (1 Samuel ix.) "Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of!" And, again (chap. xvi.) while Samuel saw the sons of Jesse pass before him,—Samuel said, of Eliab, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him." Here was a direct mode of communication to the mind which could not be mistaken—an instant intercourse between the mind of the prophet and the omnipresent God; and this is called, "The Lord revealing himself by the Word of the Lord."

And this was the mode by which it pleased the great God to communicate his will to Jonah.—The word of the Lord came to him, saying, "Arise, go to Nineveh, and cry against it." One would have thought it difficult for the mere worm of the dust to question, and cavil, and resist, in a case of such direct injunction from on high. And yet, what will not the rebellious heart of man do? Every commandment, every word of God, is as truly and manifestly of Divine origin to us as if we had heard it spoken from Sinai, or by our blessed Lord. The Scriptures are as powerful a testimony as if they were delivered to us by one who came from the grave. Yet man abides in unbelief and rebellion. The conduct of Jonah, therefore, is a striking illustration of the conduct of men generally. He knew that the communication made to him, was from God; but he disliked it. He objected to

being sent upon the solemn and interesting mission. He was unwilling to go, though the God that made him distinctly required it. What his motives were, we cannot precisely tell. It might be, that he feared the consequences of crying boldly against the vices of a populous heathen city, and denouncing against them the Divine indignation; that he hesitated to face the apparent danger of such a service. It might be that he was unwilling to be disturbed in the midst of the quiet comforts of home. It might be that he was not altogether so cordial in the cause of God and holiness, as to engage readily in so arduous a service; for, evidently, Jonah had yet many evils unsubdued in his own character; and a man's simplicity and singleness of eye in God's service, is just in proportion to his own real sanctification; and a defect in the heart is sure to shew itself in the critical moment of the life. And it might be, which the subsequent history seems to warrant, that Jonah being a proud and an irascible man, and knowing by his own abundant and repeated experience, the mercifulness of Jehovah, had a fear in his own mind, a secret misgiving, that God would yet spare Nineveh; and that consequently his own character for consistency, as a prophet, would be compromised, or called into question by the relenting and compassion of Omnipotence. But whatever were his motives, they terminated in an act of the most direct and palpable disobedience. Jonah, it is said, "Rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the

presence of the Lord." We see, here, the direct disobedience of the prophet. The city, Nineveh, to which he was sent, lay a comparatively short distance to the eastward of Palestine,* on the banks of the Tigris; but Jonah immediately took a directly opposite course; he arose and went down to Joppa, now called Jaffa, a sea-port of Palestine, on the Mediterranean, with the intention of escaping to Tarshish, i. e., either to a city of that name subsequently called Tarsus, in Cilicia, where St. Paul was born, or to a more distant spot,—the city of Tartissus, on the coast of Spain, which was one of the extreme points of the maritime commerce then carried on by the Phœnicians. He seemed anxious to escape to the utmost boundary of the then known world. And what was it from which he fled? It was "from the presence of the Lord." Not, probably, that with the enlightened views which he necessarily had of Jehovah, as the God of the whole earth, that he could have hoped to escape beyond the reach of Omnipotence. The writings of David were then the property of the Church; and he must have known it to be written,—*"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."* He could not hope, therefore, to fly from the providential government of the omnipresent God. But there was a spiritual presence of God from which he seemed to hope to escape. Prophetic communications to the children of men, were limited to the Holy Land, as it is said in Psalm cxlvii, *"He sheweth his word unto Jacob,*

his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them." Jonah's object, therefore, most probably was to fly from the supernatural communication of the Word of the Lord,—that presence of God, by which he had been peculiarly honoured, when the Word of the Lord came to him, dictated to him an inspired message, and sent him on this honourable embassy. He seemed to think, that if by renouncing his country for a time, and escaping to a darker land, where such sublime and gracious intercourse was not vouchsafed, he could remain undisturbed by such solicitation;—he might avoid the painful and irksome duty which had been imposed on him. But how sophistically and falsely we argue in our own favour. Could he, at any distance whatever, or by any flight however rapid, or by any delay however long, shake off the responsibility of the commission which had already reached his ear, and hung upon his conscience? Is it not evident, from the subsequent history, that he well knew his then personal responsibility, arising from this one original command? The duty was, by one communication, solemnly laid upon him; and even if he had succeeded in his flight, and dwelt at Tarshish till the extreme of age, the guilt of the unfulfilled injunction would have harassed him upon his death-bed. We can never shake off the solemn responsibility of a known command; and then with what folly we submit to measureless inconvenience and great expense, rather than address ourselves simply to the plain course of duty which the Lord enjoins. The course to Nineveh was simple, short, and easy; the duty to be performed there not difficult; the

* We shall speak more fully of the modern discoveries in a subsequent number.

blessing of God was evidently resting on it; and it was no slight honour to be selected for such an office. Yet, rather than yield to the will of God, and silence the objections of unbelief and pride; the prophet will abandon his own country, will incur considerable expense, will tempt the dangers of the deep, will forsake the appointed worship of Jehovah, will look away from His holy temple, and will associate himself with heathen men who are strangers to the God whom he professed to love, to serve, and to worship. At what an exorbitant price do we buy the wretched privilege of disobedience? The wages of the transgressor are hard.

Here we must leave the thread of the history. But the facts which have already appeared, will bear very forcibly upon the case and character of many. There are many persons who have a deep-seated dislike to that course which is plainly and unequivocally marked out to them as the path of duty; and who are striving eagerly to evade that course which they know that they ought submissively and thankfully to take. This is often the case as to the leading events of life. I speak, not so much of ministers of the Gospel, now, though the case of Jonah has for them, especially, at all times, a plain and a very profitable lesson. But there are many instances among private Christians, in which the leadings of God's providence, and the convictions of common sense, appear to point out one path as the path of duty; while rebellious inclination and uncontrolled desire restlessly suggests another. The adoption of a particular course in life, the submission to humiliating circumstances, the remaining in some trying and uncom-

fortable situation, or the sacrificing the present comforts of home to go where little promise of such comforts is held out, the abandonment of some foolish and idolatrous preference, or the patient endurance of present privation;—these are some of the cases, in which the carnal nature struggles against the direct suggestions of conscience; and often with such force, that the man who professes to be the servant of God, ranges himself in disobedience against the evident expression of God's will; and in such cases, what must be the issue? The prophet has well said, "Let the potsherds strive with the potsherds of the earth: but woe unto him that striveth with his Maker."

But the lesson taught by this history, applies not only to the leading features, to the turning points of our life, to great and eventful changes in our situation and circumstances. These ought all to be prayerfully considered, and undertaken only in singleness of heart, and cordial submission to the Divine will. But the lesson bears also upon all the comparatively minor points of duty; upon all those features of character, conduct, and habit, in which we as yet feel tempted to set ourselves practically against the authority of God. Every one has his own wicked way.—As it is said, "Let the wicked forsake his way." Every one has some feature of moral character in which the evil of the heart shews itself most powerfully, and in respect to which, the sinful nature is at issue with the God of holiness. God, by his holy Word, by the strivings of his Holy Spirit, and by the terms of His gracious salvation in Christ Jesus, marks that evil way, that sinful indulgence, that rebellious temper, that unholy habit, that secret

speculation, or that occasional out-breaking of evil, with His unequivocal disapprobation. As distinctly as He said to Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me;" so says He in this particular respect, "Be ye holy, for I am holy." "This is the will of God, even your sanctification." "Wherefore, put away from you the accursed thing." We are called upon to forsake and to deny in deed, word, or thought, everything which is contrary, not merely in letter, but in spirit, to the Word and will of God. And surely there are many cases in which men are conscious that they are still retaining that practice, or that habit of mind, which they cannot justify. And what then is the course which they pursue? They try, by evasion, to perpetuate the evil which they would not for a moment attempt to vindicate. They strive to get away from the presence of the Lord. Oh, how readily such an one finds a Tarshish, to which he may fly; and tries to drown in the busy devotion of his thoughts to some new occupation, or some new recreation, the distressing testimony of an awakened and alarmed conscience; and to disregard, if he cannot silence, the accusing voice of God within the heart. How quickly men contrive to turn the edge of reproof, and to escape from its force, whether it comes from the Scriptures, from the pulpit, or from the remonstrance, or even the casual remark of a friend. Whatever seems to call for ready, undelaying, and full obedience, is put aside to a more convenient and indefinitely future season.

But, oh! how unreasonable, and how vain is this. If, in any respect, you have reason to fear, that for the sake of some sinful indulgence, some

criminal compliance, some unconscientious conformity to an evil world, some unsanctified temper, or rebellious or impure desire, you have been flying from the face of the Lord God, neglecting prayer and meditation, and open and honest communion with God; that you have been, as it were, putting your hand over your iniquity to hide it from God and from yourself;—think how irrational, and utterly vain this is, and how sadly injurious to your own best interests. Think how irrational! Is it possible for you to conceal from God any evil thing whatever, in your heart, or life, and to retain it there contrary to the direct intimation of the Divine will? Are your views of God's moral and providential government so low, that you would, even for a single moment, say to yourself, Tush, how should God perceive, how should God know? Can you hope to smuggle an unbridled lust into a holy heaven? Can you dream, for an instant, that He will leave your sin, whatever it be, unpunished if you are His enemy; or unchastised, or uncorrected if you are His child? And think how vain must be the attempt on the part of a mere worm of the dust, to maintain, by any evasion whatever, a course hostile to the will of Him who made all things out of nothing, and by whom alone they all subsist. How is it possible that your flight to Tarshish, your flight from self, can avail? Whither can you go from His presence, whither can you go from His Spirit? "If you go up to heaven He is there: if you go down to hell, he is there also." His eye is ever upon that very evil which you think you are concealing in thick darkness. And the utmost of your evasion and secrecy is not more efficient than the concealment of the

ostrich, who hides her head in the bushes and thinks that therefore she has escaped from her pursuers. *You* may close your eyes upon your vices, but God will never close His.

But think, finally, how seriously injurious such conduct is to your best interests. God, as a God of love and pardoning mercy, calls us to Himself; but, at the same time, He calls us not to uncleanness but to holiness. He gives the revelation of His own eternal love and redeeming mercy in Christ Jesus; and invites to rejoice before Him in the assurance of a finished salvation. He conjures us to make effectual use of the powerful motives which the Gospel suggests for the complete sanctification of the soul for the victory over sin, and its present happiness in His service. To all this you are called; and all this you might enjoy. But you are delaying

and dallying over some petty evil, which the devil has laid as a snare for you, and which you attempt to plead for,—this Zoar, this little one from which you cannot tear yourself. You let time roll away, without progress, and without comfort. And without assured hope, nothing can be more unwise, more unprofitable, more ruinous. Be entreated to think of this seriously. If you do not speedily escape from the snare that is laid for your life, one of two evils must come upon you. Either, God, in his anger, will leave you to your sin and your folly,—“He is joined to idols, let him alone.” Or else, as He did to His prophet, he will follow you with storms; He will make all his waves and billows to go over you, till He brings you back in penitence and humiliation, to walk with alacrity in the very path from which you fled.

THE RIGHT OF PRIVATE JUDGMENT.

THERE is an artifice which is too often and too successfully practised in theological discussion, which consists in attaching to the opinion of an opponent, a designation by which it is incorrectly defined. This artifice has been very generally employed in the controversy respecting what is usually called, “the right of private judgment.” A *right*, considered simply as such, a man is at liberty to exercise or not, according as he is moved by interest or fancy; but the application of the mind to the investigation of the truths presented to it, is a *duty*, the responsibility for the right exercise of which no man can evade. It is the more important in the present day, that this distinction should be clearly understood, inasmuch as the lamentable state of religion in Germany, has been represented by a certain party in the Church of England, as the necessary result of the adoption of the doctrine in question,

and it has thus been attempted to bring it into disrepute, in order to induce men to submit without enquiry to the unwarrantable claims which have been advanced on behalf of the Church of England, to supremacy over the belief of its members. Nor is it misrepresented only by affixing to it an incorrect designation; but the doctrine has been mis-stated by its opponents for the purpose of exposing an apparently indefensible point to their attacks. One of the writers referred to, thus states this doctrine, and that which he advocates, as opposed to it. “There are two methods by which we may endeavour to arrive at the meaning of the words of holy Scripture. We may resolve to adopt as the true sense, that which has been held by the Church in all ages, and especially in her youngest and purest days; or we may determine to follow our own opinions, and to take that interpretation which seems

to us most reasonable. The former of these methods is based upon the principle of deference to authority; the latter upon the right of private judgment. The former I term Catholicity, the latter Rationalism." The author goes on to explain his views thus:—"It will serve to render the distinction between these two principles more clear, if we trace the steps by which they have been arrived at by their respective adherents. It is evident that they are founded upon two different theories respecting the origin or source of the Christian faith. The first of these theories supposes that the true and pure faith was revealed in its perfection to the Apostles and first disciples of our Lord; that some among them, for our fuller assurance, were moved by the Holy Ghost to record in writings (which are therefore termed the holy Scriptures) so much of these doctrines, of the circumstances under which they were proclaimed, and of the life of Jesus Christ, with which they were immediately connected, as it was requisite that we should know; insomuch that 'what is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' The faith, however, which these written documents contain, was delivered before they were written; and independently of them, has ever been preserved, though sometimes under a cloud of errors, in the Church, and constitutes the rule by which the sense of these records is to be judged and determined. Such is the first theory respecting the origin of the Christian faith, and by consequence the first method for arriving at the sense of the words of Scripture, and this method was adopted by all branches of the Church for many centuries, and is adopted now by the Church of England.

"The second theory supposes the Scriptures themselves to be the sole source of the Christian faith, and to contain with sufficient clearness the full doctrines thereof, which may therefore at any period of the world be extracted from them. Here how-

ever, this, which at first sight appears to be a broad and straightforward road, diverges into several narrow paths. One section assigns to the actually existing rulers of the Church, the sole and unlimited power of determining and fixing the sense of Scripture; such would seem to be the course taken by the Church of Rome. Another section allows each individual member of the Church to believe the truth of Scripture, in whatever sense is most consonant with his own preconceived opinions of God and sacred things, and the peculiar bent of his mind, or most easily comprehended by his private judgment; such is the path followed by most of the dissenting bodies of our own country, and some of the Protestant Churches of the Continent; while others again attach themselves to a peculiar interpretation of Scripture devised by some favourite leader, and designate themselves by his name."

It will be evident to any one who is acquainted with the controversy on the rule of faith, that the Protestant doctrine as held by the Church of England is here altogether misrepresented;—where does the Church of England claim to be possessed of an authoritative "rule by which the sense of the Scriptures is to be judged and determined?" Has she not on the contrary expressly declared, in the passage quoted by this author, that "what is not read" in the Scriptures, "nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And so far from claiming that supremacy over the Word of God which she is here said to assert, she has expressly declared that it is not lawful for the Church so to "expound one place of Scripture, that it be repugnant to another;" and in the Homilies, which though not of equal authority with the Articles, she declares to contain a godly and wholesome doctrine, it is asserted, that "in holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands, at length;" and "whatsoever

is required to the salvation of man is fully contained in the Scripture of God."

It must also be evident to any one who gives the subject an unprejudiced consideration, that unless the Scriptures are a *perfect* rule, we have indeed none. Where has the faith been preserved "independently" of them? "In the Church," it is answered; but the writer does not tell us whether in the Church of Rome, or of Alexandria, or of England, or whether he would reduce "the faith" to the doctrines in which all Churches are agreed. He gives us no clue to discover the sense "which has been held by the Church in all ages." He gives us no standard by which to try the conflicting opinions which have alternately prevailed. How shall we decide between Arius and Athanasius, between Jerome and Vigilantius? Each party professes to draw its doctrines from holy writ, and can produce the decisions of Bishops and Councils in its favour. And even if the learned are supposed capable of studying and weighing the conflicting evidence of Catholicity, what is to become of the unlettered peasant who has neither time nor ability for such an investigation?

Neither does the Church of England claim the possession of any rule of faith, other than the Scriptures; nor would the existence of any such independent rule be compatible with the authority claimed by Scripture for itself. Claiming to be a revelation from God, given to show man the way of salvation, it must be a *sufficient* rule, or it cannot fulfil its office; and it must be an *intelligible* rule, or it will be liable to misconception. Whilst, however, we maintain the sufficiency of Scripture, we must protest against the assumption of the author from whom we have quoted, that there is no alternative between a blind submission to the authority of the Church, and the exaltation of human intellect into a supreme arbiter of revealed truth. We do not attempt to measure a revelation which is beyond reason, by man's limited capacity; but we

contend that it is the duty of every man to whom the revelation is brought, to examine for himself, whether it has trustworthy evidence of its authenticity, and having satisfied himself that it is indeed a revelation from God, it is equally his duty to receive every word of that revelation with reverence, and to render it obedience as the expression of the will of his Creator.

The human mind may, and must decide, whether or not the historical evidence of Scripture is worthy of confidence, for we have no other test. There are but three courses open in the matter, one or other of which every man must adopt:—1st, the erection of the human mind into a judge of the contents of the revelation contained in Scripture, irrespective of reference to any standard or criterion whatever; 2nd, bringing the historical evidence of Scripture to the test of common sense, and if it is found sufficient, bowing human reason at the bar of divine authority; or 3rd, the implicit admission of the claims set up by the leaders of the religious sect to which we belong, and refusing to enquire into the credibility or reasonableness of their assumptions.

The first of these courses is Rationalism, and leads to practical if not avowed infidelity; the third is Priestcraft, of which the type in the western world is Popery; the second is the course which we contend is enjoined by Scripture, is adopted by the Church of England, and is the only one which is consonant to common sense; for if human reason is incompetent to decide upon the credibility of the historical evidence, how can it be competent for the task of weighing the opposing claims of conflicting creeds? and on the other hand, if the member of the Church of England is to receive his creed without enquiry, from his religious instructors, why not the Roman Catholic or the Greek, the Mahometan or the Hindoo? This principle, if carried out, would suppress all enquiry, and must result in the negation of all faith whatever.

GLEANINGS FROM THOUGHTFUL MOMENTS.

IX. FORMALISM.

WHEN Adam had eaten of the forbidden fruit, he hid himself from the presence of the Lord God, amongst the trees of the garden: thus, the majority of his descendants, timid and dim-sighted through sin, have not dared to raise their minds to that God who is a Spirit, but have hid themselves from Him by various intervening media. Some, however, taught from above, have been led to distinguish between the apparent and the real; and while the animal man has looked down on the earth, the spiritual man has looked up to heaven. Thus, while ordinary men, to use Platonic language, have loved beautiful things, the true philosopher, the friend of wisdom and of God, has loved beauty itself. This war between flesh and spirit became, of course, most conspicuously manifest in the religious worship of mankind. Fallen human nature refused to recognize an invisible God: entrenched in the little enclosure of its own sensuous experience, it would not trust itself in the pure, illimitable ether of faith. The cry for some tangible object of adoration was heard on every hand. "Up, make us gods which shall go before us," was the rebellious request of the Israelites, even after they had heard with trembling the thunders of Sinai, and seen the glory of God "like devouring fire on the top of the mount." "Make us a king to judge us like all the nations," was their subsequent entreaty; when the Lord their God was their king: so reluctant is the human mind to acknowledge an invisible Sovereign. Throughout the world it was so; and when, among highly civilized nations the true doctrine of the spirituality of the Divine nature was preached, the charge of atheism was brought against its promulgators.

Into the midst of professing Christendom the same error has glided,—revealing itself in various shapes, from open image-worship down to a serving of God with the lips while the heart is far from Him.

Formalism does not consist in the use of forms, but in their abuse,—in the worship of something else than God. True worship is the communion of the spirit with God, in Christ: forms may be the channel of this communion, the road leading to Him; but they are only the channel, the road,—the glory is at the end; and it becomes us seriously to ask ourselves, when we have been engaged in devotional exercises, whether we have beheld that glory,—the glory of God in the face of Jesus Christ.

The soul, like the body, is apt to prefer what is easy to what is difficult. To perform some task, either self-imposed or appointed by another, such as the repetition of a certain number of prayers, the reading of a fixed portion of devotional matter,—oh, how easy! The concentration of the whole soul upon God; the withdrawal of the mind from surrounding things, in which we are so imbedded that they seem to form part and parcel of our nature; the rending of ourselves away from earthly objects, and the mixing, in dread yet filial intercourse, with the Father of spirits,—how difficult, how impossible without a new nature, without Divine aid!

When a spirit of enquiry in religion is really awakened, when the question "What must I do to be saved?" is asked by the soul with a determination to obtain an answer, a critical state exists in the man's spiritual condition. The mind has, perhaps, for the first time been brought into conscious contact with the invisible world. In this new phase of mental life all things are become new; the old and the familiar change their shapes; things around seem fugitive and unreal, and the light of truth has as yet only partially arisen upon the future. In this state, the man looks eagerly around for something palpable on which to stay himself: filled with a desire to do something new and extraordinary, he longs for some fitting object on which to expend the energies of his aroused soul. This feeling, when ill-directed, produces the most

startling phenomena. In the Romish Church, it exhibits itself in scourgings, excessive austerities, or the withdrawal to a monastery. In former times, it drove men to the desert, like the Egyptian monks; it placed Simeon Stylites on his column; it conducted the hermit to his cell. Among ourselves it often leads persons to join a different religious community, or, in extreme cases, even to found a new sect. So marvellous are the effects with which, through the complex nature of man, a desire for the soul's salvation is sometimes attended.

Here, then, is seen one inconvenience arising from an erroneous estimate of the nature of forms. When on a man anxious for eternal salvation the use of certain forms is inculcated, as the mode of obtaining communion with God, this is often the most likely means to lead him astray from the object of his search: for, an undue reliance on forms is, perhaps, the very peril to which, in that condition of mind, he is the most exposed: to elevate them before him, then, to a still higher importance, is to foster an incipient error, and to lay the basis of much subsequent suffering. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The answer of Paul and Silas to the jailor's question, "Sirs, what must I do to be saved?" was "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." "Go, my child," said a clergyman to one who was anxious to begin a new life, "go, and try to perform all your commonplace duties on the principle of pleasing God by it. This will be quite novelty enough for your new life." *

Another inconvenience of formalism is, that it mars the harmony of the Church. The spiritual requirements of the Gospel are intended for universal acceptance among believers: they may, therefore, be insisted upon without reserve. But in the imposition of forms respect must be had to circumstances: the habits of the age should be regarded; weak consciences should be conciliated,—“the spirit”

should predominate over “the letter;” otherwise, the use of forms will degenerate into formalism, the required observances become oppressively burdensome, if not impossible; and schism will be the result. Yet, “too much stiffness in refusing” forms, is formalism, as well as the unnecessary multiplication, and too rigid exaction of them; both errors arise from attaching undue importance to what is external, and have been fruitful parents of division. Simple forms, adapted for general observance, preserve union and order in the Church; but when forms are in any way lifted out of their proper place, formalism, with its dire and incalculable consequences, ensues, bringing misery to the individual, and discord to the community.

The fourteenth chapter of the Epistle to the Romans, seems to have been inspired by the Holy Spirit, to rebuke the differences which were to arise from man's natural tendency to make too much of forms. It is there laid down, that the great thing to be aimed at, in such matters, is to avoid scandal. Do not put stumbling-blocks in the way of your brother's conversion; do not cause him to fall through your uncharitableness; all outward things are to be made subservient to the believer's salvation.

As, on the one hand, formalism is dangerous and noxious; so, on the other, the use of legitimate forms is great and manifold. “Order is heaven's first law;” and through forms, order is maintained in the Church, and symmetry and beauty given to her visible fabric. By them, the unity of the Spirit finds a ready means of external development; the scattered notes of individual devotion are blended into one august anthem, and to the “one heart” is added the “one voice.” They are also highly advantageous to the individual. So rebellious is the mind, that unless tied down to some rules, there would be no end to its discursions. It delights to follow thought after thought, wantoning in its power, and sporting itself in the buoyancy of its movements. It must be checked and brought within the limits of sobriety. But then the check

* Bp. Short's "What is Christianity?" p. 137.

must *direct*, not stop or impede its motions. Let its flight be guided towards heaven by forms, if you will; but let it not be entangled in a vexatious network of ceremonial observances, so that, confined within narrower boundaries than those which God Himself has drawn, it be compelled, like a caged bird, to look out on the immensity of Divine truth, without being permitted to spread a free wing in the expanse.

X. AN APOLOGUE.

An aged man, in the morning of the world, was conversing with a remote descendant, who, reposing at his feet, listened eagerly as his revered forefather told of the past.

"What wonderful men," said the old man, "what men of renown have these eyes seen, and these ears heard, during my long life, which has so far outnumbered the years of my contemporaries! There was Aleph, the poet, who described in melodious song the works of God, who spoke in language so soft that tears stole into the eyes as you listened, or in language so lofty that the brain throbbed as you struggled to take in the full meaning of what he said. There was Beth, the orator: how used the multitude to hang on his lips as he thundered like the dark clouds, or whispered in compassionate accents, gentle as the first rustle of the tallest trees, when morning breatheth from the east. There was Gimel, the sage, who uttered weighty sentences full of wisdom, and comprising in a few words the experience of years: his proverbs were repeated in the market-place, and in the assembly of the elders grave men told them to each other. Parents recited them in the ears of their children, and charged them to prize the sayings of the wise, above flocks and herds. There was Daleth, who was wont to roam in forests, and by rivers, watching the growth of plants, and the birth and motions of animals. He knew the nature of every green thing, and tracked the tiger to his covert, and the gentle cony to his rock. There was Zain, who lay long prostrate in prayer before the Eternal, and then rose up to speak of the

glory of God, and of the marvels beyond the everlasting hills and the blue firmament, to warn men from too deep a love of what is merely pleasant to the eyes or good for food, telling them that there was a higher and greater good, which alone was really good and not to be subdued by death. And now they are all gone; and their grateful words no more sound in the breeze. At distant spaces of many years, they, and others like them, came forth, one by one; men listened to them, and wondered at them, and went their way; and when these revealers of secrets ceased to speak, then did men begin to mourn that they had let any of their words fall to the ground."

"Oh, father!" cried the young man, "if they had lived all at one time, and in one spot, what a goodly thing it would have been to be in that chosen place!"

"But, then," replied the old man, "only a few could have been blessed with their presence, my son; for they would have continued but a little while, and then passed away, leaving none to succeed them in the blessed work of teaching mankind. That which would have been added to the happiness of a few, would have been taken from others; so they were sent into the world at divers times; they were scattered, too, among men; they spoke a word or two to this or that man, and then they carried their rich treasures elsewhere."

"But," persisted the youth, "if after their deaths, their words could have been garnered up, and put in one place; if their wise sayings and their beautiful songs, and their exhortations, and their accounts of what they had seen in the forest or by the river; and the deep, holy thoughts that came into their minds when their eyes were closed, and they beheld nothing but God,—could be collected and heaped up in one place, where we might take of them at our will,—if the wisdom of those who lived long, long ago, when you, father! were young, like me; and of those, too, whom I have seen and listened to, and whom I wept over when they were borne to the cavern

in the rock,—could be thus placed in a store-house, what a wonderful and glorious thing it would be!”

“Ah, my son,” said the ancient man, “thou art waxing wild and wanton in thy conceits; I cannot follow the wayward fancies of thy youth; thou mightest think that it would be

a goodly thing if all the flowers of the earth could be woven into one garland,—and it would be just as wise a thought!”

And yet, the rebuked youth had but prophetically described the *library* of later times.

M. N.

LUTHER AT MARBURG.

A curious conference took place, on the 2nd October, 1529, in an ancient chamber, called, “The Knight’s Hall,” in the old Castle of Marburg. It was a battle for the truth between two bands of God’s chosen champions. It was a painful contest;—and one of the mightiest of the combatants there was allowed to take such a position, and sustain it by such conduct and arguments, as to serve for no unimportant example for after-ages in the Church. The whole affair tells us, as plainly as facts and words can speak, of the fallibility of the best of men; it warns us against deifying man, and investing the words and acts of human instruments with the semblance of perfection. The description given by Merle D’Aubigné, of the disputation between Luther, *Æcolampadius*, Melancthon, and Zwingli, upon the doctrine of the Lord’s supper, is most graphic, and has given rise, in the mind of the writer, to much interesting reflection. Luther had said, in 1519, “I go to the sacrament of the Lord’s supper, and I there receive a sign from God, that Christ’s righteousness and passion justify me; such is the use of the sacrament.” This appeared right doctrine; but Luther held, then, what he more explicitly stated, and more stoutly defended, in 1529,—the actual presence, with the elements of bread and wine, of the real body and blood of Christ. With him, these were not only signs of the benefits received by Christ’s death; they were actual realities,—the very body and the very blood of Jesus Christ. At the time he maintained this doctrine, Luther was a Protestant. He had great light, but

there was that darkness remaining, which completely obscured the simple view of Christ’s ordinance; that of taking symbols in remembrance of His body broken and His blood poured forth for the sinner’s atonement, and as our own Church truly represents the benefits these outward acts typify, a feeding upon Christ, in our hearts, by faith with thanksgiving.

It was a strange but characteristic way, in which Luther opened the controversy:—“Before the Landgrave was a table, which Luther, Zwingli, Melancthon, and *Æcolampadius*, approached; Luther, taking a piece of chalk, bent over the velvet cloth which covered it, and steadily wrote four words, in large characters. All eyes followed the movement of his hand, and soon they read,—‘*HOC EST CORPUS MEUM.*’ Luther took his stand upon these four words of our Lord, and began the battle by saying, ‘I protest that I differ from my adversaries, with regard to the doctrine of the Lord’s supper, and that I shall always differ from them. Christ has said, ‘This is my body.’ Let them shew me that a body is not a body. I reject reason, common sense, carnal arguments, and mathematical proofs. God is above mathematics. We have the Word of God; we must adore it, and perform it.’” This was indeed an appeal to the Word of God; “Thus it is written,” was Luther’s sole argument; and had it been the offspring of an enlightened judgment, and maintained in the true spirit of scriptural harmony, it would have been worthy of all honour from his Protestant brethren. But, it was not so; Luther cast aside all the intelli-

gent use of that reason and common sense which, aided by the Spirit of God, he had brought to bear with such giant force upon the despotism and errors of that "mystery of iniquity" which, for ages, had taken a bodily shape at Rome, in the very temple of God: Luther threw away all the weapons which had proved mighty through God, to the pulling down of the papal pretensions; and by entrenching himself in this worst of Romish errors, and in fortifying his position, by constantly insisting upon the literal bearing of a figurative scriptural expression, he made his brethren mourn for his perversity of judgment, and has left us a lesson to beware how we handle isolated passages of the Word of God, especially in support of long-cherished opinions.

It is unnecessary, here, to follow the details of a controversy, which Merle D'Aubigne gives in *extenso*. The Swiss Reformers, with truth on their side, and a rational mode of enforcing its importance, so carried conviction to the mind of one of the bystanders, as powerfully to influence "the Frenchman, Lambert," who had at first been of Luther's opinion, and was then hesitating between the two Reformers. As he went to the conference, he said, "I desire to be a sheet of blank paper, on which the finger of God may write His truth." Ere long, he exclaimed, after hearing Zwingle and Æcolampadius, "Yes! the Spirit, 'tis that which vivifies." Poor Luther sang always the same song; pointing to the words before him,—“Most dear sirs, since my Lord Jesus Christ has said, ‘*Hoc est Corpus Meum*,’ I believe that His body is really there.” And, again,—“As soon as the words of consecration are pronounced over the bread, the body is there, however wicked be the priest who pronounces them.” We must entirely agree in the remark of a biographer* of Luther, in reference to this subject, when he says, “We are bound, however, to mark with the most entire disapprobation, that unchristian stubbornness of temper which manifested itself in Luther at the conclusion of

the conferences.” We cannot, however, see the utility of the observation of Merle D'Aubigne, who says, when summing up the effect of these two different views upon the sacrament, “The spiritual and bodily presence” may both be “found in Christian antiquity.” This may be true, we know it is so, yet we are very sure that it is the first, and that alone which is to be found in the pages of the Word of God. Most earnestly do we also protest against his singular idea, “That it is a salutary thing for the Church that those different views should be entertained,” notwithstanding his cautionary remark, “But it is a pernicious thing for individuals to attach themselves to one of them in such a manner as to anathematize the other.” We can as little acquiesce in the congratulatory sentence of Melancthon, when he says, “There is only this little stumbling-block that embarrasses the Church of our Lord.”

Our readers will at once admit with us, that no false view of one of Christ's institutions, however speciously supported, can be otherwise than purely hurtful to the Church of Christ, and be productive of the usual fruits of error in every kind and degree.

Transubstantiation, or Consubstantiation, whether the eating, as the Romanists have it, of the body only in the place of the bread, or, as the Lutherans hold it, of the body with the bread, do not appear to the minds of English Protestants, a little or harmless stumbling-block. We think that we can read in the present state of Luther's German Church, some token that this may be one of the things which the great Head of the Church has marked and regarded with Divine displeasure.

After the perusal of this chapter in Luther's history, our mind almost at once became impressed with the similarity which exists between the questions of that day and the leading controversy of our own times. We are at issue upon the efficacy of the sacrament of baptism; the outward act,—It is this, say some, which regenerates the soul of man. The words are spoken; the rite is performed; and

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* Rev. John Scott's Life of Luther, vol. 1.
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children are pronounced "regenerate with God's Holy Spirit," received as God's "own children by adoption," and "incorporated into His holy Church." Some say it must be the prevalent act of the Spirit to regenerate the soul; others talk of the act of baptism, and say, as the Bishop of Exeter's counsel sought to establish,—That the rite performed, the consequence follows, as cause and effect, without regard to conditions of any kind. We can almost imagine the right rev. prelate pleading in *propria persona* before the table of the Privy Council, and with Luther's piece of chalk, tracing upon its cover, as his steady landmark, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit." We can almost fancy him reiterating somewhat like Luther, "Most dear sirs, it is written;" my Church says it, and I believe it. It is no stretch of imagination to conceive the Bishop, with Luther, rejecting reason, common sense, carnal arguments, and mathematical proofs;—would that he rightly appealed to that only standard which Luther in his instance quoted, but without spiritual discernment, and therefore wrested into the support of error. The Bishop, and the party of whom he is a fitting representative, cleave to words written by our Reformers, receive them in their isolated character as they stand in the formula, but reject all fair interpretation of their real meaning when offered from the Articles of the Church, or the writings and known opinions of the very men who penned the language of the Liturgy. We however wish not to do the memory of Martin Luther, the champion of the Reformation, even the momentary injustice of ranking him with men who are attempting to drive us again into the meshes of Rome. He was a noble witness for the truth; but for some all-wise reason of the Master Builder, Luther was suffered to remain in ignorance upon this point of doctrine, although in other matters he was foremost in the work, and went heart and hand with those who were clearing away the rubbish which

Rome had heaped upon the one foundation. His dogma of "the real presence" was one of the fibrous roots of popery which remained in the heart of the Reformer, and which shot forth so vigorously upon the occasion of this controversy, as to force from Zwingle the melancholy declaration, "You are thus re-establishing popery."

But we leave the Bishop of Exeter and the *opus operatum* party, and, again, we imagine some such person as Lambert the Frenchman standing at the table of the Privy Council, composed of judges of human law, and aided by assessors, prelates, ministers of God's word. We suppose him hesitating between the conflicting opinions on regeneration in baptism, desiring "to be a sheet of blank paper on which the finger of God may write His truth." If such Lambert, waiting with child-like and teachable attitude, were at that table, we think we should not wrong him, nor misrepresent his judgment, when we imagine him coming away from the scene of controversy disappointed with both parties. The obstinate, "It is written," argument of the one, and the explanatory defence of the other side—the one unflinchingly cleaving to isolated expressions of human origin, and the other accepting and using them, but explaining and limiting their efficacy by having reference to their association with other standards, and their view that sacramental blessings are dependent upon the doctrine of hypothesis—neither of these positions would quite satisfy the mind earnestly desiring to be "a sheet of blank paper, upon which the finger of God might write His truth." We are here led to suggest an escape from the difficulties with which this "stumbling-block," to use the words of Melancthon, "embarrasses the Church of our Lord." Doubtless our churchmanship may be impugned by those who believe every thing to be perfection in the Service as the Reformers left it; and our wisdom may be thought little of by others, who, although they may see with us in this matter, will yet urge the danger or impossibility of touching the work

of three hundred years. We are aware that it is delicate ground to venture upon, but we must distinctly avow our conviction that the alteration or omission of what we may term the **strongly worded declarative thanksgiving prayer in the Baptismal Service of the Church of England**, would be an inestimable blessing to many thousands, both among the clergy and the laity. Mr. Gorham holds, and holds as we conceive rightly, that "no spiritual grace is conveyed in baptism except to worthy recipients; and as infants are by nature unworthy recipients, being born in sin, and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a preventient act of grace to make them worthy." Now, of the countless thousands brought to the font of every church in England, how many are there upon whom the officiating ministers can by the most charitable stretch of the doctrine of hypothesis, imagine that this "preventient act of grace" has been bestowed? We may talk as we will of the wrong use of the service being no objection to the right one; we may call for a discipline which shall allow a clergyman to limit the administration of the sacrament to his own communicants, and which shall check the present indiscriminate and wholesale profanation of at least the rite of baptism; but a wrong state of things has existed almost ever since the service was framed, and the tendencies of the times make it rather Utopian to expect either that what is the present rule will become the exception, or that the discipline of the Church, enforced as well by the example as by the authority of its clergy, and aided by the willing co-operation of its laity, will be so improved as to meet the evil. We do think that there ought to be a confession by the evangelical body, that under the circumstances we have stated, the strong declarative form of thanksgiving ought to be altered or omitted, as too unguarded and (in itself) unconditional a thanksgiving for benefits which God may have never given, or may never see fit to bestow at all. What we call upon the evangelical body to allow, we think might be safely acquiesced

in by the large body of the clergy and laity, known as churchmen holding higher notions. Both parties might unite in the most earnest prayers that God would vouchsafe to impart all the blessings which the service now supplecates; those who in their hearts and consciences believe that God has heard and become the dispenser to the children of the spiritual blessings prayed for, might, with the silent utterance of their hearts at the baptismal font, give God the hearty thanks now indiscriminately given; while those who from differing opinions upon the exact benefit of the sacrament itself, or from a want of that strong faith which may actuate the hearts of others, may now shrink from at once appropriating such strong expressions of thankfulness for the supposed bestowal of present blessings, might still watch, wait, and pray, for the first dawning of that spiritual life, which they feel the Spirit of God can bestow when, where, and how He will.

We should have hesitated to send this paper to the pages of a Church periodical like the *Christian Guardian*, had we not met with encouragement from a passage in the second article of the January number,—"Men are getting intensely earnest now, each in his own way. What a man thinks, he thinks strongly, and strives to impress upon others. A man's opinions are his convictions. He is ready to stand up for them. If he is to be put down it must be by the conviction of his own mind, not by the frown or favour of another."*

It is easy for others to say, "Supposing we admit the truth of what you urge against the use of the thanksgiving prayer, how are you to effect an alteration? Would you revive convocation? Would you endanger the truth we have, and risk the birth of evils we know not of?" We are not careful to answer such questions. If the truth and honour of God, and our comfort as Christians and churchmen, be involved in what is now, and long has been, a stumbling-block and

* Rev. W. B. Mackenzie's Address on the Doctrines of Grace.

cause of separation in our own Church, we are content to ask our brethren in the Establishment to consider the matter as in the sight of Him who marks "the few things" which mar the perfection and efficiency of His Churches, and we are willing to wait God's own time and way for the work of reformation.

One thing we hope for from the kindness of those who may be perfectly satisfied with the service as it is; we would have them weigh with brotherly consideration the opinions and objections of others; and if our own statements be valueless, perhaps the following passage from the Rev. E. BICKERSTETH's third letter to the *Record*, in defence of the Baptismal Service, may have far greater influence. He says:—

"I should, on the great principle.— 'whereto we have already attained, let us walk by the same rule, let us mind the same thing'—rejoice if brethren who differ, would meet the scruples, doubts, and tender consciences of many wise, devoted, and faithful brethren. These brethren are called to testify approval of these services, and our flocks who are in danger, might be preserved safe from serious misunderstanding, if all would allow the right authorities in Church and State to take measures to leave out or slightly change some of those expressions of our Service most liable to perversion, and that have been the chief stumbling blocks to pious minds. Why should our Church, ever witnessing the grand truths of the Gospel, lose the services of such men for matters of doubtful disputation?" • C. A.

• Page 23. Reprint from the *Record*.

AN APPEAL FOR THE CHILDREN OF ENGLAND.

THE beauty of the children of England has been celebrated, even so far back as the sixth century, when the loveliness of the youthful natives of Britain, exposed for sale in the Roman market, excited the pitying admiration of Gregory the Great, and prompted his benevolent desire that their *souls* should become as "angelic" as their forms and faces. Many centuries have rolled away since that desire was expressed;—England has been blest with a purer and brighter light than Pope Gregory had it in his power to bestow on her. *How stands the case now?* If we look to the children of our aristocracy and middle classes, or even many among our peasantry, the beauty of our English children will still be found to rival, if not surpass that of the most favoured nations of the earth; and we trust that there is a *general* (would we could say *universal*!) and increasing desire among these classes for the moral and spiritual embellishments of their offspring. But there are, alas! vast masses of our population in a very different condition. Let us descend lower in the scale, and explore the hidden abodes of poverty and degra-

tion which may be found *near our own doors* in our great metropolis, or in our large manufacturing cities. Let us visit the cellars and garrets which teem with a wretched population; and observe the groups of children which issue from these hordes of filth and wretchedness. In vain shall we look for any traces of the boasted "angelic" lineaments of our English children in the countenances of these squalid little creatures, where the beauty of infancy has been blighted in the bud by the chilling blasts of want and misery; and where guilt and depravity have prematurely stamped their hideous characters on the once fair and open brow. These human blossoms cannot expand into moral or physical loveliness, for *on them, the sun of benevolence has never shone;—on them, the genial dew, the "gracious rain," of Christian kindness has never descended; nor the fostering hand of judicious culture, ever trained their neglected tendrils in the way in which they should grow.*

Alas! what a piteous spectacle is this! What parent's heart but must yearn over these forlorn little beings? But it may perhaps be urged,—“this

is a picture of *what has been*, rather than *what is now*; else what is the use of all the exertions which have been made for some years past, in the way of Ragged Schools, Industrial Schools, Penitentiaries for juvenile offenders, and other engines which have been set to work to save these outcasts of our population? *What more can be done?*" To such questions, there is but one simple answer,—"A hundredfold more can, and should be done."—not, however, in any *new* way; for better, or more efficient methods can scarcely be devised than those which Christian benevolence has already set on foot to reclaim these moral wildernesses in our midst. Too thankful, we cannot feel, to Him who put such excellent thoughts into the hearts of His faithful servants, and has blest their exertions, hitherto, with such abundant success; but is not this very success one of the strongest arguments for a greatly enlarged prosecution of such judicious plans, whose efficiency has now been tested by the experience of some years? Should it not encourage and stimulate us to go on in the good work? Let us not, then, be content to sit down and count over with complacency the *hundreds* of wretched children who have already been rescued from a state of sin and sorrow, and are now being trained up in habits of piety, morality, and industry. Let us rather, *diligently look to the present state of the case*; and the simplest statistics will tell us of the *thousands on thousands* who are still vainly struggling in the slough of physical misery, and moral pollution; and let each of us bestir himself to try and drag them from this state! While we admire and approve of what *has been done*, let us remember *how much remains to be done*. Nay, the work grows daily on our hands! For every idle day, hundreds of wretched little beings are added to our population. Let us, then, be up and at work without delay.

Philanthropists! (and, God be praised, there are many such in this land;) but *I need not appeal to you!* You *must* feel for that saddest of all sad objects to a benevolent mind,—a *joyless, unloved, unpitied childhood!*

Parents! above all, *Christian* parents, look on your own beloved children, whom you carefully seek to rear up "in the nurture and admonition of the Lord," and surround them with comforts on every side;—then think on these lost little ones, and resolve to exert yourselves to save them. Shall I appeal to the *lovers of self*? Nay, I would not be so invidious as to suppose that more than a solitary individual, here and there, can be found, to whom so unamiable a denomination may be applied; but, if any such should exist in our benevolent land, I would appeal to *that very love of self* to incline them to aid in this cause. I would say to such,—For your *own sakes, save these children!* Depend on it, there is not a maxim which will be found more practically worldly-wise than that beautiful Scripture precept, which Christians are bound to fulfil, in obedience to the law of love,—"Bear ye one another's burdens." Be assured that if we refuse to assist in bearing the comparatively easy burden of training up these poor vicious children to become God-fearing, honest, and industrious men and women, *we, or they who come after us*, will be compelled to bear the far heavier one of maintaining them as convicts and felons. Whether they be credited now, or not, these will be found home truths in the end. What we need at the present moment is, a more *lively, active, and widely-extended interest* on this subject,—a more general and practical recognition of the fact that, in cases like these, we are called upon by every motive of religion, humanity, and interest, to be *our brother's keepers*;—to become self-constituted guardians to these little ones, whose natural guardians have either deserted them, or are unfit and incapable to guide them aright.

We have all heard of the burdensome Popish tax, called, "Peter's pence," which (first insinuated into England by the Pope, under the specious designation of a "*free will offering*") was soon claimed as a lawful impost during the days of Romish power in this land, and was purported to be devoted to the maintenance of an

English College at Rome. Would it not be a most appropriate expression of our gratitude to God for our emancipation from Papal bondage, and for the large measure of light, liberty, and Christian privileges, which we have long enjoyed, were we to *impose on ourselves* something of a *tax of this kind*,—a voluntary tribute, and a true “free-will offering;” not to support a College for English, at Rome, but to educate English children at home;—not to glorify St. Peter, but to promote the glory of Peter’s divine Master, Himself emphatically the Friend of children, and who commanded them to be brought unto Him!

I cannot conclude this appeal better

than by referring my readers to those words of divine wisdom and love, where the most judicious instructions on the subject of almsgiving are mingled with the most awakening and touching entreaties, and commands, for the exercise of this important duty; the richest promises, and the most heart-stirring promises; and whence we may venture to draw the precious assurance, that He, who condescended to annex a reward even to the bestowal of “a cup of cold water,” if given from a right motive, will not withhold His blessing from those who endeavour, after His example and precepts, to seek and to save these stray lambs of His fold.

BISHOP HOPKINS ON THE LAW OF TOLERATION IN THE CHURCH.

DR. HOPKINS, the Bishop of Vermont, in the United States, is a high churchman, but we have read with much satisfaction the address which he delivered to his clergy in November, 1849, upon the subject of Mr. Gorham’s appeal from the decision of the Arches Court. It is a document of no small importance, and bears with much weight upon a controversy, which however people may think to be worn threadbare and wearisome, is one from which we must not turn aside until it is at least explicitly determined that members of the Church of England may hold and teach the doctrines of its Protestant founders. All are interested in the settlement of this question. Those who minister the sacraments, and those who receive them from their hands, have equally a right to demand that their consciences shall not be fettered by the private theological opinions of those who may be placed in high stations. They have a right to ask that their interpretation of the services of the Church shall not be pin-

ned down to the literal meaning of words in the formularies alone, but that the language of these services may be taken and understood as compared with the Articles and the written and well-known opinions of the men who framed them.

We are aware that two or three short extracts from Dr. Hopkins’ address have been already published in England; but the statement he makes, and the conclusion at which he arrives, adverse as both are towards a bishop with whom, in most Church matters, Dr. Hopkins so closely sympathises, appear to us at the present moment very important. We have therefore determined, even at the risk of wearying some who may be sick of any further discussion of the baptismal question, to give an American high Church prelate’s summary of the Church Law of Toleration. Our readers will at least honour the Bishop of Vermont’s frank declaration, that “while I am far from being a Calvinist, and do not profess to sympathise with the school

of Mr. Gorham, yet I have a high sense of the zeal and usefulness of the class of ministers to which I suppose him to belong; and I should heartily despise myself if I could suffer my own choice in theological opinions to interfere with my defence of his rights, as a faithful representative of the doctrine held by our Reformers."

After defining his own view of baptismal regeneration, examining the opinions of Mr. Gorham and those of other divines, and then dissecting the arguments and the judgment of the Arches Court, the bishop proceeds,—

"The Church, notwithstanding the turning of the tide in favour of Arminianism, and the many strong censures of Calvinism put forth by her divines since the time of the Restoration, has never been supposed to authorise the refusal of holy orders to any man, on account of his particular opinions concerning the doctrines of grace. On the contrary, it has been universally understood, as Bishop Burnet represents it, that in strictness, her truly primitive plan did not insist upon either what we now call the Arminian system, or the Calvinistic; that her ministers were at liberty to take which theory they pleased, or to leave them both, as being perhaps equally liable to the charge of attempting to be wise, beyond what was written; so that all the varieties of sentiment consistent with fundamental orthodoxy, were intended to be tolerated, and freely allowed amongst them. And I must frankly say that there is nothing, in my humble judgment, more worthy not only of our admiration, but of our gratitude to the over-ruling providence of God, than the wise and reasonable latitude thus allowed, in subjects of so deep and inscrutable a character. To charge our whole system, as some have done, with intentional ambiguity, is neither just nor fair. Against all the great heresies

of past ages, the Liturgy, Offices, and Articles, taken together, were clear and positive. In the cardinal doctrines of the Trinity, the incarnation, the atonement, the agency of the Holy Spirit, the canon and supreme authority of Scripture, the corruption of our nature by the fall, the preventing and co-operating grace of God essential to our recovery, justification by faith, good works as the fruit and evidence of that faith, the sacraments, the Church and the Apostolic ministry, there was no room left for doubt or prevarication. Arianism, Sabellianism, Socinianism, Apollinarianism, Antinomianism, together with the corruptions of Popery and the modern forms of religious anarchy and fanaticism, were carefully excluded. But there were other subjects on which good and orthodox men did and might lawfully differ. There were parts of St. Paul's epistles which St. Peter had declared were hard to be understood. There were questions which belonged to the secret things of God, on which it was best not to define too rigidly. There were disputes even in the Apostles' days, with regard to which, Christians were told that they must not judge their brethren, but endeavour to be persuaded in their own minds. The Church of Rome herself, with all her boasted infallibility, had left many questions open to controversy amongst her doctors; and the pontiff, who called himself the vicar of Christ, had been appealed to for ages, in order to settle them, and yet in vain. Why, then, should not the reformed Church of England leave, designedly, a reasonable latitude on subjects, whose very nature seemed to forbid the effort to determine them with dogmatic certainty? Why should she depart, needlessly, from the wise toleration of the primitive Church, by rigidly defining what might be left free, without any risk of serious error? Such a course might have suited the founders of a sect; but a far more elevated, large, and comprehensive plan was demanded for the noble work of restoring the old paths, and commending the ancient catholic and Apostolic Church to the confidence and love

of a powerful and enlightened nation.

"The conclusion, to my own mind, seems perfectly plain: that along with a sufficiently precise and extensive system of positive doctrine, from which none of her ministers are at liberty to deviate, the Church designed to leave a certain latitude to individual opinion on the deep and mysterious subjects connected with the doctrines of grace, which latitude is itself a LAW OF TOLERATION, not to be now set aside without a serious wrong to a large body of her clergy. And therefore I am compelled to dissent from the judgment of the eminent Bishop of Exeter, and from that of the Court of Arches, because it virtually over-rules the system of the Church, and takes away the very privilege which was intended to be conferred, and which has actually been enjoyed for three centuries together.

"That such would be the consequence in our venerable mother Church, it would, perhaps, be unbecoming in me to say, though I must be permitted to declare that I should regard the experiment with fearful apprehension. But I am surely justified in putting the question to my immediate brethren,—*How would this perilous novelty work amongst ourselves?* Our episcopal rights are the same as those of the admired Bishop of Exeter. If he has acted in this matter only in accordance to his official duty, there is nothing to prevent us from imitating his example. Our bishops, however, it is well known, are divided in sentiment, on the doctrines of grace, and the spiritual character of infant baptismal regeneration. Hitherto, like the prelates of England, we have followed the course of indulgent toleration towards the clergy, taking it for granted that they were sufficiently sound and orthodox in the main, until some formal complaint was made against them. But suppose one of our body to pursue the track laid down for us in the case of Rev. Mr. Gorham;—suppose the rejected clergyman to have the bishop presented for trial, on the charge of official oppression, or usurpation of false pre-

rogative, amounting to a virtual violation of the constitutions and canons;—suppose our court of bishops to be at variance on the meaning of the baptismal office, and to imagine themselves, like the English judge, obliged to decide the question on the ground that either the one or the other interpretation is the *sole doctrine* of the Church, instead of the true idea, (according to my humble judgment) that the Church tolerates *both interpretations*, and allows a full liberty of individual opinion on the whole class of questions to which the case belongs; what must be the consequence, with our notions and habits of ecclesiastical freedom? I verily believe that such an occurrence would set the Church in a flame which no human effort could extinguish. It would need a special interposition of Providence to keep the bishops and the clergy from an open and formal separation. And the nature of the quarrel would be such, that if a separation took place, it must for ever remain a disputed point, which was the Church, and which was the schismatic party.

"Let it be our wisdom, then, my reverend brethren, to eschew this dangerous novelty, under the firm conviction, that if it be at all encouraged, it can produce nothing else but interminable bitterness and discord. Where the Church has spoken plainly, indeed, we must insist on conformity, as well because we believe her system to be the best exposition of the Word of God, as because, without such conformity, even our external union would be impossible. But let us not forget that in the system of the Church, as in the Bible, there are some points of doubtful disputation, where a certain diversity of sentiment is unavoidable, and where, for that very reason, such diversity must and ought to be allowed. There never was a Church on earth, where questions of such a nature were brought to so strict a definition, that there was no room left for license of opinion. To such inevitable controversies therefore, we should apply the good old maxim, 'In essentials, UNITY; in non-essentials, LIBERTY; in all things, CHARITY.' The same freedom of opi-

nion which the bishops claim for themselves, they must grant, with all kindliness, to their ministerial brethren. We must avoid the temper of dogmatism and denunciation, because other men do not think as we do, on matters which the Church has not positively defined. And we must remember, that if we would enjoy the inestimable blessing of substantial Christian union, we must seek it through that Spirit which descends from the God of peace and love; which desires to impose no new burden, which frames no new yoke for the conscience of our fellows, but rather delights to see every man, so long as he breaks not the rules of established uniformity, standing fast in the liberty wherewith Christ has made him free.

"I have only to add, in conclusion, that I am perfectly aware of the apparent discrepancy between some parts of the argument which I have here presented on behalf of Mr. Gorham, and the statement of my own sentiments in my lectures on the primitive Church, to which I have already referred. This discrepancy, however, is apparent only. My individual opinions have undergone no change, and in those lectures, which were chiefly intended for the benefit of the laity, I was under no inducement to set forth any other. Nor do I perceive any serious difference in the substantial doctrine of the Church, on either hypothesis. The grace of God connected with baptismal regeneration, is the *special sacramental grace* which seals the remission of sin, and the adoption into Christ. And this remains the same, whether we do or do not suppose, that some other operation of the Spirit is vouchsafed to the infant previously. I allow, indeed, with Hooker, as the *general rule*, that this grace, given in baptism, is the first pulse of spiritual life in the soul, but it is not stated as a rule to which there may not be many exceptions. Moreover, it may and should be remembered, that just as God has to perform a wondrous work for the embryo in the womb, before he imparts the first pulse of life to it, so the Holy Spirit, for aught we can tell, may have a correspondent work of prevenient

grace to perform, before life is imparted in the regeneration of baptism. It is true that I have confined, in those lectures, the term regeneration to the sacrament, not only because I prefer that course, as the more clear and simple mode of explaining the doctrine of the Church, but, also, because my design did not require me to notice the latitude with which the word has been used by many of our divines; of whom, while I regret the looseness of their phraseology, it is but small justice to say, that they were far greater and better men than I. Lastly, however, I consider these different views as matters, not of saving faith, but of theological speculation. And while I am far from being a Calvinist, and do not profess to sympathise with the school of Mr. Gorham, yet I have a high sense of the zeal and usefulness of the class of ministers to which I suppose him to belong; and I should heartily despise myself if I could suffer my own choice in theological opinion to interfere with my defence of his rights, as a faithful representative of the doctrine held by our Reformers.

"Nor can I consent to regard the matter as a party question, although I am sorry to perceive that it is so regarded generally. For let this novel kind of episcopal regimen be once introduced into favour, and it will be found that there are *two swords* in the Church. The assault made upon the one hand, against those who are accused of being too partial to Geneva, will be quickly followed on the other side, and with much stronger reason, by a correspondent attack upon those who are suspected of being too fond of Rome. For my own part, I cannot contemplate the result of such a change in the hitherto kind and indulgent administration of our bishops, without at least attempting to warn my brethren, in time to avert the danger. True, they are the official judges of the clergy, and when the unwelcome task is cast upon them, I would be far from desiring that they should shrink from the firm performance of their painful but necessary duty. But to become accusers and judges too, when there is no such stern necessity

imposed upon them, would be a sad declension from the proper character of their office ; and the slightest approach to a novelty like this, should be resisted by us all, as a grievous error.

"I must be further indulged in avowing the pain and reluctance with which I have published my dissent from the decision of a prelate, for whose brilliant talents, untiring energy, and fearless courage, I have long entertained the liveliest admiration. My apology must be found in the sense of duty to that Church to which he, in a very exalted, and I, in a very humble sphere, are both bound, by the same form of consecration. Sure I am that his motives have been pure and conscientious. And I trust to his Christian magnanimity that he will at least grant me the benefit of the same charitable construction, should he favour these pages with a perusal. To an ordinary man, a mistake in such a point might be a serious matter. But he has more than reputation enough to sustain him under the charge, (which, after all, is no great reproach,) that he has been misled, for once, into a false position ; and the learned judge, I am sure, would readily forgive me for saying, that if the Bishop of Exeter may err in a point which belongs to his own official rights, it is by no means surprising that a layman, however elevated his attainments, ability, and rank may be, should fall into the same misapprehension.

"May the Spirit of Divine wisdom deliver His people from this novel and agitating controversy, by leading the minds of all concerned, to approve and cherish the ancient lines of kindly toleration. We cannot improve the system of the Church. We cannot safely assume, and we ought not to desire, any enlargement of the episcopal prerogative, in requiring our clergy to subscribe to the theological opinions of their diocesan, where the uniform course of all our predecessors,

justified by the primitive practice, has left them free. The age in which we live is perhaps less likely to endure such an innovation, than any other which the world has beheld, since the Apostolic day. The authority of a bishop now, can only be acknowledged, when it is clear from all reasonable doubt, based on unquestionable precedent, and manifestly employed to edify the Church in the good old ways of established principle. To be less tolerant than our ancestors—to reject what the great Reformers of English theology admitted—to place a restriction on the clergy never known before—to devise a new chain for the liberty of ministerial conscience—a measure of such a character can never produce anything but resistance and revolution, in the growing license of the nineteenth century. I believe that the attempt would have been an error at any time, for the reasons already assigned ; but in a time like our own, it seems, in my humble judgment, that the hope of any beneficial result from such a course, must rest on something very like the expectation of a miracle.

"I trust, however, in the mercy of God, that our venerable mother Church will be relieved from all impending danger on this score, by the ultimate decision of the controversy. And it is my earnest prayer that truth and charity may prevail ; that the whole Church may prosper in the unity of love and peace ; and that the glorious Gospel may be proclaimed in all its pure and saving power, without hindrance from inevitable diversities of opinion on minor points of doubtful disputation. In this supplication, I am sure that all good men can agree. And, in the blessed result, I would fain hope that the Bishop of Exeter and I, though widely distant in judgment, or rank, and in influence, may yet have abundant cause to 'rejoice together.' "

SCENES AND REFLECTIONS IN A WALK.

THE BEGGAR.—THE YOUTHFUL GAMBLERS.—THE INVALID.—THE POSTMAN.

THE BEGGAR.

IN a walk lately taken, I was led to reflect on some of the characters that crossed my path, and thought how many useful and valuable reflections might be gained to the Christian mind, by moralizing on our fellow men, whilst walking either for health or in the duties of business.

A BEGGAR first attracted my notice, who, from his gesticulations, I discovered to be deaf and dumb. Here, I considered, is an object of charity; and feeling my heart grateful to the beneficent Creator, for His goodness to me, I dropped a six-pence into his hand, and passed on. Judge of my surprise, a few weeks afterwards, on reading the following remark in a weekly paper, "*A notorious beggar, who can assume various garbs to deceive the humane, and has lately feigned to be deaf and dumb, particularly in the neighbourhood of —, has been committed to the House of Correction for two months, as a rogue and vagabond.*"

What a fallen creature is man! The heart is so depraved through sin, that men will give way to the influence of Satan, and are thus led captive by him at his will. The sensual gratifications of the flesh in their varied forms, and the debasement of the mind connected with a course of sin, cause multitudes to live on the public by every low artifice and cunning, rather than follow honest industry, and earn their bread by the sweat of their brow.

It requires considerable penetration to prevent being imposed upon, in a promiscuous alms-giving. The hardened vagrant avoids applying for relief in the proper quarters, and thus levies a tax indiscriminately on the feeling public, viewing them as bound to attend to his earnest importunities, and, not unfrequent, insolent demands. There are many worthy objects for Christian compassion, lying on beds of penury and want, or in vain struggling to find employment. Our Saviour says, "Ye

have the poor always with you, but me ye have not always."

The imposition of the pretended deaf and dumb man strengthened my resolution, not to relieve casually, without trying to ascertain the truth of the appeal so frequently made by the confirmed beggar; and though I have gone to the neighbourhood of their alleged residence, yet, in almost every case, I have found the address was altogether false, or they were disreputable and worthless characters. A few years since, a committee was appointed by the House of Commons, to enquire into the case of common beggars, and the late Joseph Butterworth, Esq., M.P., gave the following evidence:—"I have been credibly informed they are divided into companies, each company is divided into what are called walks, and each company has its particular walk; if this walk be considered beneficial, the whole company take it by turns, each person keeping it from half an hour to three or four hours: their receipts, at a moderate calculation, cannot be less than from three to five shillings a day each person, frequently more."

How importunate are the feelings that men display, to obtain relief either for their real or fictitious wants. The mind can become so debased that all moral feeling and respect are destroyed, and the body even tortured and injured, to awaken sympathy and beneficence from its fellow man, merely to obtain that which is of this world, and can only be serviceable for a time. There are benefits to be obtained, which are not merely temporary, but extend beyond the grave; and yet, how few seek them! The human family are naturally in a state of wretchedness, poverty and misery, through the disobedience of our first parents. Holy Scripture declares, "Behold I was shapen in iniquity, and in sin did my mother conceive me." "All we like sheep have gone astray; we have turned every one to his own way;"—

and so complete is our ruin, that we are "wretched, miserable, and poor, and blind, and naked." This condition can be reversed by and through faith, in the infinite sacrifice of Christ on the cross; and the proclamation is made to the destitute and forlorn of Adam's race, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money, and without price."

The lame beggar who sat at the gate of the temple, as Peter and John were about to enter, and importuned them for alms, soon found that though silver and gold were not distributed, yet, in the name of their Master, they had the power to give him the use of his limbs, and the cripple became a sound man. The healing power of the atonement must be felt in the heart, or else a state of wretchedness will be our portion in time, and "the blackness of darkness for ever." The care of the soul is of the utmost importance, dear reader, and you should earnestly ask *Him*, who alone can help you, and who is willing to impart true riches, and will freely bestow that bread by which you shall not hunger again, after the vanities of this sinful world, and "the water that I shall give him, shall be in him a well of water springing up into everlasting life."

"Still then, from day to day,

I'll wait, and hope, and cry;

Can Jesus hear a sinner pray,

Yet suffer him to die?

"No: he is full of grace,

And never will permit

A soul that fain would see His face

To perish at His feet."

THE YOUTHFUL GAMBLERS.

In a retired corner at a bend of the road, I perceived a number of boys playing at "pitch and toss," and it was painful to hear their shouts of triumph, as the pence changed hands. The greater number were a truly idle and abandoned set, whilst there appeared a sprinkling of decent errand boys, who were thus wasting their employers' time, by probably then imbibing their first lessons in low

cunning, which might hereafter prove a snare, and thus cause them to forsake industrious habits for vicious pursuits.

The practice of "betting" as it is termed, for trifling articles, should be carefully checked by parents in their children, as it too frequently creates in after life a desire for gambling. Many a youth has been completely ruined by contracting a love for some species of gaming, which has eventually terminated in moral delinquency, and inflicted a stain on his family, which time could not efface.

The lower walks of life abound with characters once steady and industrious, but owing to their propensity for gambling, they have become bankrupt in character as well as pocket. Weeping wives and neglected children, too plainly testify that the ale-house, with its corrupting appendages, is the constant resort of him, who, fallen himself, earns a precarious subsistence by decaying others. In the higher ranks, the seductions of the gaming table have acted with Satanic spell, in leading its votaries from all that is respectable, to infamy and disgrace. Fortunes inherited through a long line of ancestry, have completely disappeared, and the reckless possessors have found themselves deliberately stripped of everything, and turned penniless on the world.

There have been instances of gamblers, in the lower as well as the higher ranks of life, rushing uncalled into the presence of their Almighty Creator, frenzied by the reflection, that they had wilfully and miserably thrown away both character and property. Our prisons and penal settlements can unhappily proclaim, how many have been incarcerated within their walls, or are now suffering banishment, who owe their ruin to this detestable vice. The writer well remembers an interesting, and at one time, promising youth, the son of truly religious parents, moving in a respectable sphere of society, who was led by some gay associates, with whom he had formed an intimate connexion, to imbibe a love for games of chance. The paths of integrity and reputation were soon forsaken,

one vice followed the other in quick succession, and forgery completed his ruin; and before he was of age he was transported for life.

How affecting is the consideration, that the mind can be occupied with pursuits so derogatory to moral rectitude, and thus produce temporal misery, and the probable loss of the soul in the world beyond the grave. Satan has so many gilded baits to allure and entrap the young, and possibly, none more ensnaring than gambling. I never behold a company of boys taking a delight in it, without shuddering at the idea, that perhaps some there assembled, may eventually occupy a prison, and parents, wives, and children, in after years, may bitterly feel the wretchedness and misery of being connected with one, who is under the mastery of this soul-destroying vice.

"My soul with Thy whole armour arm:
In each approach of sin alarm,
And show the danger near!
Surround, sustain, and strengthen me,
And fill with godly jealousy,
And sanctifying fear."

THE INVALID.

In a fine summer's day, when the heat is not excessive, you will pass many persons in the course of a walk, who bear evident marks of suffering from loss of health. I was particularly struck on this occasion with the appearance of a young man, whose tottering steps could scarcely support his weak and debilitated frame. Consumption had evidently marked him for its prey; its fatal flush was on his cheek, and its unearthly brightness in his eye. If he had been alone I should certainly have spoken to him; as suitable conversation in such cases, not only invigorates the patient for a time, but I remembered "a word spoken in due season, how good it is?" When sickness steals over the frame, and each succeeding week too clearly unfolds that the strength and vigour once possessed will never again return; then the invalid takes a lingering look on objects, upon which his eyes will soon be closed for ever. The

walk is decreased from time to time, until declining strength will allow him no longer to leave his home, and he retires to his chamber to die.

We cannot be sufficiently thankful for the blessing of health; and after being deprived of it, even for a short period, we should on its renewal, be constrained to give ourselves increasingly to the service of Him, with whom are the issues of life and death. Every instance of ill health that passes under our notice, should lead us to pray that we may be enabled, through Divine grace, to improve the talent entrusted with us, for when health hath left us, "the night cometh when no man can work."

When men are suffering from the loss of health, instant application is made for medical advice, and if it should not prove satisfactory, further help will be obtained even from distant quarters. The tie of home and friends is broken, and foreign climes are sought, if likely to afford the slightest chance of restoration for a time, or allay the ravages of the complaint.

The health of the soul is of the greatest importance, but how many there are, who never give a moment's consideration to the subject. The poor perishing body, which must sooner or later become food for worms, occupies all their thoughts, "yea, all that a man hath will he give for his life." When the heart has been changed through Divine grace, the believing child of God is led to cast his every care on One, who has promised to care for him. If sickness should be his portion, he can then bear witness for Christ, by patience and resignation to the Divine will; while the worldling is repining that the loss of health will render all his fondly cherished hopes and expectations abortive, and weeping friends are disposed to rebel against the dispensations of providence, and foolishly argue that if health had been continued or life preserved, their friends might have accomplished most beneficial schemes for their prosperity and renown, entirely forgetting the word of inspiration, "Cease ye from man, whose breath

is in his nostrils; for wherein is he to be accounted of?"

"O Thou whose mercy guides my way,
Though now it seems severe,
Forbid my unbelief to say,
There is no mercy here!

O grant me to desire the pain
That comes in kindness down,
More than the world's supremest gain,
Succeeded by a frown!

Then, though Thou bend my spirit low,
Love only shall I see;
The very hand that strikes the blow
Was wounded once for me."

THE POSTMAN.

I could not help noticing the activity with which a letter-carrier was going his rounds, and the dispatch he used in getting rid of the contents of his bag. His whole attention was given to the business he had in hand, and as he glided along, I moralized on the different feelings with which these silent messengers would be received. To some, they would produce joy at the welfare of friends—the prosperity of children—or the success of mercantile schemes. To others, the sickness or death of a relative—the disgrace of connexions—the loss of property, by misfortune or fraud.

What a picture of the world! How varied are the scenes through which we are called to pass, and how often do the clouds of disappointment and trial, darken the sunny prospects of life, and chase away our joys. If the consideration that this world is not our home, and we could only attend to the inspired truth, "Arise ye, and depart, for this is not your rest;" we should apply to HIM, who hath the power to enable us to escape the pollution of the world, and can prepare

us for that "city which hath foundations, whose builder and maker is God."

Until the heart is given to the Saviour, the world with its allurements will so occupy the attention, that no thought is given, or time spared, for the service of HIM, who so loved us, that we might be constrained to have a filial regard for such unmerited favour. The true believer has been taught by the Holy Spirit, to surrender himself entirely and unreservedly to the service of Christ. He feels that his body is even the "temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." 1 Corinthians, vi. 19, 20.

The Christian knows that he is running a race, so that he may eventually obtain eternal life, and "a crown of glory that fadeth not away." He must not be a loiterer by the way, being fully sensible that the "king's business required haste," and as an evidence of his sonship, he remembers the direction, "Give diligence to make your calling and election sure;" and whether the dispensations of providence be either of a joyous or adverse character, his affections are not centered in this lower world; but placed on that "inheritance, incorruptible and undefiled, and that fadeth not away."

"Awake, my soul, stretch ev'ry nerve,
And press with vigour on:
A heav'nly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey:
Forget the steps already trod,
And onward urge thy way."

SIGMA.

LIFE AND DEATH, OR A NEW-YEAR'S EVE.

The following affecting circumstance was read by an excellent Clergyman to a meeting assembled to spend the last evening of the year 1849 in prayer before God, for pardon for the past and for a blessing on the coming year:—

NEVER was the uncertainty of life more strikingly shown than in the following instance, which occurred within the circle of my own family

connexions, and which I cannot forbear mentioning at this solemn season, hoping that it may serve more deeply to impress each of our minds with

the reality of eternal things. We are apt, when we approach *thus near* to the close of a year, to think it almost a matter of course, that we shall *enter upon* the new year, *though we may be* impressed with the uncertainty of *our ever reaching its close*. But which of us can say, *even now*, that we shall hail the arrival of the coming year? Who among us can tell that his summons will not be as sudden as that which I am about to mention. *At midnight* the cry may come to you likewise: "Behold the bridegroom cometh, go ye out to meet him." Blessed will it be for you if you are found like her, of whom I now speak, with your lamps trimmed, and oil in your vessels, *ready* to obey the sudden call.

This young lady was in the prime of youth and health, the eldest of a large family, to whom she set a bright example of all that was lovely and of good report, ever showing *dutiful obedience* and grateful affection to her parents, *whom she delighted to honour*; and ever diligently striving by earnest perseverance and unwearied gentleness, to guide the infant steps of her younger brothers and sisters to that gracious Saviour, at whose feet she had long loved to sit, and whose gracious words were *life*, and *light*, and *joy*, to her soul.

She was at *this* season of the year absent from her family for a few days, on a visit to some friends in the country; on the *last* night of the old year, after affectionately wishing her

kind friends good night, and offering and receiving many good wishes for the coming year, she retired to rest at her usual hour, with a countenance beaming with cheerful composure, and glowing with the bloom of full and vigorous health.

On the morrow the servant knocked as usual in the morning at her door, but received no answer; again, and again, the knock was repeated, till at last her alarmed friends were roused, and *when the door was* opened, they found that the angel of death had entered that chamber! Her body indeed was there, there was the same composed and peaceful face, but the spirit had fled to the God who gave it. A fit of apoplexy had terminated her existence at the early age of twenty-three years. From the posture in which she was found at her bedside, it was evident that she had fallen while on her knees, engaged in secret prayer. On her table lay her open bible, and near it several little packets, each containing a little note just written, with some appropriate present, ready to be presented as new-year's gifts to her friends in the morning. The candle had burnt out in the socket, and other circumstances combined to prove that it must have been at the last hour, and almost the last minute of the year that she expired.

Truly she was watching for her Master's coming, and blessed are those servants whom their Lord when He cometh shall find so doing.

J. K.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

DEAR SIR,—In pursuance of a design to see and hear for myself if things be true which are reported of the Tractarian party; last Sunday morning, accompanied by a friend, I again visited another of their churches.

This time, we penetrated farther west; and some twenty minutes before eleven we reached the church of St. Paul, Knightsbridge. Though thus early, we found nearly all the free seats,—and they are neither few or incommodiously placed,—occupied; but not by exactly the class for whom

such accommodation is intended. The majority appeared to consist of persons in the middle class of life, while by far the larger number of those who were afterwards ushered to their seats by vergers, with their wands of office, were evidently of quite the upper ranks in society. Our eyes were naturally attracted to the beauties and peculiarities of the building in which we were seated, and, with the exception of that part appropriated to the performances of the clergy, we could only wish that every parish and district had such a church as St. Paul's, Knightsbridge. It is substantial and capacious, and, excluding certain particulars hereafter to be noticed, not more ornamental than God's House should be where the means are abundant. I, for one, am heartily sick of churches raised with mean and penurious attention to every fraction expended in their cost; built by contributions, not of noble and self-denying sums, but by subscriptions of paltry and insufficient amount, which would not bear comparison when placed by the side of many of the donors' expenses and pleasures of life.

Many such churches seem built, too, only for the use of the present generation, if indeed they last their time without a painful exemplification of the folly of being penny-wise and pound-foolish. I would not, however, be mistaken; where churches are wanted, and but scanty resources can be had recourse to, let them be built as good and as substantially as the means will allow, and let decoration always give place to the indispensable requirements of strength and space; but there is a comeliness and even beauty which I always love to see in the House of God.

Pardon this digression, and let me return to my immediate subject. The congregation soon streamed in, and had we not known it before, we should soon have discovered where we were by the number of clasped and cross-bearing service-books, which soon opened to our view their party-coloured pages of red and black. The chancel and the space before its sacred precincts, are far superior to the same arrangements in Mr. Dods-

worth's church, the stalls for the clergy, and the singing men and singing boys, are more elevated, and are much richer in their appearance than at Christ Church. These were soon occupied by (as far as we could see) five or six clergymen, and ten lay assistants. The communion-table much resembled Mr. Dodsworth's as to its altar-like appearance, its reredos, its candlesticks, and the accompanying credence-table, but the vases of flowers were wanting.

The missal-stand was there, but the book it bore was not an illuminated copy like that at Christ Church. The whole had altogether a sufficient resemblance to a high altar to make us rejoiced at the genuine simplicity of our own communion-tables. We soon discovered by the quaint recitative tone in which the service was commenced by one of the ministers, that we were to have the cathedral form of worship; and the whole was intoned in the most approved fashion, interspersed with chant and anthem, which we must do Mr. Bennett's choir but the justice to say, was far more efficiently performed than by the brethren of Christ Church. As the service proceeded, the same thought occurred both to my friend and myself, that to many of the fashionable congregation we had for once mingled with, this musical and scenic performance of Divine worship served in lieu of the attractions of a morning concert. Fond as we both are of music, we doubted its capability as the chief medium of devotion; while we are absolute unbelievers as to the almost ludicrous mode of intoning sentences of prayer, and the curious attempts of clergymen to give a musical turn to such solemn petitions as—"O God, the Father of heaven; have mercy upon us miserable sinners;" "From all the deceit of the world, the flesh, and the devil," &c., &c. We deny not that there may be some whose hearts can be bowed in supplication while they utter and join in such strange out-pourings of prayer, but we have always come away from cathedral and semi-cathedral worship, to unite with greater spiritual zest than ever in the common-sense mode of

praying prayer; and we have joined with far higher enjoyment in the rude, often inharmonious, but congregational and hearty singing of the psalm or hymn of praise. The morning service ended, the entire strength of the priestly party took up their positions at the altar, and then, for the first time, we saw the incumbent, the Rev. W. Bennett. Like his brother of Christ Church, he knelt before "the altar;" his brethren were arranged on either side, and the ante-communion service was read: the prayers by Mr. Bennett, with his back to us poor worshippers, and two of his assistants read the epistle and the gospel. After the service the rev. incumbent read to us a long account of the services he had arranged for the coming Lent. Communions, prayers, and sermons are not to be wanting to the faithful; and if they were not to be administered, offered, and preached by men whose faces, doctrines, and practices, are Romewards, who would breathe a word against the most profuse provision of spiritual food for the people? We did not like the term Mr. Bennett used for designating the morning service,—*matins* grated somewhat upon Protestant ears, accustomed to the Common Prayer-book phrases of morning and evening prayer.

Mr. Bennett, immediately after the conclusion of the altar service, and without an intervening hymn, ascended the pulpit, and, after the brief interval occupied by his own private devotions, commenced the sermon without collect or prayer of any kind soever. The text was from 2 Cor. x. 4., "The weapons of our warfare are not carnal." If we had not heard it before, we soon gathered from the rev. gentleman's own lips, that upon the previous Sunday morning his language might have been misconstrued, with reference to his ideas of the wrongs of the Church, and their remedies. This sermon was, however, intended to smooth matters down, and to convey an impression of the Church's meekness, long-suffering, patience, and her upward look for Divine help and guidance under persecution and perplexity.

This Lenten round of fastings,
FEBRUARY—1850.

prayers, communions, and sermons, was to be especially directed to the preservation of peace and union in the bosom of the Church; but all through the sermon there was that thinly concealed hatred of State connexion and interference; that high assumption of ecclesiastical power and separate control; which brought to our minds the words of the Psalmist, "His words were softer than oil, yet were they drawn swords." Remembering where we were, what we saw before us, and what we had heard, and above all, what we know of the party altogether, we were tolerably certain that the peace to be attained, was that liberty which should allow Romanizers to proceed, without let or hindrance, in their plan of unsettling and leading astray unwary souls, while the curb should be applied to those whose thoroughly Protestant doctrine is most strongly opposed to their success. The union sighed for was not that all might be one in Christ, and live in love as members of His universal Church, differing, as men will, in forms and outward character, yet built upon the one foundation, and forming part of the same spiritual edifice; but rather a longing after a union in a human Church, human doctrines, human forms and ceremonies, and formed after the secret model of Tractarian builders, the so-called Catholic Church of Rome.

This would be uncharitable judgment, did not Mr. Bennett and his party, by their style of church decoration and practices, as well as by the character and tendencies of their teaching and writings, completely separate themselves even from their own brethren in the Establishment, and exhibit to the most unobservant eyes their approximation to a Church with which Protestants can have no communion.

We fancied we recognised Lord John Russell among the members of Mr. Bennett's congregation; and although we could have wished that his lordship had the benefit of attendance upon purer worship and religious teaching, yet it is perhaps well that this enlightened prime minister should see and hear what such high churchmanship is in itself, and what

it aims to be in relation to the State with which it is in union.

It may be that I shall have occasion to witness another representation of the Tractarian mode of celebrating the worship and teaching the doctrines of our Reformed Church. Should another letter be thought advisable from the sight of a still more palpable departure from the simplicity and purity of our Protestant service and faith, I will again address you, but with considerate brevity.

Meantime I am, dear Sir,

Yours, faithfully,

A CHURCHMAN OF THE REFORMATION.

To the Editor.

SIR,—I have in my possession a volume or two of the "Christian Guardian," published some five-and-twenty years ago, and, on comparing their contents with the number of the Magazine for January, 1850, I find a delightful correspondence. The former advocate what are termed *evangelical* doctrines, in all their purity and power;—doctrines which are based upon and in entire conformity with the only sure foundation and criterion of all-saving truth—the revealed Word of God. They are, moreover, pervaded by a sound Protestant feeling, betokening that the former conductors of the periodical were thoroughly alive to the anti-social and soul-destructive tendencies of Romanism; and, on turning to your pages, I find them imbued with the same sentiments, and

manfully maintaining the same truths. In the earlier stage of the existence of the Magazine, our Church was indeed blessed in the possession of such men as Scott, Venn, Wilberforce, Simeon, and others of a kindred spirit; men raised up to accomplish a great work in the Church and in the world; and the Magazine breathed their spirit and echoed their convictions. But a blight, alas, has come across many a once fair scene, and checked the spread of those doctrines they laboured so assiduously to teach; and a substitution of the miserable dogmas of a diluted Popery has been made for the simple doctrines of the Gospel. Nevertheless, your Magazine still follows the good old way trodden by those who are now in glory; it resists error on the right hand and on the left, and points to the Lord Jesus Christ as the one only Mediator between us and God; the efficacy of faith in His blood for the remission of sins, the imputation of His perfect righteousness for our justification before God, and the necessity of the renewing of the Holy Ghost. Without these vital truths, all forms, ceremonies, and ordinances, are worthless. Such consistency in religious truth is a cheering sight in days like ours. May the "Christian Guardian" be enabled to continue such a course; and, so doing, I confidently expect the Divine blessing will rest upon it; for, be assured, that such a watchman is needed. I am, Sir, yours truly,

TERTIUS.

REVIEWS, AND SHORT NOTICES OF BOOKS.

AN UNPUBLISHED LETTER OF PETER MARTYR, *on the Controversy in his times as to the Efficacy of the Sacraments. Edited, with Remarks, by the Rev. W. GOODE, M.A., F.S.A.* 8vo, pp. 16. *Hatchards.*

The laborious William Goode has just added another link to the already sufficiently complete chain of evidence as to what were the opinions of our Reformers upon the nature and efficacy of the

Sacraments. How this letter, which we shall transfer to our pages, came to be overlooked by those engaged in searching out and editing the Zürich correspondence, we know not. It would be well, from the very fact of this omission, for the Parker Society to take immediate steps for another and a more careful search through the ecclesiastical archives of Zürich; we might perhaps find that even more light could be thrown upon the many hindrances and struggles which such men

as Cranmer and his co-workers had to encounter, in their work of recasting the devotional formularies of the Church of England. They had a strong Romish party to contend against, who were anxious to cling to every expression, and to give any interpretation, which should most favour the doctrines of a Church whose corruptions and tyranny England was then shaking off.

It is to be feared that those who in our day make more of forms than the essence of the Gospel, and who attach a value to sacraments in themselves, which belongs only to the spiritual realities of which they are but signs and seals, will not have much regard to this additional testimony of the doctrine which the Reformers intended to hand down to us.

The controversy which was going on in Peter Martyr's day is indeed identical with that of our own times: he proves satisfactorily that the publication of the Articles was delayed in consequence of a serious difference of opinion as to the virtue of the sacraments; and we think that Mr. Goode justly deduces from Peter Martyr's letter the four important points which we shall place at the termination of the letter itself.

(From the Archives of the Church of Zurich, Repos. vi., vol. viii., p. 2892 and 2893.)

"Peter Martyr to Henry Bullinger.

"Health to you. I am well aware, O most renowned sir, and to me on many accounts worthy of regard, that John, when he shall have reached you, will clearly and fully inform you what is here taking place among us. Yet since there are some things with which he is not altogether acquainted, I will lay aside common and every-day topics, and write of these things alone. When Froschover junior departed hence this winter, I wrote to you what I was doing at that time at London; what happened afterwards, take this account of. That matter which was desired by all good men, and which the King's Majesty had not a little at heart, could not be accomplished; wherefore as yet things remain to a great extent as they were before, except that *the Book or Order of Ecclesiastical Rites and the Administration of the Sacraments is re-*

formed, for ALL THINGS ARE REMOVED FROM IT WHICH COULD NOURISH SUPERSTITION. But the chief reason why other things which were purposed were not effected, was that the subject of the Sacraments stood in the way; not truly as far as regards transubstantiation, or the real presence (so to speak), either in the bread or in the wine, since, thanks be to God, concerning these things there seems to be now no controversy as it regards those who profess the Gospel; but whether grace is conferred by virtue of the Sacraments, is a point about which many are in *doubt*. And there have been some who have altogether held the affirmative, and were desirous that this doctrine should be established by public authority. But when others clearly saw how many superstitions such a determination would bring with it, they made it a primary point to endeavour in all ways to show, that nothing more is to be granted to the Sacraments than to the external word of God, for by both these kinds of word is signified and shown to us the salvation obtained for us through Christ, which as many are made partakers of as believe these words and signs, not indeed by the virtue of the words or of the Sacraments, but by the efficacy of faith. Moreover it was added, that it was impossible that the Sacraments should be *worthily received*, unless those who receive them have beforehand that which is signified by them, for unless faith is present, they are always received unworthily, but if they who come to the Sacraments are endued with faith, they have already received through faith the grace which is proclaimed to us in the Sacraments, and then the reception and use of the Sacraments is the seal and obsignation of the promise already apprehended. And as the external words of God avail to the quickening and exciting our faith which is often torpid, and in a manner laid asleep in us, this same thing also the Sacraments can effect by the power of the Holy Spirit, and their use is of no little benefit to confirm our minds, otherwise weak, concerning the promises and the grace of God. But in the case of children, when they are baptized, since on account of their age they cannot have that assent to the Divine promises which is faith, in them the Sacrament effects this, that pardon of original sin, reconciliation with God, and the grace of the Holy Spirit, bestowed on them through Christ, is SEALED in them, and that those belonging already to the Church are also visibly implanted in it. Although of those that are baptized, whether children

or adults, it is not to be denied that much advantage and profit comes to them *from the invocation of the Father, the Son, and the Holy Spirit*, which takes place over them. *For God always hears the faithful prayers of His Church.* We were anxious that these things should be determined and established by authority concerning the Sacraments, that their use might at length be restored to a state of purity and simplicity. But it was opposed; and many are of opinion, and those otherwise not unlearned, nor evil, that grace is conferred, as they say, by virtue of the Sacraments. Nor are they willing to grant that *little children are justified or regenerated previous to baptism.* But when we come to their reasons, there are none which do not most readily admit of solution. Nevertheless no little displeasure is excited against us on this account, namely, that we altogether dissent from Augustine. And if our doctrine was approved by public authority, then, say they, Augustine would manifestly be condemned. Why need I add more? Men cannot be torn away from the merit of works; and, what is more to be lamented, they are unwilling to confess it; and there are always innumerable impediments, and they mutually succeed one another, so as to retard day after day the restoration of the worship of God. A work of so great labour is it to bring back into the Church pure truth. But we must not, on that account, despair; nay, *we are not a little confident, that that may be accomplished at some other time which has now failed of success.* You now know concerning the affairs of our Church that which I was unwilling you should be ignorant of. The rest, as I have said, John will inform you of, whom I commend much to you; for he is modest and pious, and conducted himself well among us, and made no slight advance in profitable learning. Byrchman has returned to London, and I have not yet arranged with him concerning the books. I hope to send you after the autumn, if I am not hindered, my book on celibacy and monastic vows to be printed, in which I reply to the calumnies of Smyth. I regret not to have received a letter from you for a long time; but considering the unsettled state of affairs throughout Germany, I am not surprised that none has reached me. But when you have the opportunity, do not, I entreat you, omit to write something. Farewell, and fail not earnestly to intreat the eternal God for the enlargement and extension in the country of the kingdom of Christ; and

salute in my name all your fellow-labourers, especially Gualter, Bibliander, and above all, D. Pellican. 14 June, 1552. Oxford.

"Yours in Christ,
"PETER MARTYR."

The following are the four points to which Mr. Goode draws our attention :—

"1. That Peter Martyr, within two months of the completion and public authorization of the Second Prayer Book of Edward VI., and while defending in this country the proposition that grace is not conferred by virtue of the Sacraments, testified in a private letter to his friend, Henry Bullinger, his satisfaction with that Book.

"2. That *after* the completion of the Second Prayer Book of Edward VI., it was considered a point of doctrine *not settled* in our Church, whether grace is or is not conferred by virtue of the Sacraments, and that some held the affirmative, others the negative in this matter. After this, then, it is impossible for any one to maintain, with any show of reason, that the Prayer Book settles this question.

"3. That the publication of the Articles was delayed on account of this difference of opinion; which shews that the leading Reformers, who had the charge of drawing up the Articles, maintained the negative with P. Martyr, otherwise no difficulty would have been experienced with respect to them, the whole Romish party maintaining the affirmative.

"4. That the phraseology of the Articles, when published afterwards, as to the effects of the Sacraments, corresponded with that used by the party with which P. Martyr was connected."

Two Sermons on the duty of keeping the Lord's Day, and the manner in which it should be kept. By RICHARD HARVEY, M.A., Rector of St. Mary's, Hornsey, and Chaplain to the Queen. pp. 47. Groombridge and Sons.

SUNDAY RIDING: its Sin and Consequences. 32mo. J. H. Jackson.

People are very much at issue how the Fourth Commandment is to be observed. All true Christians agree that the command is binding upon themselves individually, but they are not so certain or so consistent as to

the relative duties which follow the acknowledgement of the Lord's day of rest. How the requirements of that sentence, "Remember the Sabbath Day to keep it holy," are to be explained and insisted on in a nominally Christian country, yet in a land of free liberty for any or no religion whatever, appears to be a matter of difficulty with even many right-hearted men. We have ourselves been pondering lately upon this very question, with reference to the course of action to be pursued against a wholesale species of Sabbath desecration we have had under investigation, and which we hope shortly to bring before the public.

We have been much pleased with Mr. Harvey's two Sermons upon Sabbath observance, and we trust that their perusal will not be confined to the inhabitants of his beautiful suburban parish.

Referring in his preface to a former sermon upon the same important subject, Mr. Harvey's object at that time was to impress upon his congregation, "that means and opportunities which are necessary to any, ought to be enjoyed in a free and Christian country by every one, without respect of rank, or station, or calling."

Since that publication, the Post-Office plan, and the great agitation consequent upon Mr. Hill's proposal, has drawn the attention of the public to the more extended observance of the Lord's Day, and although Mr. Harvey felt, that he "could not enter with quite as much zeal as some of his brethren, into all the objections which have been made to the changes which have taken place in the General Post-Office, and which he did not believe to have been intended—as upon the whole, they are not likely in the aggregate to increase the desecration of the Sabbath;" yet, he adds, "I am, however, most thankful that the question has been raised; if on no other account, because it has led to a very strong expression of feeling, in the right direction, by all parties in Church and State, with regard to the observance of the Lord's Day."

It is not necessary to discuss with Mr. Harvey, the question of intention

on the part of the Post-Office authorities; those best informed upon this subject, with the public generally, have, we believe, completely settled that matter; and the intention and the plans together, will speedily only be remembered, for the deep cause of thankfulness we have for their entire frustration. Not only so, but we have reason for more than hope, that instead of the London Post-Office being allowed to continue open as proposed, we shall be able now, to insist upon the country offices having an unutilized Sabbath also; and that they shall not be forced as hitherto, to read the command of God, as "Remember to keep holy" *part* of "the Sabbath Day."

Yet, we cannot but rejoice, that the agitation of this Sabbath question has made Mr. Harvey, among others, preach and print upon the subject; notwithstanding his apology for the Post-Office plan, and his attack upon a reprint, by our publisher, of a leading article in a respectable morning paper; to which was given the name of "*A godless government*," and not "*The godless government*," as Mr. Harvey has termed it. We have always felt, that, while it was right to resist, most strenuously, any such public government violation of the Lord's Day, as that involved by the Post-Office scheme, we ought not to remain inactive spectators of a mass of Sabbath desecration, in which our country is becoming more guilty every day.

We can quite make Mr. Harvey's statement of this desecration our own, with the single exception, that, even as Churchmen ourselves, we cannot put either Christmas Day, Good Friday, Whitsuntide, or any other commemorative day of human appointment, in the same degree of sanctity as the Sabbath; or characterize the breach of their observance "*A crying evil*." Had we a few properly appointed and generally recognized national holidays, much Sabbath breaking and improper use of our Church festivals might be prevented. Mr. Harvey thus writes,—

"But it should ever be borne in mind, that the transmission of human beings

by railroads, steam-boats, and other public conveyances, is even a more crying evil than the transmission of letters through the Post-Office. The monster trains on a Sunday; the Christmas-day, Good Friday, and Whitsuntide excursions by sea and land, are by far the most fruitful source of evil, and a most cruel infringement of the liberties of the subject. Exclusive of the multitudes who make the excursion for pleasure, there are numbers who groan under the burden of toiling at their daily task on each successive Sunday, without the relaxation of a day of rest for their bodies, or the possibility of any instruction for their souls. I have spoken to the clerks at railway stations, the drivers of our public vehicles, the captains and crews of our steam-packets—and I have never met with any one, who did not feel the hardship of being made to work on the day of rest, if possible, with less intermission than on the week-day. Most of them have implied, if they did not say, '*No man careth for my soul.*' Are not such persons—who are literally living as heathens in a Christian land—entitled to the protection of the legislature, and to the prayers and commiseration of all? If the expression of opinion, which has been recently evinced, be the result generally of religious feeling, it will not soon pass away, nor will those who have shown it cease to bestir themselves by every reasonable and lawful means until some method is devised for protecting the observer of God's laws from suffering loss through man's inconsistency and indifference.

"Since writing the above, the following painful fact has been communicated to me by a valued and excellent friend:—

"In returning, last August, from the North, I was compelled to halt for an hour at —, waiting for the mail train. During part of the time I entered into conversation with a porter, by whose appearance and manner my attention had been arrested. He seemed about fifty years of age, was remarkably obliging, and had evidently known better days. His countenance bore the expression of deep thoughtfulness, not to say melancholy, and it was not long before I discovered the cause of his concern. He had accepted the situation as promising him a comfortable provision, but he was not aware of the drawbacks with which its advantages were counterbalanced. Before he became a servant to the company, he had attended church twice every Sunday; but he had since found it impossible

to attend to his religious duties. During the summer months, Sunday was the busiest day of the week, for thousands from the great manufacturing towns passed through —, to and from the sea-side; and so many lines diverged from the station, that the servants were almost incessantly occupied. Even on the few Sundays when he had leisure, he felt so exhausted and wearied, that he was fain to lie down and repose, since he was on duty fourteen hours every week-day. The concluding words of the poor fellow's tale I cannot forget, as they were uttered evidently from heartfelt conviction,—'*I must give up the situation, for I feel, sir, that if I continue in it, I shall lose my soul.*'

"Here, then, was a man writhing under the yoke of compulsory Sunday labour, imposed upon him by that selfish cupidity, which, to swell the gains of ungodliness, tramples under foot the Divine command, and enforces the desecration of the Lord's Day. The case is not uncommon, but its hardship is aggravated by the fact that the value of religious privileges had been experienced, and the privation of them was acutely felt. In many instances the loss of bodily rest is the only evil complained of, but here the 'iron had entered into' the 'soul' of the bondsman."

We invite the serious consideration of our readers to Mr. Harvey's powerful appeal in behalf of those who are excluded, by what is called the necessity of toiling upon the Lord's day, from a participation in its blessings. We intend to publish next month the results of our own enquiries as to the desecration of the Sabbath by railway companies and omnibus proprietors, and the consequent oppression and demoralization of their servants. Meantime we refer our readers to the little tract called "Sunday Riding;" it is hoped that a Christian public will at once move in the matter.

"Can it be that we make a brother, for whom Christ died, toil through life to minister to our pleasures, and permit him to perish in death for lack of spiritual knowledge? Let each man question his own heart thus,—'*If I keep another from every opportunity of worshipping his God, and starve his soul for lack of knowledge of the Gospel; when we shall stand at the judgment seat of Christ, and I shall see his soul go down into the pit of hell, shall I, or shall I not, expect to*

follow him?' This is the sentence of St. John.

"Oh, let me urge you, as you value your own salvation or desire the good of others, as you care for the Sabbath yourselves, and would extend its benefits to your brethren, see that no obstacle is put in the way of the least of your brethren, which may hinder him from its observance and usefulness. We desire not to make it a day of gloom or austerity to any, but a season of gladness and improvement to all. If you find it valuable to yourself as an interval of repose from the turmoil of the world, and a period of refreshment for the benefit of your soul, how much more important must it be to those whose labours are heavier, and whose toil is more incessant, while they are far more ignorant of the things which accompany salvation! You may think little of these things; for you see these seven-day bondsmen only in their health and vigour. Be assured you would indeed think differently if you could see them on their dying beds. Each would tell you a dismal story of his servitude; how the Sabbath was his day of heaviest slavery; how each Lord's day had left him a wearier drudge in body, a darker heathen in his soul. Sunday had been no Sunday to him; his body had received no refreshment; his soul had acquired no knowledge, obtained no foretaste of its everlasting rest. We are telling you of matters which fall continually within the observation of the Christian minister. Oh, that you could hear the agonizing cry and witness the look of remorse and despair, as we have, in those who have lived without a Sabbath here, and who look without hope or comfort to the coming of the Sabbath hereafter."

"I wish there were good grounds for thinking that the day of rest, which God has appointed for all, were not withheld from any by their fellow-creatures. I wish that the only work which was imposed upon the poor were that which is necessary for the good of all, and is sanctioned by the Maker and Saviour of all. I wish that those who profess to value the Sabbath for themselves would exert themselves to obtain it for others. God has instituted it for all. Christianity demands it for all. But the profits of the selfish and the pleasures of the thoughtless are preferred to the rights and interests of the poor; and men go up and down upon the earth, indifferent about their souls, and ignorant of the Saviour, because they who ought to help them, tempt them to their ruin. From such

'hardness of heart and contempt of God's word and commandment, good Lord, deliver us!'"

"I have at different times ventured to remind you that the same privileges and opportunities, which you possess yourselves, it is your duty to see extended to others; and that the liberty of worshipping his God and Saviour, is a right which should be extended to every one. We presume not to interfere with each man's license to determine for himself in this matter, as he is alone responsible to God; but we venture to object to that tyranny, which would withhold from any fellow-creature the liberty which God has provided for him."

"There are many who enter no place of worship, because they will not, of whom some might be influenced by you for good: there are some who enter no place of worship, because they cannot, for whom your influence might obtain the power. Some of these know nothing of Christ, whom to know is eternal life: they cannot read God's word or acquaint themselves with their present state and future prospects. Remember, I beseech you, that these men are your brethren; redeemed by the same Saviour; requiring the same Sanctifier. These men need the same helps with ourselves; and are heirs to the same hopes. Many of them know not what prayer is, or who God is: they live as if there were no God to be served in this world, and no account to be rendered in the next.

"If we value our own opportunities of devotion, or regard the Creator's will and our fellow-creatures' welfare, we shall bestir ourselves to wipe off this reproach from among ourselves. We shall not rest, till every one, *from the least to the greatest*, is enabled to know God, and permitted to serve him."

CHURCH MATTERS IN 1850. — No. 1.

Trial of Doctrines. By the Rev.

JOHN KEBLE, M.A., Vicar of Hursley.

Oxford, J. H. Parker. pp. 32.

We are threatened by Mr. Keble with another Series of "Tracts for the Times." The Church of England is suffering from "wrongs and disabilities, yet, amid the general redress of grievances, its claims appear to be, in a very remarkable way, passed over by statesmen." This view of our ecclesiastical position has roused Mr.

Keble to set forth "without ornament or declamation, some of our main grievances; feeling with a sorrowful heart, that they are every day affecting us more and more vitally." Now we are far enough from disputing the truth of what not only Mr. Keble complains, but what must have been forced upon the conviction of other churchmen long before the dawning of 1850. Our fear is, that we and many thousands besides, would be found to differ *toto cælo* as to the nature of these pressing grievances and their remedies. Let a prize be offered for the best essay upon the present perils of the Church, its evils, and their remedies; let it be open to all churchmen to compete: the adjudicators would have no easy task to decide, among the mass of differing opinions, either as to the truest statement of the evils, or the most satisfactory appliance of remedial measures. Mr. Keble starts at once into the statement of that grievance which we feel sure has given birth to this projected series of "Church Matters." Had Sir H. J. Fust's judgment been undisturbed; were there no suspicion that the Privy Council were about to reverse the decision of the Court of Arches, we are not so certain that this Tract, No. 1, would have seen the light of day. He thus states his complaint,—

"The first grievance which I shall mention, because at this moment it is the most pressing, is the power given to the Judicial Committee of Her Majesty's Privy Council to decide finally in Church causes; more especially in causes of heresy, or any other which involve the decision of disputed points of doctrine."

It seems to be Mr. Keble's grand cause of quarrel with the Judicial Committee of the Privy Council, that it may, nay, that it does, contain members of other communions than the Church of England. He holds,—

"That our Lord entrusted to His Church, and more especially to His Apostles and their successors, (?) the exclusive right to determine questions of this kind, making them stewards of His mysteries; and the Church, the pillar and ground of the truth. Therefore the intrusion of *aliens* in such a matter, strikes

us as not only unjust, but profane. We have somewhat of the same kind of feeling, as if we saw a sacrament insulted."

Passing by Mr. Keble's notion of the apostolical succession, we are somewhat amazed at his characterizing as an alien to the Church of Christ, the member of the present Court;—he evidently points to the presumed Presbyterian. The author's doctrine clearly is, that his Church is the Church of Christ; and that all not in communion with it, or other Episcopal Churches, are aliens from the commonwealth of Israel, and incapable of judging, or in any way taking part in its concerns. By the short description of the Church we have quoted, Mr. Keble narrows union with Christ's body into a communion with those Churches which have, or fancy they have, the apostolical succession. We should like him to give us a perfect list of these Churches, to name the true successors of the Apostles,—the "true stewards of Christ's mysteries," for whom he claims "the exclusive right to determine questions" of faith and doctrine. Would Greek and Roman Bishops be admitted, and Presbyterians excluded? It would be well if Mr. Keble pondered a little upon the cry of the Jews, "The temple of the Lord, the temple of the Lord are we." Men may and do belong to Christ, and will be owned by Him hereafter, who, nevertheless, "follow not with us," and who cannot see with us as to the constitution and tenets of an Episcopal communion.

We know that there is nothing in the constitution of the Court to ensure that those whose province it is to decide as to the doctrinal law of the Church, are themselves members of its communion; we have felt, like Mr. Keble, that this circumstance is an anomaly, and one which ought to be corrected, if the court is to retain its jurisdiction in matters of doctrine. Yet, in the present position of things we are extremely doubtful as to any change for the better. We do not like the tribunal which the Bishop of London's bill seeks to erect in the place of the present court of appeal. We had rather leave the

decision of what is the actual law of the Church, to lawyers, than to a court of five bishops, four professors of divinity, and three lay members, the latter of whom must often be prevented from sitting, by their own interest, or their own prior judgments being called in question. We think the time is past for even the great majority of churchmen to submit questions of doctrine for final appeal to courts almost wholly composed of the dignified clergy. A country which has so completely remodelled its political constitution, and so perfectly changed the character of its parliamentary representation, will not submit to have the doctrinal law of its Church authoritatively interpreted by bishops and clergy, whose minds are apt rather to be swayed by their own opinions than the clear analogy of the Church's written law.

It is clear also, that neither clergy or laity are properly represented in its constitution, and its working would only still further embarrass the Church and widen the breaches already existing. A party are clamouring for convocation, as the only Church court having power to settle questions for the Church of England. The revival of this body is to be deprecated as the greatest evil which could befall the Church; we have only to turn our eyes to the Tractarian clergy,—to observe their proceedings in defiance of bishops, and their disregard of the laity among whom they minister; we have only to consider their recent meeting upon National Education, to be very certain what sort of concord and what kind of deliberations would be found amongst these ministers of Christ. But were it agreed to revive convocation, would its present constitution be tolerated for a moment? There must indeed be introduced a most comprehensive Reform Bill. Neither Queen, Lords, Commons, or the people of England, would for a moment listen to its resuscitation. Mr. Keble pleads earnestly for the revival of this "sacred synod of the nation;" and would seriously advocate the final appeal in cases of heresy to "The Upper House of Convocation," (vide pp. 29—31,) but his chosen place of

refuge is "*a true Ecumenical Council.*" He says, and let English Protestants ponder well the following extract,—

"What, then, is our condition? It is little to say that it is extremely anomalous and imperfect: that we are, practically, without a court of final appeal in doctrinal causes. We might bear that, as the whole Church has now for centuries borne with her sad divisions and perplexities, because, in the workings of God's inscrutable providence, her court of final appeal—a true Ecumenical Council—has been so long denied her. Such a defect does not destroy the Being of the Church Universal—she goes on in her several branches, under appeal to such authority, and ready to submit to it, when it shall please Him to grant it: so neither does the like calamitous deficiency destroy the *Being* of the particular Church of England. But it very seriously affects her *well-being*: more especially now that it comes before us not merely as a restraint, but as a positive interference and intrusion on the part of an alien power. For if we seriously believe that our Lord and Saviour delivered the faith once for all to the saints,—entrusted them with it, as with a precious deposit, which they are not at liberty to make over to others,—then we must believe that it is a great and grievous sin in any Church or any clergyman voluntarily to part with that deposit, or any portion of it, into the keeping of aliens, or of any whom He never called to such trust: a great and grievous sin in all; greater and more grievous, in proportion as a man's office comes nearer to that of the holy Apostles, to whom and to their successors the treasure was at first committed. Now, we seem in our ignorance to have come very near indeed to that sin, and being wakened up, we find ourselves on the absolute edge of it. If we go on at all to accept or connive at the claim of the Privy Council to settle controversies of faith, what do we but render ourselves actual and wilful partakers in that sin?

"Apart from all such solemn considerations, and regarding the Church simply as we might any other society, what a strange, unsettled condition of things, both in doctrine and discipline, have we to look forward to, if this anomaly is to continue! It was bad enough, when we thought we had an appellate court, namely convocation, only that for reasons prudential and charitable we abstained from pressing to have it called into action. Now it will be ten times

worse: for those who believe the Church's Divine commission, will hardly, if ever, think it right, to recognise the Privy Council Court as fit to over-rule the courts of the Church: if they are wronged elsewhere, they will be precluded from appeal; and from defence, if any appeal against them: so that it will necessarily be a partial and one-sided court. The consciousness of its being at hand will of course greatly embolden the propagators of new doctrines among us, and dispirit the defenders of the old. And the scorn is inexpressible which it will bring—nay, which it has already brought—on the English Church; as also the scandal to those who are weak, on the side both of Dissenters and of Roman Catholics."

Just let our readers imagine the gathering of Mr. Keble's true Œcumenical Council, bishops and clergy, with a few officials from the laity, gathered from Protestant, Roman, and Greek Churches, and let them fancy, if they can, the members of the Church of England receiving the decisions of this motley crew, as the solemn and final settlement of all questions of the doctrine of Christ. Our safest court of appeal is "the law and the testimony."

THOUGHTS ON RATIONALISM, REVELATION, AND THE DIVINE AUTHORITY OF THE OLD TESTAMENT. *By the* REV. A. M'CAUL, D. D.; *with a Translation of The State of Christianity in Germany, by Professor Quinet.* Fcap. pp. 160. Seeleys.

Dr. M'Caule has rendered the Church no unimportant service, by presenting it with this brief exposition of the real doctrines, and the evil and infidelity of Rationalism. It appears from the learned Doctor's preface, that he was so struck with the portrait of Rationalist theology given by "one rather friendly than otherwise to the New School," that he has attached a translation of Professor Quinet's remarks on the state of Christianity in Germany. After reading of both these, we would desire those who are at all affected by these dangerous principles, to weigh well the closing words of Dr. M'Caule's preface, and to consider how "a man can be a Rationalist, a minister of a Christian church, and yet an honest man."

This small but valuable book has reached us too late for us to attempt to do justice to its contents. In a very early number we hope, with Dr. M'Caule in our hand, to raise the cry of the "Christian Guardian" against the subtle attacks of this School upon the simplicity of the faith. We must, however, lose no time in advising the clergy and students at once to read it for themselves, that the former may be the better able to warn their people against what is a dangerous and spreading device of the enemy of Christianity. We only give the last few sentences of Dr. M'Caule's "Thoughts:" they are weighty words:—

"To the influence of English writers, these Germans themselves partly ascribe the rise of that system which now asks us to renounce revelation; and no doubt there is some truth in the charge. The Deistic writers of England were the forerunners of the Rationalists in Germany. But Rationalism is in all countries the offspring of the natural enmity of the carnal mind to God. When driven out from the darkness of superstition, unregenerate man cannot bear the presence and interposition of the Almighty. Popery interposed Christ's vicar, and the Virgin Mary, and saints, and angels, and martyrs—Rationalism interposes the works of God, nature, reason, and philosophy, to escape direct communication with their Creator. The hope of the former is the subjugation of the world under Christ's representative, and therefore the advent of Christ indefinitely postponed to leave room for the Church. Of the latter, the continuance of the world for ever as it is at present. Ever new discoveries in science—ever new developments of the intellectual powers—immutability of the laws of nature, and therefore no advent at all—no resurrection—no judgment—God for ever excluded from his own world to make way for the supremacy of intellect.

The Gentile mind is weary of the Scriptural manna—nauseates the instruction of Jewish Apostles and prophets—longs for and endeavours to attain to its old heathen liberty. It is not intended therefore to describe Rationalism as peculiarly German. There were Naturalists in Italy, so-called Philosophers in France, as well as Deists in England. But whatever its origin, the deadliness of its influence is the same. By whatever name it may be called, its effect is to annihilate the au-

thority of God's word—to infidelize the whole mass, or to make the teachers of Christianity mere deceivers, whose theological scheme is totally different from the religion of the people; having one doctrine for the cathedral and the study, and another for the pulpit—talking of the Word of God and the Son of God, and the Spirit of God with their lips, and in their hearts rejecting all faith in them as popular error; having a non-natural sense for the fundamental articles of the Christian faith, as others have for the peculiar doctrines of Protestantism. Far better to renounce the Christian faith at once, and to get rid of Theologians as well as Priests. Wretched will be the supremacy and glory of intellect and science, if it leave us destitute of good faith, integrity, and common honesty."

PRISONS AND PRISONERS. By JOSEPH KINGSMILL, M.A., *Chaplain of the Government Model Prison in Islington.* Fcap. pp. 191. J. H. Jackson.

The work before us has been in the hands of the public for several months, and has elicited many approving remarks. It is from the pen of one who clearly understands the only method of raising from their moral degradation the unhappy class among whom it is his lot to labour, and it is likely to be attended with unqualified success. Having experienced himself the renewing power of Divine grace, the author seeks to direct the guilty before God and man to the same unfailing remedy for their sorrows and their sins,—efficacious and needful alike for the most moral and the most abandoned; neglecting which, the former will inevitably perish; and embracing which, the most reprobate will become not merely a worthy member of society, but an inheritor of the kingdom of heaven. It is the potency of this remedy which the author wishes to impress upon his readers, and its entire adaptation to the moral necessities of characters such as those who are the tenants of our prisons and gaols: "For," he says, "the worse a man is, the more need he has of Christian-like treatment, and there is no hope from any other."

We do not wonder then, that, impressed with such convictions, and

using such means in the treatment of souls committed to his care, Mr. Kingsmill should have been cheered in his arduous work by encouragements like the following. He says,—

"I would now offer a few remarks on the subject of a decided religious change having taken place in many prisoners. The number admitted to communion out of 1,500 prisoners is now more than 300, after an examination into their state of knowledge and feeling, extending to several weeks from the first intimation of the desire; and after six months' ordinary instruction. Now, certainly, out of this number not twenty individuals, subsequently to their confinement here, have committed themselves in any manner whatever to our knowledge, and not half that number by an act of immorality. I have watched the course of these men with more than ordinary anxiety, and upon the whole with more than ordinary satisfaction and thankfulness.

"The particulars which follow about some of these men will shew that the latter feeling is not without grounds; and it deserves remark, that the men placed in situations of most trust among their fellow prisoners, without any suggestion from the chaplains, as well as those subsequently singled out by the surgeons superintending the several ships, as most deserving of praise, have been, beyond all proportion, of this number of communicants.

"— was a young man who had led a dissipated life for a very short time, when, falling into the hands of experienced villains, he became their dupe, attempted to pass false money, and was convicted. This youth became at a very early period impressed with the truths which he here heard, and was led to adore the goodness of God in checking him in an evil course so soon. He gave his mind so eagerly to improvement that his long imprisonment of eighteen months did not oppress him in the least; he was patient and submissive to the last, without once experiencing depression of spirits, except when he felt the burthen of his sins, and did not see clearly the redemption which is in Christ Jesus. Singular as it may appear—speaking of prisoners in absolute separation—his conduct in the house of God was considered so consistent and so devout by the prisoners in the adjoining cells, that these both had formed, as I found subsequently, a very correct notion of his piety. One of these prisoners, whose own case I shall presently mention,

writing to me off the Cape, speaks of the conduct of this young man on board ship, as being of a decidedly Christian character; adding, 'He is as steady and exemplary in society as he was at Pentonville.' His own letter subsequently, and his whole conduct abroad, fully bear out this character.

"—, the man in the adjoining cell, just referred to, was of as different a temperament as possible,—restless, impatient, obstinate. He had fallen, moreover, from a higher station, and had drunk more deeply the cup of sinful pleasures. For twelve months this man never joined in the singing and responses—which are in our chapel, it may be said, of a very hearty kind—although he had been well accustomed to both, and was fond of music; his feelings perhaps bearing a morbid similitude to those of Judah's captives, (Pa. cxxxvii.) The amazing restlessness of his mind make me anxious for its safety; and I was led to devote much more time and thought than usual to his case, allowing him also in my interviews with him, the most unrestrained liberty of discussing what he considered the inhumanity of the mental torture to which he was subjected, and never doing more on my part than listening, and suggesting some of its moral and religious advantages to such as embraced them. Happily, at length, he was led to seek rest in Christ for his troubled spirit; and, finding this, he then could say, 'He hath put a new song in my mouth, even salvation to our God.' Jesus had spoken to his heart, 'Peace, be still, and there was a great calm.' For six months subsequently, in prison, he exhibited so different a character from himself in the former part, that he was recommended by the governor to be superintendent of his fellow-convicts on board ship; and admirably, as we have since heard, did he discharge the duties of that very difficult position. Under God, the conversion of this young man was effected, as much by the instrumentality of his believing relatives' prayers and tender sympathising exhortations, as by our own ministry. Often did their letters bring tears to my own eyes, whilst they encouraged me to continue to labour for his salvation. They had been nearly ruined by his extravagance, and were brought very low; but not a word of reproach ever escaped them, and they always made the best of their circumstances. And now, those of the family who survive, have their reward; for he is now their comfort and their joy; not only walking consistently as a Christian, but usefully, in a high

degree, as a teacher of those truths, in a land of great spiritual dearth, which were made precious to his own soul in prison. I have seen a letter from the clergyman under whom he is acting abroad, which speaks in very high terms of the value of his services."

The work in question is divided into several sections, treating of the alleged causes of crime,—the different kinds of punishment for crime by imprisonment compared,—results of the experiment in the Model Prison, in a moral and religious point of view,—effects of Christian treatment upon prisoners in general,—preventives of crime and a relapse,—and concludes with some practical remarks and a few observations on the Christian philanthropist,—John Howard. The author shows an intimate acquaintance with the subject of which he treats, and we might fill several pages with extracts, interesting to the economist, the lawyer, the philanthropist, and the Christian; but we rather recommend to such, and indeed to all in any way interested in what is one of the leading questions of the day, the perusal of this volume; convinced that it will not merely interest the head but instruct the heart.

THE INNER LIFE, ITS NATURE, RELAPSE, AND RECOVERY. *By* OCTAVIUS WINSLOW, M.A. pp. 292. *J. F. Shaw.*

"Strengthened with might by His Spirit in the inner man;"—this is the motto of Mr. Winslow's new and welcome book. And this in-dwelling of the Spirit in the heart of the believer is, indeed, the true secret of all his peace, and all his power to resist the wiles of the flesh, the world, and the devil. "The inner life:"—how few of those who bear the Christian name really exhibit what is the genuine experience of believers whose life is hid with Christ in God. Truly may Mr. Winslow observe, when studying what is called the religious world,—

"The vast number whose Christian profession was avowed, whose religious character was recognized, whose theological creed was sound, whose conversation was pious, whose sacred observances were rigid, whose benevolence was applauded, whose zeal was admired, who

prided themselves upon their eloquent preacher, and their favourite religious author, but who were yet living in the world, and living as the world, and living to the world, deeply and painfully affected him. The question frequently arose in his mind, 'Where is the salt?' Where are the really living souls? Where are those who know what true conversion is? —who are following Christ, and are living for God. Where are the possessors of the inner life!"

Mr. Winslow's book is a test where-with professing Christians may try the reality, or comparative vitality of their spiritual life. Those who, after perusing these deeply instructive pages, can humbly say, "I live: yet, not I, but Christ liveth in me," will yet find cause enough to make them seek more earnestly that the life of Christ within them may be yet more abundantly manifested. While, may those who shall be constrained to confess themselves as "wells without water," be led to desire to be filled from that life-giving fountain which, once given, shall spring up and give life and vigour to every fruit of the Spirit.

Mr. Winslow writes for every branch of Christ's universal Church; they who are Christ's, will recognize in the words of the servant, the spirit and teaching of their common Master.

HISTOIRE POUR LES ENFANS. Par
Mlle. De CHABAUD LATOUR. pp. 276.
Nisbet & Co.

The best mode of recommending this excellent little gift of a pious French lady to the children of England, is to let the authoress speak, not only for herself, but in her own language. Christian parents will best know how to appreciate the intention conveyed by the following extract from Mlle. Latour's introduction:—

"Ce livre n'est donc pas nouveau, direz-vous peut-être?—qu'importe s'il est nouveau pour vous? et surtout, si Celui qui m'a mis au cœur de l'écrire, et qui, je l'espère, a bien voulu le bénir pour plusieurs enfans de France, de Suisse, et de Hollande, daigne encore s'en servir ici, pour faire pénétrer, dans quelques jeunes cœurs, la grande et joyeuse nouvelle du salut gratuit offert aux riches et

aux pauvres, aux grands et aux petits, en son fils Jésus, le Dieu fort et puissant, qui s'est fait pauvre et petit pour être le Sauveur de tous ceux qui viennent à lui.

"Presque tous les enfans Anglais qui reçoivent une éducation soignée, apprennent de bonne heure le Français; mais, quelque grand que soit le nombre des bons et beaux livres Français qui circulent en Angleterre, il existe peut-être encore une lacune à remplir, sous le rapport des livres que des parents Protestants et pieux peuvent désirer de mettre entre les mains de leurs enfans. C'est à ces parents là que j'ose présenter mes simples récits. Puissent-ils parvenir à beaucoup d'enfans, et contribuer à les instruire, à les amuser, et surtout à leur inspirer cette 'piété qui a les promesses de la vie présente et de celle qui est à venir.'"

THE MORNING OF JOY. By the Rev.
H. BONAR. 18mo, pp. 220. Nisbet & Co.

This Work is by the deservedly popular author of "The Night of Weeping," which was intended, says Mr. Bonar, "to be complete in itself, presenting not merely the night-side of tribulation, but bringing out also, though less prominently, some of its day-hues." We are not less rejoiced than many thousands besides will be, that the author has complied with the wishes of his friends, and has given us this soul-delighting and deeply spiritual sequel to the season of affliction. The individual believer, and the whole Church of Christ, who are alike watching and waiting for the dawning of that morn when the Sun of Righteousness shall burst through the clouds of this long "night of weeping," will find much in Mr. Bonar's "Morning of Joy" to refresh and animate the wounded and drooping spirit.

Books received for the Editor's Table.

LIFE OF LADY COLQUHOUN.

IRVING on the Perilous Times of the Last Days.

McFARLAN'S Vindication of the Church of Scotland.

KITTON on the Collects,

BISHOP HORNE'S Arrangement of the Psalms

PALEY'S Horæ Paulinæ, &c. Edited by Birks. Part 1.

VILLAGE SERMONS. By Arthur Roberts, M.A. Vol. 1.

BRIGHTNESS AND BEAUTY. Rev. E. Manning.

ESSAY ON THE EXTERNAL ACT OF BAPTISM. Hon. and Rev. B. W. Noel, M.A.

JUBAL; or the Acceptable Year of the Lord. A Book for 1850.

MEMOIR OF S. B. JUDSON. By Fanny Forrester. Second Edition.

REASON AND FAITH. By Henry Rogers, M.A.

MEMOIR OF MRS. HAWKES. By C. Cecil. Fourth Edition.

THE SENSES OF THE MIND. Monthly Vol. MODERN ASTRONOMY. By Rev. T. R. Birks, M.A.

Intelligence.

HOME.

THE EDUCATION MEETING AT WILLIS'S ROOMS.

It is the fashion of the Tractarian party to talk of the *great* meeting at Willis's Rooms, and to magnify, in every possible way, its probable effects. *Numerous* it certainly was, but in all the essential elements of *greatness*, and extensive influence, it was remarkably deficient. Considering the distinguished persons who were engaged in the movement, and delivered their sentiments on the occasion, it is strange how very little impression has been produced on the public mind. In point of fact, the object is not one with which much public sympathy can be expected; nor was the manner in which the proceedings were conducted calculated to command respect. The object was to embarrass the Government in their praiseworthy efforts to educate a grossly ignorant population; and this under the pretence, that on the one hand the rights of the Church are invaded, and on the other, that there is a covert design to secularize the education of the country. We do not believe for an instant that Government is actuated by any such motive. They have the greatest difficulty in reconciling the interests of conflicting sects, and the utmost they can do is to give full liberty in religious teaching to all. If the Tractarian gentlemen assembled at Willis's Rooms suppose that the Church is to enjoy exclusive privileges in the distribution of State grants, they are very much mistaken. If they wish the Church to command the instruction of the people, they must begin by attaching them to the

Church. And as to the outcry raised against the Committee of Council, in their persevering efforts to secure to the laity a due share of influence in the management of schools, we think they are maintaining a most important principle, and one which it would be most disastrous to the true interests of the Church for a domineering party to subvert or weaken.

And now, to turn to the meeting itself; was it characterized by that deliberative tone, that desire for free and unrestrained enquiry, that truthful earnestness rising from the consciousness of a good cause, that religious fairness and impartiality, which, considering the number, and character of the persons assembled, would naturally entitle its decisions to great weight? We think not; for in the first place, it was composed almost entirely of men of one party in the Church, and that not by any means the most free from bigotry, got together by a Tractarian committee; by correspondence with, and persevering agitation among all the Church unions in the kingdom, bodies known to be themselves deeply imbued for the most part with Tractarian principles. Then it was most exclusive in its proceedings. The chairman never even called for the votes of those who were against the adoption of the resolutions proposed; and when a rev. gentleman, who, some time since, took a prominent part in eliciting the opinion of the Church in favour of the Minutes of Council on Education, rose to move an amendment to the resolution on the management clauses, which he stated to be,—and which we know to have

been,—quite in accordance with the spirit of the advertisement calling the meeting, he was snubbed by the chairman, and rudely told, amid the cheers of the meeting, that if he wanted to speak he had better have a meeting of his own; while the Rev. G. Denison shouted frantically from his place on the platform, "Turn him out." As to the speeches, they were plainly those of men who spoke strongly and fearlessly, because they dreaded no contradiction; and indeed were resolved to admit of none. Argument they never thought of. The resolutions contained a great deal about the perilous state of education, the verification of the prognostics of the late Archbishop of Canterbury, the aggressions of the Committee of Council, the horrors of the Prussian system, and a minister of public instruction, but we listened in vain for either facts or arguments to substantiate the allegations implied. The orators dilated on a foregone conclusion. The state *was* to tyrannise over the Church, education *was* to be secularised, and there was no help for it. It was no use entering into details to prove what was self-evident; and consequently Mr. Sewell amused himself, and delighted his audience,—we say it advisedly,—by picturing the state of this "once happy country," when left "without a creed, without sacraments, and without a Church."

Our dread of such a result is certainly not heightened by the meeting of February 7th. The Bishop of Glasgow called it "a synod of the Church." We protest against the gathering of a faction being so interpreted; and we trust that, whenever the Church does meet in synod, it will be for a nobler object, and in a different spirit. That her clergy will then come together, not indeed to compromise one of her just rights, but to throw her weight into the scale on the side of what is truly excellent, and conducive to the highest interests of this great nation. That they will then come to uphold the State in her efforts to educate the people, and to take, and use for holy and religious purposes the means of instruction she is now willing to support.

THE CASE OF MR. GORHAM.

We had hoped that our readers would have been in possession of the final judgment in this case at the commencement of February, but we are again doomed to go to press without any certain intelligence as to its terms or the time of its delivery. It is however, now confidently rumoured that the first few days of March will not pass away without the settlement of this important controversy, and that the otherwise unaccountable delay has been caused by a difficulty as to the proper person whose duty it becomes to institute Mr. Gorham. Were the fiat of the judicial committee to be addressed to the bishop, it might happen that that prelate, from his deep conviction of Mr. Gorham's heresy and consequent unfitness to minister in the diocese of Exeter, might still interpose fresh obstacles, and become himself a martyr to the convictions of his conscience. We should be grieved not only to see him exposed to the dangers of such a martyrdom, but we are anxious that the Church should be saved the commotion which must inevitably ensue upon the legal coercion of a prelate to do that which is palpably right in the eyes of all but a small, yet noisy, minority of the Church. May God overrule the agitation and decision of this question to the lasting good of the Church of England.

CLERGY PROCEEDINGS BILL.

In a foregoing column, we have incidentally referred to the above bill, which provides a final court of appeal in cases where ecclesiastical matters are concerned. From the moment of its introduction, we had but an unfavourable idea of the proposed substitute for the present state of things. It has been ably shewn by many writers upon this new bill, that the court would for all practical purposes virtually consist of ecclesiastics; three lay-members being constantly liable by interest or official engagements to be debarred from attendance. We are persuaded, that the general feeling, both of the clergy and the laity, will be against its further progress,

and that all but those who may be imbued with high notions of ecclesiastical pretensions, will be far better satisfied to let the decision of such questions rest, as at present, with men who are qualified by legal training, and accustomed to the exercise of unprejudiced and impartial discrimination in the investigation of what is the law and practice of the Church of England. Although a whisper has reached us, that the present bill is not at all unlikely to share the fate of its predecessors; yet, the clergy and laity ought, without delay, to inform themselves upon the subject, and to take instant steps in making known their opinions and feelings upon a proposition of law, in which the interests of the Church are vitally concerned.

THE ESCAPE OF DR. ACHILLI.

"What hath God wrought!" was the devout and thankful exclamation of a clerical friend upon hearing of the providential deliverance of this contemplated victim to the tyranny and falsehood of Rome. The prison doors were opened; and while the Christian friends of Dr. Achilli, at Paris, were assembled to pray for his release, the prisoner, like Peter of old, stood before their door, and soon recounted in their midst the way in which he had been snatched from the fangs of a bigotted priesthood. The particulars of Dr. Achilli's escape have been published in several newspapers; it appears to have been ef-

fected by the French Government demanding the presence of the prisoner as a witness upon a Court Martial;—the first day of the trial, the prisoner was returned to his cell; but on the second day, a French uniform lying in a chamber near the Court, proved a ready and convenient means of eluding the vigilance of the Roman gaolers. We render thanks to God for what He hath wrought, but we forget not thankfully to acknowledge the instrumentality by which He wrought. The Evangelical Alliance, ever since the imprisonment of Dr. Achilli, has been unceasing in its prayers, and we know that it has also been untiring in its mediation, correspondence, and the personal communication of its members with the governments of England, France, and Rome.

THE REV. E. BICKERSTETH.

In our January number we noticed, with the sincerest pleasure, an address delivered by the Rev. E. Bickersteth before the members of the Evangelical Alliance; this month we have but too much reason to apprehend the very speedy termination of the Author's invaluable life and labours amongst us. "With God nothing is impossible," and He may yet see fit to raise from what seems the bed of death this beloved and able minister, and faithful witness for the truth of the Gospel. We learn, however, that he lies in a gradually sinking state, surrounded by his afflicted family, whose consolation it is to know that their beloved relative possesses richly that peace "which passeth all understanding."

OBITUARY.

DEATH OF THE REV. T. S. GRIMSHAW.

It is with great regret that we have noticed the somewhat sudden demise of the above estimable clergyman, who has been well known in his course of extended usefulness, and for his well-earned reputation as the biographer of Leigh Richmond. He breathed his last at Biddenham, on Sunday, the 17th of February. Mr. Grimshawe was a warm and active friend of the London Society for the Conversion of the Jews; and that association, with other societies, will sincerely feel the loss of their constant and valued supporter. Early in Mr. Grimshawe's career, Leigh Richmond became his faithful guide in the perplexities of the ministerial office, and thus began an intimacy, which terminated only with Mr. Richmond's

death. In speaking of this introduction, Mr. Grimshawe observes,—

"Little did I think, when this first interview occurred with my estimable friend, that we were afterwards to be frequent companions in many a labour of love,—in many a public cause,—and to share, with mutual sympathy, in the various events which have occurred since that period;—that I then saw before me the man with whom I was to be leagued in the closest bonds of intimacy; that I should be called upon to officiate in baptizing his children, marrying his daughters, and burying two of his sons; and, finally, that it would be my mournful duty, amidst the tears of his bereaved family and sorrowing parishioners, to perform the last sad offices for himself!"

We are losing, one by one, those who have long been foremost in the rank of the Lord's host; may He supply their vacant place, with soldiers who shall be valiant for "the truth as it is in Jesus."

THE CHRISTIAN GUARDIAN, AND CHURCHMAN'S MAGAZINE.

MARCH, 1850.

MEMOIR OF EDMUND L—; OR, PARENTAL PRAYER ANSWERED.

THE parents of Edmund L— were consistent Christians, and had long sat under an Evangelical ministry. Their children were early trained in the paths of piety, and in this truly exemplary family, every thing was heard and seen, calculated to make religion appear as the only safe-guard in this world. Its pleasures alone were set forth as being sufficient to satisfy the immortal spirit, by weaning it from the gross and sensual pursuits and amusements of the world.

In his sixteenth year Edmund was articled to a respectable solicitor, well known to the family as an upright and conscientious man. His conduct continued in every way quite praiseworthy nearly the whole of this period; but unhappily, towards its termination, he formed an acquaintance with several young men of a gay and volatile turn of mind. Many of the religious scruples he had in not frequenting the theatre, and places of questionable amusement, were gra-

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dually overcome; and at length Edmund, to the great grief of his parents, began to imbibe a desire to attend those scenes which he had been so carefully guarded against.

My acquaintance with my former school-fellow had continued up to this period, but I soon found that L.'s new friends could not be mine, and our opportunities for meeting became of rare occurrence. I was grieved from time to time by hearing that his gay course was occasioning considerable grief to his parents, and when he became of age, he scarcely ever was seen with the family at Divine worship. His mind had now become so unstable, that though the influence of the family had been used in procuring him practice, yet it was totally neglected; and he gave himself up entirely to a life of pleasure and amusement. His extravagances knew no bounds, and the allowance from his friends was squandered in scenes of dissipation, and, it is to be feared,

unblushing vice. His father's heart was made frequently to ache, by claims being made on his son for some outrageous conduct on the public roads, when riding or driving with his random companions. At other times Edmund had to submit to magisterial censure and fines for excesses committed at night, whilst his passions were inflamed and excited beyond any moral control.

During this period of sin against the law of that God, whose authority he had been so carefully taught to revere, he had at times prickings of conscience, and the remembrance of days of innocence from guilty pleasure, and the period when he even delighted in attending God's house, and revered the Sabbath, would come across his mind and affect him to tears. Familiarity with sin hardens the heart, and renders the mind incapable of relishing the paths of piety, whilst the revealed will of God declares, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;" and thus in the case of the unrenewed, the momentary feeling of goodness passes away "as the morning cloud and the early dew."

One circumstance made an impression on the mind of Edmund L— for several months, and his affectionate parents were led to believe that it would have produced a change of conduct; but they were doomed to disappointment. It appeared that he had for some time belonged to a boat-club, and on the occasion in question, they had agreed to row to a distant village. During their stay they drank freely of wines and spirituous liquors; and about half-

way from the starting point, they commenced racing after a powerful steamer. With frenzied strokes they managed to get their light and fragile boat within a short distance, when a wave, made more violent from the passing vessel, suddenly capsized them, and they were all struggling in the raging water. The steamer's engines were immediately stopped, and though every effort was used, yet two of his comrades sank to a watery grave.

Edmund L— continued a course of dissipation and folly until his twenty-sixth year, when his health began gradually to give way. He had repeatedly taken cold from exposure to the piercing air, during the preceding winter, whilst returning at midnight or early morn from his haunts of vice and pleasure. The spring found him suffering from incipient consumption, and though his medical attendant exhorted him to refrain from any exposure by which his constitution might be yet farther impaired; yet, in spite of every remonstrance, he still pursued as often as he could his former practices. At length, worn almost to a skeleton, and with a cough which appeared to shake his now delicate frame to pieces, he was confined to the house and the company of the friends he had for so many years forsaken. The opinions of one or two eminent physicians were taken, and, as the only hope, a removal to a warm climate, before the winter set in, was strongly urged.

His mother was passionately fond of him, and though there were several daughters, yet he was an only son. To lose him in his present state of mind would indeed have been painful and agonizing to their feelings. Every effort was used to lead him to

reflect on the worth of his soul, and the necessity of preparedness for the kingdom of heaven. But, alas! all was in vain; it was irksome to him to be thus addressed, and he peremptorily ordered his sisters and friends never to allude to it. There appeared a bitter spirit against God, in thus taking away his health whilst he was young, and when he had seen so little of the world. After receiving visits from his gay associates, his mind would sink into despondency at the remembrance of those scenes of gaiety and dissipation, that others could still enjoy, but which he was debarred from.

The leaves of autumn had scarcely begun to fall, when Edmund L— sailed for a foreign land. His mother accompanied him to the place of embarkation, and agonizing were her feelings whilst he continued to treat with indifference, and even levity, any allusions to the subject of religion. His reply was, "It will be time enough for me to be religious!" "I am not going to die yet, and I intend to have more pleasure in the world!" On the morning of her final leave of her wayward child, for such it proved to be, she presented him with a new Bible, saying, "This may be the last gift, Edmund, that I may ever make you, and for my sake do read it daily!"

The winter was one of great gloom to the family, and frequent were the conversations respecting their absent one, by those who knew the value of prayer and its consoling influence under the trials of life. The throne of grace was more frequently supplicated, that the Holy Spirit might be pleased to enlighten their child, and show him the need of a Divine change before he was called to ex-

change worlds. A letter was received, brought by a vessel which passed the one in which Edmund took his passage, which in no degree lightened their sorrow. It was penned in a very trifling spirit, and was full of repining, that he should be necessitated to seek the restoration of his health in a foreign clime, deprived of all the pleasures of England. The passengers, though few in number, he described as being so religious, that even now he could have no rest from the subject.

Nothing more was heard for several months, and in the mean time his mother especially comforted herself, and her faith appeared to increase, as in the case of Monica, the mother of Augustine, when the good bishop exhorted and comforted her, "Continue praying to the Lord for him;" and ended by exclaiming, "Be gone, good woman; it is not possible, that the child of such tears should perish;" so Mrs. L. would console her husband and herself, by trusting that the Saviour might yet find out Edmund, and bring him home to His fold.

One morning, soon after family prayer, in the early part of the ensuing spring, a foreign letter was received, directed in a strange hand, and with a black seal, containing the distressing intelligence that Edmund L— was no more. It appears that he died two days after the voyage was completed; and the letter was written by one who had been a fellow passenger, and breathed throughout the sentiments of a truly pious man. Edmund's health began rapidly to grow worse during the latter part of the voyage, and he was reduced to that degree of weakness, that he had to be carried from the ship. The writer concluded by narrating most

minutely the different conversations he had had with him, and the expressions he had uttered during the last two or three days of his life, and that he was with him a few hours before he ceased to breathe, and found his "mother's Bible," as Edmund called it, under his pillow after his decease.

A few weeks afterwards the letters and writings of poor L. were forwarded to his friends. Their feelings were overpowered when tracing how wonderfully the Saviour had led their son to Himself. He had kept a journal of the voyage, and the first part of it was trifling, and full of sarcasm against the "saints," as he designated his fellow passengers. How he had almost spurned their offers of kindness and attention, on account of their being so dreadfully religious, as he termed it. Then there was a marked difference in the language,—a kind of prayer, to know God's will and to do it; and an allusion that he had commenced the daily perusal of his mother's Bible, which had remained up to this period unopened. A few pages farther—a lamentation for the irreligious life he had led—a confession of some of his more secret sins—resolutions for amendment—then a casting of himself on the atonement of Christ, and an earnest prayer to be rescued from eternal destruction. The latter part of the journal clearly evidenced that he had undergone a Divine change, and had been "renewed" by the Holy Spirit, and "washed in the blood of the Lamb."

A long letter accompanied these documents, from the gentleman previously mentioned, in which he detailed how coolly he had been received in the first instance; yet how intimate had been their friendship before

the voyage was completed. How he found him possessed with clear notions of religion, and the mode of the sinner's acceptance with God; yet it appeared that he had spurned the humbling doctrines of the cross, and Satan had led him captive at his will. He portrayed how his mind gradually received "the truth as it is in Jesus," and obtained faith to receive the imputation of a Saviour's righteousness. He had been previously proud and haughty, yet, when the "change" took place, which is not of this world, but from heaven, he displayed so much meekness of character, that he could scarcely be recognized as the same person who had commenced the voyage with them. To the very last he bitterly lamented his past life, and the sins committed against the Majesty of heaven, amid so many religious privileges with which he had been favoured. Some of his last words were, "I am going to see my Saviour, sinful as I have been, and unworthy to be received by Him; yet He has forgiven me all, and my name is in the book of life."

Let not Christian parents despair of the conversion of their children. The direction of Solomon, "Train up a child in the way in which he should go, and when he is old, he will not depart from it," contains sufficient encouragement to stimulate and support parents in their duty to their offspring. If heads of families lived consistently, and "adorned the doctrine of the Saviour in all things," however Satan may for a time cause the heart to be given to the world, and ensnared through its evil seductions; yet, in God's own good time, the seed which may have been dormant, will bring forth fruit to the Saviour's glory.

There is a peculiar blessing attached to the righteous and their offspring. The early blossoms may drop off, and no fruit appear; yet the fructifying process will take place; and though the parent be laid low

in the grave, or the winter of life have overtaken his child, yet then the call of the Gospel may be received, and parent and child be found among the ransomed of the Lord.

SIGMA.

JONAH;

OR, THE FAULTS OF A TRUE PROPHET.

PART II.

THE remark has often been made by those who are accurately observant of the ways of Providence, that while the openly wicked and irreligious man is permitted to run a lengthened course of evil, unchecked and unchastized; the man who recognizes, and, in the main, endeavours to act upon religious principle, is speedily corrected for his inconsistencies and short-comings, and made to feel their wickedness and folly. Such an one seems to be watched with a closer vigilance, followed in his course with all the attention of a *fond*, and corrected with all the severity of a *wise* and judicious parent. This is the case in the history of Jonah; his disobedience was speedily followed by detection and by punishment. And there appears, among others, two good reasons for this:—First, that the sincerely religious man, who lives on the whole, in habitual obedience to the will of God, sins more directly against the testimony of conscience, and the Divine rule of right. He is not in an ignorant, but in an enlightened state. His life is not a whole course of indiscriminate sensuality and irreligious wilfulness and disobedience; but a life of moral propriety chequered by occasional spots of disobedience. He has just reason, therefore, to expect that these occasional transgressions

will be marked by speedy correction. And a second reason is, that as these occasional errors of his life are permitted mainly to shew him what he is, to humble and to prove him, the correction speedily following, appears to be directly needful, as constituting a valuable and important part of the lesson which he has to learn; as it is written, “Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore, and see that it is an evil and bitter thing that thou hast forsaken the Lord thy God.”

We left the prophet Jonah just entering on a course of wilful disobedience against the Lord. “He went down into a ship to go unto Tarshish from the presence of the Lord.” And here then, at the outset, we see on his part the certain commencement of unhappiness. The wilful preference of evil by a man of enlightened conscience is the certain abandonment of peace. There could be no real peace for Jonah. He left it outside the ship. He left it on the road to Nineveh. And by peace is not meant stupor and insensibility, but that calm enlightened rational repose which flows from a general and deliberate survey of all the elements of a man’s condition,—all that he is, all that he has done, all that he is

doing, and all that he is entitled to expect. There is such a thing as peace arising from these sources,—evangelical peace, the peace of God; when a man is led to look at *all* the facts of his case, *all* God's dealings with him, and all God's declarations to him, and in the honest and affectionate devotion of himself to the will of God, and has the satisfactory testimony within him that "his ways please the Lord," and that the Lord will be gracious to him. Now a man at war with his conscience, and with the will of God, as Jonah was, has, and can have, no such peace,—he has abandoned it. And he can only be in one or other of two states of mind. He must be either hardened and insensate, or miserably unhappy. A man who has turned aside from the path of rectitude, and religious and conscientious obedience, may, for a time, remain in a very hard and insensible state. This appears to be exemplified in the case of David, after his grievous fall. He appears never to have awakened, through a period of several months, to the lively consciousness of his crime. The visit of Nathan which mercifully convinced him of his sin, and alone recalled him to his duty, was not till after the birth of the child that "Bathsheba bare unto David." During that lengthened period he must have continued in a hard unfeeling state, scarcely awake to the consciousness of the horrible guilt that was upon him.

The other state of mind,—the misery arising from conscious transgression,—may be exemplified in its worst form, in the agony of the mind of Judas when he felt that he had betrayed the innocent blood of his Master; and in a milder and more hopeful character in the case of Peter,

when he went out to lament with tears over the denial of that gracious and beloved Master. It would not be easy to determine which was Jonah's state of mind. Probably he was as yet little sensible of his guilt; and in that dark and reckless state had gone down below to resign himself indifferently to mere natural sensuous slumber. Yet it might be the case that his distressed spirit could find no rest in accurate and scrutinizing thought, and perhaps therefore he had hastened to consign himself to sleep, as a refuge from agonizing conviction. In either case, however, happiness and peace were out of the question. No man, on whose heart and conscience the standard of enlightened piety has been impressed, who believes in the just governance of a holy and benevolent God,—no such person can be happy, but in the sound testimony of conscience to his general and habitual conformity to that standard. Whatever might have been the former course of Jonah,—whatever the degree of his religious happiness formerly, he was now at variance with God. The Lord says, "Go to Nineveh," and he says, "No, I will fly to Tarshish;" and so the omnipotent Creator, and the worm that He has made, are at an awful issue. The will of the Sovereign is disputed. It is impiously assumed that the happiness of the creature is not found in his expressed duty; and that the will of God is hard and severe, and contrary to His creature's interest. In this state of mind there are the elements of real misery. Not only is it impossible that happiness could be vouchsafed to any individual in such a state of opposition to God; but the light of conscience, in such a mind, is sufficiently bright to shew the evil

and the folly of such a position. If Jonah, or any one else in similar circumstances, thought of them deliberately, they must minister wretchedness; and there would appear no prospect of alleviation but to court the forgetfulness of sleep; or to hasten onward to more ungodliness, and to cherish the increasing hardness of the heart—this evil heart of unbelief—and which boldly and determinedly departs from the living God.

But we must notice in the second place, the series of providential corrections by which the Lord brought His disobedient servant back to his duty.

1. In the first place, the elements of nature were turned against him. "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Created things are all in the hands of the Infinite Creator, and are ordered precisely according to His will. Every atom of creation is just where He wills it to be, fulfilling His purposes; and it is of Infinite wisdom so to order all the events and changes of the world, that while they apply properly, specially, and effectively to the cases which we do see and do understand; they are operating also with equal wisdom and propriety on a countless multitude of cases that we do not even perceive. Many objectors would say, Why raise a storm on account of this one recreant prophet, when it must affect the interest of so many others? But on looking at the case, we see how forcibly this circumstance wrought also for the moral improvement of the heathen mariners; who were incidentally associated with Jonah; and in the same way the fair mind will conceive of its profitable application to other cases;

and that while this storm directly accomplished the will of God in this particular case in which we are interested, it was equally directed, by the infinite mind of Him who caused it, to a variety of other results equally interesting to Him. It is in this way that, by the guidance of Infinite wisdom, the acts which appear special to us, and which really have a special application to particular cases with infinite aptness and suitability, are perfectly harmonious with all the other operations of God on the great scale of providential action, with all the other purposes of God, and with all the other interests of all individuals.* The fabric of the mighty interweaving of Divine providence may be too complicated for the investigation of our eye; but it is all distinctly laid out before Him in the beauty of its minuteness and the grandeur of its universality. That which is to us inextricable, is to the eye of Omniscience all symmetry, order, and perfection.

As yet, however, the storm had no effect on Jonah, though it roused the fears of the heathen sailors. "They were afraid, and cried every man to his God;" but the backsliding prophet of the Lord lay buried in guilty slumber.

As yet, he was unconscious that the hand of the Lord was uplifted on his account; and that the very elements in their natural strife were expressing the Divine displeasure. In what awful situations does the headlong selfishness of men place them! Here was a man of enlightened conscience fallen away to actual disobe-

* There is a recent able Work, by a Colonel Reid, on Storms, in which he shows that they rise and tumultuate in limited circles or vortices; and that probably the state of the atmosphere in adjacent places may be advantaged by those vortical but limited agitations.

dience against God; yet committing himself with thoughtless insensibility to the well-known casualties of the ocean; and with only a plank between him and death, sinking with indifference into slumber; whilst those elements rose and raged around him, which at any one moment could have shattered the vessel to pieces, and terminated at once the period of his probation and of his transgressions. This seems most awful;—and yet with slight alteration of a few peculiarities of the prophet's story, how many men are in similar circumstances; themselves in rebellion against God, whilst their life, their property, their peace, are completely under the control of His providence, and exposed to His chastening hand. A few hours of rain may ruin an individual, or may distress a whole land. A single spark may destroy a city. A slight turn of events may fix the earthly destiny of thousands; may bring confusion into the commercial affairs of a land, and thus may appoint a populous nation to misery, conflict, and ruin.

2. The next step of Jonah's correction was the rebuke administered to him by the heathen with whom he sailed. They, notwithstanding their ignorance of the true religion, saw the wisdom of seeking the aid of their god in the time of their distress; and while each one cried, they looked with astonishment at the indifference of Jonah. They little knew, as yet, how deeply he was interested in that storm which he disregarded. The ship-master, however, in his notions both of God and of duty, evidently thinking that it did not become any one to remain prayerless at such a moment of danger, came down to him and awoke him, with this rebuke, "What

meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Most probably, as frequenters of the shores of Palestine, they knew the professions made there of a superior religion to the heathenism around them; and might hope in this crisis to benefit by the prayers of a passenger from that land, perhaps visible distinctly, by external dress, a prophet. They could not but wonder therefore, and rebuke him when they found him sleeping. It looked unseemly; it did not become the critical circumstances in which they were. But, however they might be disposed to reprove in a merely general way his seeming indifference, with what agonizing force must those words have rung upon his ear as he awoke. He found the storm already risen, the crew in the greatest alarm, and the retributive justice of his offended God already not only on the wing, but rolling, and roaring, and raging all around him. Instant destruction was before him, under the awful circumstances of his disobedience and impenitence; and the heathen ship-master was sent in the severe corrective providence of God, to awake him to the consciousness of his state, and to rebuke him, "What meanest thou, O sleeper?" What could he mean, indeed! in being there at all? What could he mean by such thoughtless slumbers? It was as the voice of God speaking directly to his guilty conscience, and calling on him at once to consider all the depth of his transgression, the awful risk into which it had so speedily brought him, and the lethargic indifference towards God and his eternal interests to which wilful sin had so speedily given rise. "Arise," said the ship-master, "and

call upon thy God." He little knew the force of every word of his rebuke. It would apply itself directly to Jonah's circumstances. Yes, that God from whom you have endeavoured to escape has followed you here by the demonstrations of His power; and unless He hold you here by the arms of His mercy, unless He think on you, you must perish. Yes, your refuge in the hour of peril must be in Him whom you have abandoned; your only hope is in returning to the throne of grace, and earnestly endeavouring to renew that merciful protection which you have laboured to escape. Instead of flying from thy God, call upon Him, go to Him, seek Him.

Here then, in this natural rebuke, the duty of the recreant prophet was plainly set before him. He was roused to a sense of his danger. The providential appointment of God came with special application to his circumstances, and called on him instantly to retrace, as far as possible, his wandering steps; and though he could not escape now, from the natural evils which must go forward as the consequence of his transgression,—to fly at once from the spirit of the transgression itself; and even in the crisis of suffering, to hasten the penitent avowal of his rebellion, and to seek again the protection of his God. This is frequently the lesson taught to men, by their adverse circumstances, if they will only read as they ought God's dealings with them; and it is their true wisdom, and their only resource. If you have been betrayed into disobedience, if in any thing you have been tempted to abandon the safety of a peaceful nearness to God; if, in temporary alienation from the path of faith and obedience, you are beginning to feel that His providence is adverse to you,

that God has a controversy with you, that His stormy wind opposes you in your disobedient wandering; if you are just under the commencing infliction of God's anger, awaking to a sense of your error, oh, then, hear the voice which warns you:—"What meanest thou, O sleeper? arise and call upon thy God."

But the providential correction was not yet sufficiently specific, pointed, and plain. The seamen appear to have been led to a very serious consideration of their case; and viewing the storm as the visitation of Divine anger, they were led to enquire against whom especially that anger was directed. They appealed, therefore, solemnly to the lot, as a religious ceremony, regarding the seemingly fortuitous result to which it leads as the expression of the will of God. They said, "Come, let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and it fell upon Jonah." This was a very severe chastening. It is often the case that God corrects his erring people secretly. He appoints them to chastening, and the affliction comes on them with force, and speaks to their hearts, and points out the evil in which they have indulged; and still the whole spirit of the dispensation is secret between the sufferer and his God. But there are cases in which God sees it right to connect a man's sufferings openly and manifestly with his sins, and to call him thereby to a public humiliation. Such was the course of God's providence in this instance. Jonah was now distinctly marked among this people as one who had offended against the God of heaven and earth; and when they came to him, and asked him, "Tell us for what cause this evil is upon us," he was compelled

to acknowledge, almost in the same breath, that he feared the God of heaven, who had made the sea and the dry land; and, yet, that he had been weak and wicked enough to hope that he might escape from His presence and disregard His injunctions. How vain and absurd it is to endeavour to run counter to God's will. How surely He will get himself honour even by our disobedience; and bring out from us in the hour of our deserved calamity, the avowal of our guilt and of His great goodness and glory! It may be sadly humiliating for an erring servant of God to have to acknowledge his guilt before his fellow men, and even in chastening to vindicate the dealings of God towards him; yet when such has been his error, as to call for such a chastening, his return to peace and hope will be made to depend on a ready and full accordance with the manifest expression of God's will. "Thou hast done right, but we have done wickedly." And to this we see that the case was brought; for when the seamen put it to himself fairly to determine what should be the issue of the whole matter; when they appealed to the offender, "What shall we do unto thee that the sea may be calm unto us?" and while this appeal to him was still enforced by the rising rage of the waters round him, he was at length brought to this unhesitating condemnation of himself, "Take me up and cast me into the sea, so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." Happy are they who, through whatever afflictions, are brought to see and to regret on earth their own transgressions, and the justice of God's dealings, and to say, "Against Thee, Thee only, have I

sinned, and done this evil in thy sight, that thou mightest be justified when Thou speakest, and clear when Thou judgest." This admission must be made cordially, now, under the pressure of a fatherly correction; or it will be wrung out of the soul, at last, under the severity of a judicial and unappeasable indignation. Why then should we tempt our God to deal with us in His wrath; when He is so willing to draw us by the kindly correction of His mercy?

There are two other facts of the case, which would tend still more deeply to increase the humiliation of Jonah, and to infix the painful lesson which he was now learning. The one, was the great compassion of these heathen men, whose lives had been endangered by his sin. They felt no anger at him. They did not clap their hands and rejoice at the fall of a saint. They did not visit him with reproaches. They did not eagerly comply with his honest and resolute, and doubtless believing, advice against himself; but they pitied the awful state of a man about to perish in the stormy sea, with the curse of God upon him; and they were unwilling to sacrifice the life of one individual to secure their own. "The men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them." The will of God was not so; for the prophet's chastening was not yet complete. The readiness of these men to save a life, even at the risk of their own, should have taught Jonah the guilt of his sinful refusal to go on a Divine mission to Nineveh, for the benefit of millions. The other fact was, the eagerness with which they availed themselves of a little better instruction in reli-

gion, even from a man who was evidently, at the time, under the frown of the Divine displeasure. When the storm first arose, they knew no better than to cry each to his idol god; but, when Jonah had incidentally shown them that there was one true God,—the Maker of heaven and earth, and that manifestly the elements were under His control, they turned from idols unto Him; and before they they complied with the extraordinary self-condemnatory advice of Jonah, they committed themselves and their circumstances seriously to THE LORD,—i. e., to Jehovah, the living and true God. “They cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O Lord hast done as it pleased thee.” While these men thus drew near to the universal Lord, of whom they had only now just heard, the simplicity of their piety, and their submission to the will of God, must have pierced the heart of Jonah. How ill his superior light and knowledge accorded with his conduct. He had long known the true God, and that the idols of the heathen were but vanity; yet he had acted towards Jehovah as if He were an idol; and, though he knew that He made the sea as well as the dry land, he had thought, by going down to the sea, to escape from His presence. When he refused to go to Nineveh, he thought the Lord’s arm was shortened, that it could not reach him;—and when he started for Tarshish, he thought it was shortened that He could not punish.

And now came the crisis of the prophet’s fate. It is scarcely possible to conceive the state of his mind at

this moment. The storm of the elements raged around him, and subsided not. The heathen crew of the vessel praying to the God from whom he had fled! His own conscience irresistibly and openly condemning him as the occasioning cause of all the evil and jeopardy in which these poor men were; their compassionate attempt to save him, and even their prayers, unavailing;—all these secondary features of the case combined to shew him the folly of his disobedience. It is rough work, learning by experience, but it is effectual teaching. Jonah could not but see now how much more it had been for his comfort and peace that he had quietly followed the bidding of the word of the Lord. Now, however, the series of events to which his disobedience had given rise, must proceed. Nothing but death was before him. The storm raged vehemently, and forbade all approach to land. It called for the guilty victim. And, with a mind burdened with guilt, but with a feeling accordant to the propriety of the sentence, the recreant but contrite prophet of God was hurled from the vessel’s side into the deep. What were his feelings, his recollections, his prayers, at that moment, when eternity almost opened before him? Oh, those are salutary moments! How they unmask the soul! How truly the providence of God can uncover us to ourselves! What would be the feelings of many in such a crisis of distress;—if the vessel in which they sailed were shattered upon a rock; or if a sudden disease brought them to the gates of death? It is worth an effort to realize such a moment; and to endeavour to go through the workings of mind which would inevitably follow. We cannot but sympathize with this inconsistent and

vacillating servant of God, as we follow him in thought down into the engulfing waters. May our inconsistencies and wanderings never be such as to call for so severe a chastising. May the gracious influence of the Holy Spirit maintain in us a spirit of affectionate obedience, and so subdue our will to the will of God, that we may never seriously stray from the path of truth and peace.

But here the visitation of the Divine anger ceased; and in the extremity of his distress the Lord appeared for him. No mortal man could have cherished hope for him in those circumstances. The sailors, the agents of his punishment, certainly consigned him to instant death; and when the waters closed over him, they believed him to be gone from this world for ever. But He, "whose paths are in the sea, and whose ways are in the deep waters, and whose footsteps are unknown," had provided for the safety of His repenting servant. "Now," it is said, "the Lord had prepared a great fish to swallow up Jonah;" and when he sank down into the waters, this fish received him in its jaws, and there he was miraculously preserved; until, after a period of three days, he was cast forth again upon the dry land—brought back by the extraordinary providence of God—upon the very shore from which he had so recently departed! We shall have occasion again to recur to this, but, in the mean time, observe the kindness of the Great Ruler of heaven and earth towards His creatures. The whole of the dealing of God with His disobedient servant was kind. It would have been just to have left him entirely to the consequence of his abandonment of his duty; yet God followed him in His mercy, and

corrected him in His faithfulness; and through the wholesome severities of His providence, and the wonders of His power and love, brought him back to obedience, and restored him to the prophetic office; and even in that moment, when the raging of the storm and the seeming destruction of Jonah, gave to His dispensations the character of wrath, even then he became the especial monument of God's sparing mercy.

And this will recall the still more striking instance of God's compassionate provision for the safety of His creatures. Did the Lord prepare a miraculous refuge to receive His prophet, and shelter him from the overwhelming waters? How much greater a provision He made for our deliverance, when we were about to be plunged into the gulph of everlasting misery; "God sent his only begotten Son" to be "the propitiation for our sins," and to put them away by the sacrifice of Himself. This is indeed a stupendous instance of love. We may look with astonishment at the miraculous deliverance of Jonah. We may each look back with admiring gratitude to those special instances of providential care which our own history supplies. But these are small indeed, compared with that love where-with the great God has loved our souls, and compared with that unspeakable gift which He bestowed for their redemption.

It behoves us, however, to let all these facts, which go to develop to us the character of the Eternal God, dwell upon our minds. Surely we have to do with a "God full of compassion, and plenteous in goodness and in truth." He is not a hard and austere Master. Oh, that men felt this rightly—that they knew Him in

the excellency of His love and mercy. Our present and future happiness depend on the view we take of God's character; and let that character be in our estimation what the Scriptures have revealed it. He is a just God and a Saviour; and, as such, He should be the object of our most reverential love. We should see in Him, one who will deliver us in His mercy; but, at the same time, one who will correct our wanderings; who, while He provides for our complete salvation, provides also for our correction if we go astray; who says of His people, "Then will I visit their transgression with the rod, and their in-

quity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." This is the true character of Jehovah, and it is precisely adapted to our circumstances. He will correct, but He will save us. Oh, that all knew the God of Jonah—the God and Father of our Lord Jesus Christ. To know Him is happiness, and to serve Him is perfect freedom. Seek Him then as your Friend, your Guide, your Redeemer. The trials of this life call for His protection; but much more do we need the shelter of His Almighty arm in the solemn crisis of death and of eternity.

THE WISDOM OF THE ANCIENT HEBREWS.

FROM THE GERMAN OF RABBI GUTMANN.*

As the whole life of the ancient Hebrews was most closely entwined with religion and the law, or rather, as the religious principle was the fundamental view which penetrated all relations of life, so was this the case also with their learning and wisdom. That declaration of the wisest of kings,—“The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding,” was the inscription over the entrance to the halls, in which the teachers, transported with devout enthusiasm, delivered to their attentive disciples the truths which they had drawn from the pure and undefiled source of the Divine Word. The Law of God, and the revelations inherited from their fathers, were the firm basis on which the teachers of the people erected the edifice of their moral wisdom. They derived hence the great advantage of not being obliged previously to toil in gathering together the single stones which, as foundation and corner stones, were to hold together the whole building, but they had them already prepared to their hands. It

was only necessary for them to lay the former and set up the latter; and it was then an easy task for them to add what was still wanting, from the creative energy of their own minds, in order to exhibit the temple of wisdom, resting on its seven pillars, in its full magnificence and perfection.

While the other nations of antiquity, and especially those of the East, sought in the various labyrinths of their own minds, the first causes of all things, and formed, concerning the origin of the world and the relation of man to God, the most strange and extravagant notions; so that the dark and intricate sense of their sayings and doctrine, mocked and bewildered the understanding like an inexplicable riddle; at the very commencement of our holy records stands the simple, but in its simplicity most sublime, relation of the beginning of the world through the almighty fiat of the one Eternal God; who also created man in His own image, and assigned him, as his sublime end, virtue and per-

* Die Apokryphen des Alten Testaments auf's neue ubersetzt. Altona, 1841.

fection, likeness to his Creator, and immortality. And these simple and sublime truths, then, are the thread which runs through the whole national literature of the Hebrews, and on which the Hebrew sages string the whole of their doctrines, like pearls on a golden chain. It is not so much theoretical speculations that we ought to look for in them. Their intention is not to write dry treatises on metaphysical subjects; nor did it ever enter the mind of any one of them to compose a system of philosophy. Their whole attention was directed to practice. Their whole endeavour tended to introduce the great doctrines of the Divine law into the lives of the people, and to shew them how they were to regulate their conduct, so as worthily to fulfil their callings, as the chosen people of the Lord. Their language is clear and perspicuous; they do not hide their doctrines in mysterious words and in dark forms, in order thereby to dazzle the minds and excite the astonishment of the multitude, or to render the understanding of their wisdom

difficult and inaccessible to the uninitiated. Their voice sounds aloud in streets and market-places, that every one who has ears to hear may make use of their teaching, and draw thence the instruction fitted for the peculiar circumstances of his own life. Hence, it is principally to the religious-moral element that the sages of the Hebrew people give predominance in the writings they have left behind. All their teachings and declarations aim at this, to awaken, nourish, and confirm in the breast of their hearers and readers, a consciousness of the dependance of man on his all-wise, all-holy, and almighty Creator. The fear of God is the beginning and the end of their wisdom. Obedience to the Divine law and to virtue, which is synonymous therewith, is the condition of temporal prosperity and eternal happiness. This is the wisdom that beams out upon us in the precious Proverbs of Solomon, as well as in the sublime speeches of Job, the enraptured utterances of Isaiah, and the impressive warnings of Jeremiah.

M. N.

GLEANINGS FROM THOUGHTFUL MOMENTS.

XI.

WHEN, during hours of sickness and pain, the mind becomes the victim of besetting delusions, into what strange scenes are you introduced! Ugly faces scowl upon you; the ethereal thoughts of the soul are stifled beneath a superincumbent mass of sensuality; the eternal boundaries of right and wrong appear to shake and become blended; and the bewildered spirit, struggling with the monsters of the night, waits impatiently for the day. And then, when the day comes, bringing with it restored health, when once more the sky looks kindly upon you, and the soft air fans your face, and the waves murmur at your feet, how welcome is the return of reason's strength! The dark visions are fled; the hateful ideas that crowded oppressively upon you are dissipated; and the soul looks out upon the broad universe of God, with a confidence,

which is not deceived, of finding there the smile of its Creator. And it is the Christian's privilege to hope that, at length, the perplexities, the ignorance, and the quarrels of life will pass away, even like these feverish illusions, and the soul step forth into the spiritual universe, strong, serene, and well.

XII.

If the blessed Redeemer compassionated the hungry multitude who had come from far, and fed them with miraculous food lest they should faint in the way, will He send away fasting the spiritually hungry, who, wearied with the journey of life, look to Him for bread? Thou, O Christ! art the bread of life; in all things below are there the seeds of death. Give me Thyself, the true bread, the stay of the soul, the nourishment for which the better nature pines, and for which it looks in vain to the stars, to the sea,

to the works of genius, to the blandishments of friendship,—its hunger remains unappeased, till Thou satisfiest it with Thyself.

XIII.

How do the smallest things sometimes distract our attention from the loftiest! We go to church with the intention of praying to Him who is the Lord of the universe, whose word called into being all that we can see or imagine to exist, before whom the highest created beings sink into nothing; and yet some insignificant circumstance will scatter our thoughts, and even blot out, for a time, the immense idea with which our mind ought to be filled. Thus, in terrestrial things, will a hand held before the eyes extinguish a vast prospect, and shut out from our view hill and dale, and the interminable ocean.

XIV.

The course of events is eternal. They have their origin in the mind of God, where they stand perfect in design. Thence they well forth, like some majestic river; they roll on through ages till they reach the individual; like a straw he is caught up and made to float on the surface, and, having become joined to the marvellous and mighty stream, he is borne on to the eternity to come.

XV.

“Who then is Paul, and who is Apollos, but ministers *by whom ye believed*?” How lamentable is it when the reverse of this picture is presented;—when ministers, through their divisions, or erroneous teaching, become, humanly speaking, a cause why some do *not* believe!

M. N.

REMARKS ON SOME PASSAGES IN THE REVELATION,
PARTICULARLY THE “TWO WITNESSES.”

THERE is a blessing promised to them that *read*, to them also that hear the words of this mysterious prophecy. To consider the explication of it therefore as impossible, and all attempts of the learned and sagacious with this view, as absurd and ridiculous, is to represent the purpose of God as frustrated in giving this Revelation. The mistakes of the Jews, with regard to the prophecies of the Old Testament, especially those which referred to the Messiah, did not justify their neglect, nor weaken the arguments legitimately drawn from them. And in like manner the fantastical and incoherent rhapsodies, which some have published as expositions of the Apocalypse, do not weaken, to a candid mind, the force of their fair and reasonable interpretation. It may be apprehended that the interest of a large section of the nominal Church being implicated in the more obvious exposition of some parts of the Revelation, has led advocates of Romanism, or semi-Romanism, to exert all their

ingenuity in perplexing a subject, the elucidation of which could not be favourable to their views. In short, if we wish to possess the truth in this, as in all other subjects, we must buy it with the labour of research and the sacrifice of prejudice.

The Revelations given to St. John do not properly begin with the epistles to the Seven Churches. It was after the delivery of these precepts and warnings of Christ to particular Churches, as a type and model for others to the end of time, that St. John beheld a door opened in heaven, and the commencement of what may be called a pictorial or emblematical history of the future. The opening of the sealed book by Christ, or the communication of this prophetic knowledge to His Church, then follows in a series of visions which pass before the view of the Apostle.

If these emblems were unconnected, variable, and destitute of any analogical resemblance, there would be no rational ground for interpretation.

But this is by no means the case. The visible figures and mystical descriptions are often borrowed from the prophetic writings of the Old Testament in passages not so difficult of interpretation, or they are interpreted directly, or indirectly, in the course of the vision: or, finally they may be elucidated by the comparison of parts of the same prophecy. It is thus in the decyphering of hieroglyphic, or other pictorial writings, that the key to the cypher having been once discovered, we are not allowed arbitrarily to alter the character, or to adjust the interpretation according to new canons. It may be premised, also, that it is vain to suppose that the right interpretation of these mystical prophecies carries with it so great light and clearness that, on its being promulgated, dissent from it would be impossible. If God pleased, prophecy could be written as clearly as history, and might differ from it only in change of tense. Many prophecies fulfilled in Christ, are still obscure to the Jews; and others, which have an undoubted fulfilment, in the judgment of believers, are yet not devoid of obscurity, nor free from variety of opinion. It is not, therefore, a fair objection to a reasonable interpretation of the Apocalypse, or of any part of it, that the solution is not unencumbered with difficulties, or removed from all shade of obscurity.

It is the notion of some, that all beyond the epistles to the Churches in Asia remain to be fulfilled, but this supposition is entirely negated by the assertion both in the beginning and end of the book, that "the time is at hand." Again, it is contended that the beast described, Rev. xiii., was the power of *pagan* Rome; but a closer inspection proves that this is not the true exposition. In the preceding chapter, the dragon who persecuted the Church is represented as having seven heads and ten horns, and *seven* crowns upon his heads. This persecuting power is to be sought, therefore, in an earlier stage than that in which the second beast appears, having *ten* crowns upon his horns, i.e. after the Gothic kingdoms, into which the western Roman empire was di-

vided, were established; and this circumstance will bring us to a time when Rome was professedly Christian.

It is now also an opinion widely maintained, that the periods mentioned in the Revelation are to be taken literally. But it should not strike the reader with surprise, if, as "the name of the beast" is mystically represented, and his locality and character described in figure, so the period of his dominations be predicted also in a similar enigmatical manner. To apprehend the nature of these periods, we must follow the example of that most able interpreter, Mede, in establishing the synchronisms which indeed furnish the only sure key to the solution of the chronology of this prophecy. These may be deduced from the eleventh and following chapters.

1. "The court which is without the temple" "is given to the Gentiles, and the holy city shall they tread under foot *forty and two months*."

2. The witnesses prophecy in sackcloth *a thousand two hundred and sixty days*. (chap. xi.)

3. The woman (chap. xii.) "clothed with the sun, and the moon under her feet," and having "a crown of twelve stars;" (that is, obviously, the Church) flies "into the wilderness, to her place, where she is nourished for a *time, times, and dividing of a time*," (ver. 14;) and elsewhere (ver. 6) this period is called 1260 days. By which we have the meaning of a "time" both here and in the corresponding prophecy of Daniel.

4. The tyranny and blasphemies of the ten-horned beast (chap. xiii.) continues "for forty and two months." Some of these periods obviously begin together, as they all end in the triumph of the Christian Church, and the overthrow of her persecutors. These several periods, in fact, represent the same portion of the history of the Church, for they are numerically the same, and they begin or terminate, as can be easily shewn, together. But can any one believe that all the transactions contained in the first and second woes, and all the vials but the last,—for these at least are contained

in the 1260 days,—are comprehended in the literal period of that number of common days. The history of the events of these forty-two months is described in the chapters from the 11th to the 16th, inclusive; for these all relate to a depressed state of the Church; to the war of Satan and his abettors against the people of Christ, and to the judgments by which the Lamb crushes the power of His enemies. To suppose that all this, figuratively and briefly depicted, is yet to be fulfilled in three-and-a-half years of literal days, is so extravagant a conception as to lead one to enquire, for what reason do men adopt in preference this opinion; what theory have they to defend, or what dangerous conclusions are they anxious to avert.

Now there is an obvious analogy between the daily and annual apparent circuits of the sun. And in the prophecies of Daniel, in which these mystic "times" are first mentioned, weeks are certainly taken for severals of years. It is, therefore, to say the least, a plausible interpretation, to substitute the longer period as that which is designed by the Spirit. And here we may note, that throughout this book the figurative character is maintained with admirable propriety. Christ appears as the Lamb, or as the Word of God, leading on the armies of Heaven with a two-edged sword, proceeding from His mouth; Satan is introduced as the dragon, animating the spirit which rules the beast with seven heads and ten horns; while this emblem of the last great monarchy, which was superior to and diverse from all before it, and was destined to be divided into ten kingdoms, is borrowed from the vision of Daniel. With equal propriety the Church appears as a chaste and glorious matron, having the glory of Christ the Sun of Righteousness about her head, and having temporal and changeful things under her feet; and, by analogy, the "great whore," the false and adulterous woman, represents, as before in the prophets, an apostate church or nation, especially one corrupted by idolatrous practices; in the genius of the Hebrew

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prophetical writings, idolatry is frequently called fornication, and the one word often put for the other. (See Psa. lxxiii. 27, Ezek. xvi., Hosea i. ii., &c.) And in like manner the death and resurrection of the "witnesses" are mystically to be taken, as probably are the resurrections of the martyrs, and of the other dead described in the 20th chapter, and taking place, it would seem, long before the general judgment. In the case of the "two witnesses," also, we find expressions sufficiently definite to prevent mistake. They are called "the two olive trees," in allusion to the prophecy of Zechariah, or, as explained by the angel, "the two anointed ones that stand by the Lord of the whole earth."

The name "witnesses" may also refer to that saying of Christ, that He came "to bear witness to the truth;" and hence His name in this prophecy, "the faithful and true witness." Thus in their names a resemblance is traceable to "the Anointed of the Father," and "the Great Witness of the truth." They are called also "the two candlesticks," by the use of a figure in this book, already explained, as meaning a church. We must not, therefore, without confusion of the emblematic language, apply this prophecy as meant of two individuals. The candlesticks are the churches, enlightened by the operation of the Spirit, which is frequently represented under the emblem of oil, as in the sacred unction of high priests and kings. When these "witnesses" are called both the olive trees and the candlesticks, we are perhaps taught thereby that the prophecy refers especially to the pastors of Christ's Church, who formed the more prominent "witnesses" for His truth, and against the corruptions and idolatries which were supported by the power of "the beast."

In the other characteristics given of them, there is plain allusion to Moses and Elijah, who were such "witnesses" in the ancient Church; the latter especially, protesting against the idolatries of apostate Israel.

It is an opinion countenanced by many, that the "two witnesses" are the Old and New Testament. The

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meaning of the word "candlestick" both in Zechariah (iv.) and in Revelation (i.) cannot consist with this interpretation. Nor can it be said of the collection of sacred writings, which may be *imagined* as *two*, that they prophecy only 1260 days, "clothed in sackcloth." The Bible was equally the object of proscription to the heathen persecutors of the Church, and much nearer to extinction in the days of Diocletian. In short, the death and resurrection of these "two witnesses" cannot be applied to the Old and New Testament writers, without the utmost violence of interpretation.

Other expositors take leading Reformers in pairs, as Luther and Calvin, with others in former times, as the "two witnesses" here designed. But the whole description precludes this exposition. These "witnesses" prophecy for 1260 mystic days, during, in fact, the whole period of the sojourn of the Church in the wilderness, in a state of trial, and suffering, and persecution, commencing with the rise *from the sea* of "the beast with seven heads and ten horns," *crowned*; for the blasphemies and tyranny of this power were to continue during the same period of forty-two months (xiii. 5.) Not only the name "candlesticks," as before, but the period assigned, is inconsistent with this interpretation.

For the like reason, no two Protestant nations can be *identical* with these "witnesses," because no Protestant nation, as such, has witnessed for Christ and against the usurpation of "the beast" for the whole period here assigned.

As then "the man of sin" is not an individual of only one generation, but the name of an anti-christian power, having a distinguished head, or a succession of them, for the same period, so, the "two witnesses" represent the confessors of Christ's truth in a *small* band, but in amount sufficient to bear testimony to "the faith once delivered to the saints." Two witnesses were required in the Jewish law, and the providence of God adopted the rule in many cases in spiritual things. Thus Moses and Aaron were the two witnesses of God before Israel, and before Pharaoh. Caleb and Joshua,

Elijah and Elisha, Jeremiah and Ezekiel, Haggai and Zechariah, Joshua and Zerubbabel, are instances of this sort. The Lord Christ himself was immediately preceded by John the Baptist; and He sent out His disciples two by two. The Church afterwards follows this example in sending out Paul and Barnabas, or the same Apostle with Silas; and probably the like in other cases not recorded in the Acts of the Apostles. This consideration serves to shew the propriety of the number of "witnesses" here given. We must look, then, for these "witnesses" of Christ not in the last three hundred years, but in the whole period of the domination of "the beast," to whom power was given to continue forty-two months.

Long before the age of the Reformation, Claude of Turin, the Waldenses, Wickliffe, Jerome of Prague, and John Huss, may be instanced as *parts of the succession* of "witnesses." For without question Christ had His true Church during all this period of depression, although concealed, as it were, in the *wilderness*, of little repute, and of no ostentation.

Every device of the father of lies has been employed to blacken the character of these "witnesses;" and it is to be regretted that Protestant historians adopt too readily the misrepresentations of the adherents of the Church of Rome, on this subject.

The remains of the confession of the Waldenses, and the admission of an inquisitor, sufficiently prove that the chief heresy of that people, or sect, was their denial of the supremacy of Rome, their reprobation of that Church as idolatrous, and their determined resistance to all her efforts to persuade or coerce them into submission.

In North Britain, as well as in Ireland, the Culdees, or disciples of Columba, the seat of whose ecclesiastical institution was Iona, in the Hebrides, may be mentioned as confessing the faith of Christ, and opposing the usurpations of Rome. The testimony of Bede, an adherent of Rome, but a writer of great candour and fidelity, may be produced in confirmation of the purity, zeal, and simplicity, of the missionaries educated in that disci-

pline. The Irish Church, which at that period had a high character for learning and sanctity, did not succumb to the domination of the papacy until some centuries later; so that it may reasonably be presumed that the truth of Christ had its "witnesses" in Ireland during the period so often already mentioned.

But, certainly, of all the "witnesses" of Jesus during the darker portion of the 1260 days, the Vaudois, or Waldenses, are the most remarkable, not only on account of their number and long continuance in separation from Rome, but also on account of the general conformity of their doctrines with those held afterwards by the Bohemians, Lutherans, and other Reformers. Of the Albigenes of the south of France, the evidence is less clear. But there is little doubt that these two bodies kept alive the spirit of protest against the usurpations and idolatrous corruptions of the Church of Rome; and that Church, instigating the political powers obedient to her, made war against these "witnesses," and, by a long period of sanguinary persecution, extirpated the one and reduced the other to insignificance.

The Church of the Vaudois still exists, but lamentably reduced by the oppression of centuries. Although, therefore, events have occurred in their history, which seemed to fulfil the prediction of the death of the "witnesses," and their revival within three years and a half, yet they do not in reality satisfy all the conditions of the vision.

The slaughter of the "witnesses" must take place when they have finished, or at least when they are about to finish, their prophecy. And this death, and their subsequent resurrection,—the place and manner of it,—are all described in a consistently figurative style. As Jeremiah is said to be "set over kingdoms, to root out, and to pull down, to build and to plant," because these things should be done according to the words which God put into his mouth, so the truth of the "witnesses" in declaring the prophecies of God, and bearing testimony to Jesus, is represented in the vision as a miraculous power, resem-

bling that of Moses and Elijah, and exerted in like manner.

There can be little doubt, also, that the street of the great city in which their bodies shall be exposed, is *mystically* described, and is no more to be understood of Jerusalem than of Egypt.

On the whole, then, it would appear that the slaughter of the "two witnesses" is still future; that it represents, at least, a temporary suppression of the protestations against the apostacy of Rome; and that this is to be effected by the influence of the power represented (xiii.) as having "a mouth speaking great things and blasphemies;" to whom it was given "to make war with the saints, and to overcome them." But this war is not always carried on in the same manner; nor is it probable that the suppression of the testimony of the "two witnesses" shall be caused by war and bloodshed. More probably it will result from the various arts and devices by which true religion is supplanted in the world,—from the fascinations of newly-adorned superstition,—or from the devastating progress of infidelity.

We see Popery strongly reviving in countries which, for a long time, had shaken off her influence. This subtle influence, too, has affected to no small extent the fountains of learning, and the sources wherein the Church of England recruits her ministry. An honest, fearless, and explicit protest against the "man of sin," on such grounds as could alone justify the principles of the Reformation, becomes rarer, more unfashionable, and more generally considered fanatical and ultramontane. This state of things is strange and unexpected, at least in these countries. Great Britain and Ireland, with all the dependencies of the empire, cannot be said now to protest against a system which is, to a certain extent, aided and encouraged. In fact, men begin again to "wonder at the beast, whose deadly wound is healed;" and that ecclesiastical system which asserts the most absolute tyranny over the minds of its subjects, knows how to turn to its account the convulsions caused by democratic

fury, or the wild extravagances of fanatical error. Nevertheless it is gratifying to anticipate the speedy revival of the "witnesses" of Jesus, so marvellous in its character that it is described as a resurrection by the Spirit of the Lord. A permanent increase of power or influence follows; and their enemies shall behold this exaltation with astonishment. This event evidently synchronises with the beginning of the seventh vial, or the commencement of the downfall of Babylon, and the introduction of the reign, i.e.

the widely spreading influence of vital Christianity,

Whether these events will happen without any miraculous interposition, may be considered doubtful; certainly they cannot take place without great social and political changes. "And the same hour was there a *great earthquake*, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

H. K.

SCRIPTURE ILLUSTRATIONS.—No. 13.

THE BOOK OF ESTHER.

I SAT down lately to read the book of Esther, with a view to catch the most salient points which might suggest any obvious or profitable remark, or to explain any passage which might appear to present a difficulty to the common reader. I give you the result of my morning meditation.

LATIMER.

ESTHER,—CHAP. I.

Ver. 1.—It is stated that Ahasuerus reigned from India to *Ethiopia*, over one hundred and twenty-seven provinces. This is calculated to puzzle the simple mind, and to give the sceptic occasion to cavil. The original word is "Cush;" and in the scantiness of geographical knowledge in the days of our authorised version, it was rendered "*Ethiopia*," which bears a similar name. But *Ethiopia real* is west of Egypt, which would give a wide dominion indeed, and room for far more than a hundred and twenty-seven provinces. It will be seen that in Gen. ii. 13, the same word, *Ethiopia*, is used, when evidently speaking of Eden, as a spot somewhere adjacent to the Tigris and the Euphrates. Cush was, in fact, a district lying in that quarter,—that is, near to the Mount Ararat, on which the ark descended, and from which Noah and his sons went forth to people the earth. In Genesis x. 6—8, it is stated, that Cush was one of the sons of Ham; and "Cush begat Nimrod;" "the beginning of whose kingdom was Babel." So that what is meant in the text is,

that the kingdom of Ahasuerus extended from Babylon to India.

Ver. 7.—"*According to the state of the king.*" The original word for "state," is, "hand." The idea is the same as our more modern expression, "He gave with a bountiful hand, suited to his dignity:"—i. e., with royal munificence. In a still higher sense, in the Holy Scriptures, it occurs:—"Thou openest thy *hand* and fillest all things living with plenteousness." The same expression occurs in chap ii. ver. 18.

Ver. 18, 19.—"*The ladies of Media and Persia.*" This is the historical recognition of the well-known fact in general history, of the union of the two kingdoms of the Medes and the Persians. Its incidental occurrence goes to confirm the truth of the document. These events occurred but a short time after the days of Daniel the prophet, who, in interpreting Nebuchadnezzar's dream, had foretold the rise of a second kingdom inferior to his, that is, according to the image in the King's dream,—the two arms of silver, inferior to gold; and as the absolute monarch was "the head of gold,"

so the silver arms, representing the compact of the Medes and Persians, imply the coming in of an element of power calculated to control the absolute sovereign's will. And it is worthy of remark, that in both these books of entirely independent origin, this same dominant idea occurs:—In Dan. vi. 8, "Now, O king, establish the decree, and sign the *writing*, that it be not changed, according to the law of the Medes and Persians, which altereth not." And in Esther, ver. 19, "If it please the king, let there go a royal commandment from him, and let it be *written* among the laws of the Medes and Persians, that it be not altered." The superior power of law makes permanent the royal decree.

CHAP. II.

Ver. 1. — "*He remembered Vashti, and what she had done, and what was decreed against her.*" The king had, contrary to all notions of propriety in the east, and to every proper and modest feeling in his wife's mind, as a virtuous and modest woman, sent for her on the seventh day of an extravagant banquet, when the king was, to say the least, "merry with wine;"—sent for her into public, in royal and showy attire, unveiled, "to show the people and the princes her beauty;"—a very disgraceful procedure. This was followed by a measure equally unjust. In the midst of his inebriety, the king repudiated his virtuous wife for her justifiable refusal to expose herself, contrary to all order, to the vulgar gaze. So, Gen. xx. 16, Abimelech says to Sarah, "Behold he is to thee a covering of the eyes unto all that are with thee, and with all other." The addition, "Thus she was reprov'd," seems to imply that her vanity had been implicated in this improper admiration; for, like Queen Vashti, "she was fair to look upon." The opening of the second chapter shows, that drunkenness and cruelty are speedily followed by other and grosser crimes; and the lesson which the whole passage teaches is, that sin is naturally progressive; and that one injustice, or sin, almost necessarily entails grosser and more open crime.

Ver. 11. — "*To know how Esther did:*" that is, how she yet fared. The original is, "*To know the peace of Esther:*"—to ascertain if, as yet, under this experiment to which the pious Mordecai had been led, the circumstances had yet turned out as he could wish;—a justifiable anxiety for a near and dear relation, reared in his bosom; and a readiness to avail himself of all rising occurrences.

CHAP. III.

Ver. 1. A casual reader, or a captious one, would be apt to say, that there appeared no sufficient reason for the bitter enmity of Haman to Mordecai, and to his people:—that the mere fact of his unsatisfied pride, when Mordecai would not bow down to him, would scarcely account for his bitterness. A deeper reason, however, lies beneath the surface of the history, —certainly not obvious to the general reader, unless gifted with a habit of very accurate enquiry. Now it appears that in the general removal of the inhabitants from Palestine, and its vicinity, some remnant of the Amalekites were transferred with them. Haman was an Agagite, descended from that portion of Amalek whose king, Samuel hewed in pieces before the Lord. Doubtless, a national tradition remained of this event, and established an enmity of race like that of the Irish Celt towards the Saxon. When, therefore, Haman the Agagite learned the nation of Mordecai, for (ver. 4.) "he had told them that he was a Jew," his disappointed pride assumed a savage and murderous character; and he planned not only the humbling of the one haughty and unbending Jew, but the destruction of the whole race of the captivity. This is a plain and honest inference from the sacred page as it stands.

Ver. 8. — "*There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed.*" The utmost

real weight of this charge is only that which might be brought against the Jews, in our own day, in every nation on earth. These people have their peculiar customs, "diverse from all people;" and, in that special respect, "they keep not the king's laws." Beyond this, there is no evidence of any heavier charge against them in Media and Persia; and it is a gross *non sequitur*, equally so then as now, that "It is not for the king's profit to suffer them." Evidently, therefore, here the bitterness of the national and ancient feud is deeply engaged in the plot. How cruelly the same notion has followed this scattered people, for the last eighteen centuries, with persecution, misery, and death.

CHAP. V.

Ver. 8. "*And I will do to-morrow as the king hath said.*" Mark the natural unpremeditated accuracy of the narration. The crisis of the Jews' difficulty and danger had reached its height. It became absolutely necessary for Esther to move. She had solemnly and devotedly addressed herself to the grand work before her; and had appointed a solemn fast of three days. To prevent all needless delay, however, on the third day, the concluding day of the fast, she addresses the king, fixes his attention, awakes his curiosity and his interest, so that he overlooked her illegal intrusion on him; and he came to a banquet of wine in the harem—of which of course she did not partake; and there, in warm affection, to one whom he evidently loved, he says, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Esther was however not prepared. Her devout use of the religious means in the power of her and her people were not complete. She defers therefore another day, beyond the period of her fast, when she may rightly and fairly use all the lawful blandishments of a wife's justifiable attraction and influence. She invites her lord to a banquet on the next day, which she would prepare; and she says, "I

will do *to-morrow* as the king has said." Similar close investigation into any part of Scripture, will only bring out more fully the Divine accuracy of the inspired records.

CHAP. VI.

Ver. 1. "*On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.*"

The issue of this sleeplessness, and of over-satiated oriental indulgence, was the discovery that an individual, Mordecai, had done signal service to royalty itself, in discovering a plot of the king's own body-servants for his assassination, and had received no reward; probably on account of his Jewish origin and the aversion of the haughty Agagite. Now, however, at a special crisis, at the very moment when the fact was likely to be of most avail, slumber is withdrawn from the royal eyelids. In the feverishness of night—on his couch—the king calls for a relief in his sleepless hours; and the records of the kingdom unfold the meritorious zeal of the stranger of the captivity, who sits so perseveringly at the palace gate. Here is one of those striking instances of the agency of a special Providence which are continually occurring, more especially to God's saints, and which are too generally overlooked both by them and by the world. The history of nations and the lives of individuals teem with them. We have only to obtain, by prayerful seeking, the gracious faculty of observation, and they develop with wondrous brilliancy before us. It is a faculty of growing grace, proceeding on that one established principle of God's merciful government,—"*To him that hath, shall be given.*" The faculty to trace God's hand is like the acquired keenness of sight of the mariner, who would descry a vessel "hull down" in the distance, where the "little mid" could see nothing. The reverse of the rule is equally true,—"*From him that hath not, shall be taken away that which he seemeth to have.*" Those who are careless about such a grace—even believers—lose gradually the

power of this spiritual vision, as the skillful performer on any instrument, if he lays it aside, gradually loses his acquired facility. The neglect of tracing the hand of Almighty love and

mercy, in the events of every day will issue, even to good men, in the inability to see it, even in the most obvious and unquestionable of its agencies.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

DEAR SIR,—In my last letter I hinted that under certain circumstances it might be necessary for me to trouble you with another communication. The necessity you will at once admit, when you have perused the following account of two more, and, I hope, final, visits to Tractarian mockeries of the worship of the Church of England. I am not sure that I ought not rather to address my present letter at once to the Bishop of London, and to ask his Lordship to direct his steps to Margaret Street Episcopal Chapel,—a chapel nominally in connexion with the Church of England, and therefore under the supervision of the Bishop of the diocese.

Many of your readers will remember that this chapel was formerly occupied by the Rev. F. Oakley, whose doctrines and practices were so notorious as to command the attention of his diocesan. This gentleman is now a priest of the Church of Rome,—a Missionary to the benighted inhabitants of Islington, and pastor of the Church of St. John the Evangelist, where he is indulging his flock, and astonishing, or amusing, the uninitiated, with "Spiritual Retreats," "Sermons on the Rosary," Expositions," and "Benedictions of the Holy Sacrament," with other strange and fond deceptions of his newly adopted Church. Of Mr. Oakley, and his present occupations, more anon; at present, I have to speak of his less honest successor at Margaret Street. Last Sunday morning found me an early attendant at this chapel, which looks as if some time or other it had been the plain and unpretend-

ing meeting-house of some small Baptist or Independent community,* yet a single glance at the *western* extremity soon assured me that I was in precincts more Romish than Genevan. Rude and ugly simplicity characterizes the interior of this small chapel; all attempts at ornament are reserved for the parts where the clergy minister, and where the "altar," and its usual Tractarian accompaniments, meet and vex the Protestant eye.

Being Lent, the table, or rather the "altar," was bare of flowers; but it almost made me rub my eyes, to see if my vision was not deceptive, when I beheld a genuine cross, of some inlaid metal, standing upon the altar, between the candlesticks. Some beautiful stained glass windows contrasted curiously with the poor appearance of the chapel.

But I took my seat, and awaited the commencement of divine service. Soon, the door, leading to the enclosed space before the altar, opened, and the minister, Mr. Richards, entered in his cassock, and bore some of the sacred vessels to the credence table, and again retired. The congregation assembled; the little tinkling bell ceased, and the notes of the organ ushered in the choir of men and boys, followed by four officiating clergymen. Here I was again amazed at seeing one of the clergy bearing an article which I could not recognize as having the smallest pretension to be present

* Since writing the above, I have learned that Margaret Street Chapel was formerly in the occupation of W. Huntingdon, S. S.; it then became a species of Free-thinking meeting-house, since which time it has been turned into a place for a Romanized representation of the Service of the Church of England.

in a Protestant church or chapel. If you have seen a procession of Romish acolytes and priests emerge from the sacristy, you will have seen one of the latter bearing the Host under a square-topped species of canopy, which in due time he placed upon the altar. Now this priest of the Church of England bore something which perfectly resembled this piece of Popish furniture, and placed it upon the credence table. I will not weary either you or your readers with what would only be a repetition of the facts narrated in my previous letters; the usual intoning and chanting was but very poorly performed; but at every *Gloria Patri*, &c., the most lowly reverence was made to the altar by priests, choir, and people. I should just mention that I saw one gentleman, upon his entrance into the chapel, bend his knee to the altar and make precisely similar signs of the cross to those made by *bona fide* Romanist worshippers. Before the commencement of the ante-communion service, and during the absence of the officiating clergy, a chorister left his seat, and bringing from the vestry a wand with a lighted taper at the end, heightened the resemblance of the place to a Romish chapel, by lighting both the candles upon the altar. The priests returning, completed the picture by one of their number bringing the mysterious canopy from the credence table, and placing it before the cross. The priests knelt before the altar, and the service proceeded according to the use of St. Paul's, Knightsbridge; and Christ Church, Albany Street. Mr. Richards preached upon the spiritual trials and temptations of God's people. I shall only observe, that amid much that was good and much that was poor and trifling, the cloven foot of Romish teaching was apparent in the expression that sometimes God's people could find no spiritual benefit even from the contemplation of "the five sacred wounds of Jesus." But I am unwilling to lengthen my letter by any further allusion to Mr. Richards's sermon. Where the practices are so perfectly Popish, it matters but little if the minister is occasionally

transformed into an angel of light, and sometimes preaches more of truth than of positive error. I left the chapel immediately after the alms had been collected by the choristers in small velvet bags, after the most approved Romish fashion. Before I left, however, I saw that the canopy had been removed from the non-descript article upon the communion table, and then it was manifest that it concealed the silver vessel containing the bread, and the chalice for the wine, in the communion about to be administered.

My second visit to this chapel was occasioned by the remark of a friend to whom I narrated the foregoing particulars. He remarked, but "to make your case complete, you should have staid out the administration of the Communion,—then you would have seen much more popery." Not to my own spiritual edification, but that what I should witness might be faithfully made known to my fellow churchmen, I again requested a friend to accompany me to Margaret Street; and, on our way thither, we looked in for an instant at a genuine Romish mass-house. We identified upon the altar there, immediately before the cross, a violet silk canopy exactly similar to the one to which I have alluded.

My friend had seen Mr. Dodsworth's, but was hardly prepared for the steps further Romeward, which Margaret Street Chapel exhibits.

Another clergyman preached on this occasion; and from the text, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not;" he drew a parallel between the temptation of the Apostle, and that of the Church, to deny their common Master; the latter being at once warned by the fall of the former, and yet encouraged to persevere in the right path, by having the same Divine Intercessor to plead for its being kept steadfast in the faith. All this was but a text wherefrom to lecture with no small degree of assurance and vehemence against the recent judgment; and to protest against the enormity of allowing

clergymen in the Church of England to hold opinions "fatal to the whole sacramental scheme." Our separation from the rest of the Catholic Church, was often, and most pathetically, alluded to. It was accounted as a singular coincidence that the judgment should have been delivered during the solemn season of Lent, so that there should be time for deliberation before active measures were decided upon. We both felt that a Romish priest might have delivered, and perhaps did, preach this sermon.

But I hasten to the crowning act of this Margaret Street effrontery. With hardly sufficient time for the dispersion of the non-communicants, the Communion-service began, the singing-men and boys remaining, as we afterwards found, to give full choral effect to some passages. The violet canopy was removed, and during the service remained spread over a part of the altar; one clergyman brought from the credence table, gold embroidered napkins, a glass decanter of wine and a small antique flagon; these were arranged before the cross, and covered with the napkins. One of these napkins had a small cross embroidered upon it, and hung down in front of the altar. I should mention that the *celebrant*, and two assistant priests, were arranged before the altar exactly like those we had previously glanced at for a moment in the real and undisguised chapel of Rome,—one kneeling before the altar, and the two others a step or two below him. And now let me bring your readers to "the prayer of consecration." The celebrant had been previously assisted by the priest who performed the part of deacon or sub-deacon, to pour the wine from the decanter, and something else from the flagon, which we supposed to be water, into the chalice, the whole was covered up until the time for the act of consecration, and after the words were spoken, the celebrant and his assistants performed what we both considered an act amounting to adoration of the elements. Their bend of body almost amounted to prostration; and were it not for the difference of dress and the absence of the tinkling

bell, and a few other Romish adjuncts we could have imagined ourselves present at the consecration of the wafer-god. He then partook himself of the elements, but his assistants did not, and we noticed that many of the congregation remained as spectators only. This, again, is very like the practice of "our erring sister" of Rome. The service terminated, but not so the imitation of Rome's ritual. The celebrant was occupied for full a minute in most carefully gathering together any crumbs of the *transubstantiated* bread that might be left in the paten, and then put them into the chalice, from which he drained the contents to the very dregs, turning the cup bottom upwards, and almost losing his equilibrium in his ridiculous efforts to mimic the genuine absurdities of Rome. Need I say that we turned away from this heart-sickening spectacle with the feeling of indignation at the dishonesty of the actors, and a deep conviction that if the Bishop of London knowingly suffers such a miserable profanation of our simply scriptural and beautiful Communion-service, we may cease to wonder at any of his other acts.

Now, sir, I shall not in all probability, trouble you again upon the subject of these Tractarian practices; enough has been brought forward by those who have seen with their own eyes the attempts of men wearing the dress of English Protestant clergymen, to approach as nearly as possible to the customs and doctrines of Rome, and to familiarize the minds of our people with the childish ceremonies which Protestants reject.

I find, from the judgment in Mr. Gorham's case, that the bishop of London does not concur in the sentence of the Privy Council; what his Lordship's reasons for such dissent are, or what may be his views of the baptismal controversy, I know not; probably he may shortly think proper to gratify the clergy and laity of a diocese like London with his reasons for standing out in bold relief as a dissenter from the opinions of two Archbishops and the judgment of five lay Privy Councillors. For these reasons I shall wait patiently; but it

does astonish and try the patience of multitudes, to find a Protestant bishop of London calmly acquiescing and, in the eyes of the world, *concurring* in these doings within churches which make them but nurseries and training schools for the perverts to Rome. Can

you, sir, or any of your lay or clerical readers, point out the proper course to bring the whole subject of this semi-popish worship under the direct cognizance of our diocesan?

I am, Sir, yours faithfully,
A CHURCHMAN OF THE REFORMATION.

Reviews, and Short Notices of Books.

MEMOIRS OF THE LIFE AND WRITINGS
OF THOMAS CHALMERS, D.D., L.L.D.

*By his son-in-law, the Rev. WILLIAM
HANNAH, L.L.D. Sutherland & Knox.*

Few men have earned the character of a noble nature more thoroughly than Dr. Thomas Chalmers. In the possession of the most mighty energies, and with a wide grasp of intellect, his reigning characteristic was meekness and benevolence. He is a lovely instance of the fulfilment of Scripture:—"Blessed are the meek, for they shall inherit the earth." From boyhood to old age, he was always the same unpretending loveable being, with whom no man quarrelled, or could quarrel; and who secured in every stage of life, the kindly affections of his fellow-men. To know him, to watch him, and to converse with him, was almost enough to cure any man of conceit and self-sufficiency;—he was as simple as a child.

Dr. Hannah's Memoir, of which the first volume only has appeared, gives great promise of interest; for it is stated, that to a large extent Dr. Chalmers became his own biographer; and certainly we can have no better wish in the matter than to look at his character through the honest and simple emanations of his own mind. Dr. Chalmers was the fourth son of the Rev. John Chalmers, D.D., minister first of Elie, and then of Kilconquhar. He was born, March 17, 1780. From fortuitous circumstances, his early life was one of suffering. To latest life, he had an indignant recollection of the cruelty of a nurse; and when at three years old he went to school, he was, with the other boys, the object of indiscriminate and un-

meaning castigation by a blind master; but seems to have found the first scope for his love of innocent fun, by slipping quietly off his place, and allowing the blow to descend upon the vacated seat. "By those of his school-fellows who survive, he is remembered as one of the idlest, strongest, merriest, and most generous-hearted boys in Anstruther school." It is remarkable, however, in his case, but it is not the only instance, that with all his lightheartedness, his earliest determination was towards the ministry of the Gospel.

"Almost as soon, however, as he could form or announce a purpose, he declared that he would be a minister. He saw and heard too much of ministers not to have early suggested to him the idea of becoming one; and as soon as it was suggested, it was embraced. The sister of one of his school-fellows at Anstruther still remembers breaking in upon her brother and him, in a room to which they had retired together, and finding the future great pulpit orator (then a very little boy) standing upon a chair and preaching most vigorously to his single auditor below. He had not only resolved to be a minister—he had fixed upon his first text—'Let brotherly love continue.'"

In 1791, he went to St. Andrew's University, where he and John, now Lord, Campbell, were the two youngest students. He was unprepared for college,—was behind-hand in the knowledge of his own tongue; his knowledge of Latin was also equally defective. There is an interesting testimony to his early character, by the Rev. Mr. Miller of Monikie:—

"My first acquaintance with Dr. Chalmers," writes the Rev. Mr. Miller, "was in November, 1791, when we en-

tered the University of St. Andrew's together. He was at that time very young, and volatile, and boyish, and idle in his habits, and like the rest of us in those days, but ill prepared by previous education for reaping the full benefit of a college course. I think that during the first two sessions, a great part of his time must have been occupied (as mine was) in boyish amusements, such as golf, foot-ball, and particularly hand-ball, in which latter he was remarkably expert, owing to his being left-handed. I remember that he made no distinguished progress in his education during these two sessions. The next year, being the third of our philosophical course, he and I lived together in the same room, and commenced in earnest the study of mathematics, under the late Dr. James Brown, who was at that time assistant to Professor Vilant. Our only companion in doing all the exercises of the class was William Mitchell, a farmer's son, from Duniface, who was licensed as a preacher, but died not long after. During our mathematical studies, we had occasion almost every night to be a short time in Dr. Brown's room, for the purpose of correcting our class-notes and exercises before being extended in our books, and there we met with the late Sir John Leslie and Mr. James Mylne, afterwards Professor of Moral Philosophy in Glasgow, both of whom were considered in those days (like Dr. Brown) as marked men—ultra Whigs, keen Reformers, and what would now be called Radicals. . . . I have no doubt that Dr. Chalmers at that time gave signs of his more matured character in the earnestness and perseverance with which he prosecuted his favourite study. His character during all my acquaintance with him was that of the strictest integrity and warmest affection. He was enthusiastic and persevering in everything that he undertook—giving his whole mind to it, and often pursuing some favourite, or even as we thought, some foolish idea, whilst we were talking around him, and perhaps laughing at his abstraction, or breaking in upon his cogitations, and pronouncing him the next thing to mad; and then he would good-naturedly join in the merriment with his common, affectionate expression, 'Very well, my good lad.' I could mention very many instances of his particular attachment to myself, and of his affectionate recollections of our early associations, which proved no small cause of amusement to both when we met in after years.'

At the University he associated with some of the finest young minds of the day; and he speaks most highly of the advantage he derived from Dr. Brown, the Professor of Mathematics, Professor Robison, and Dr. Hunter. Of Dr. Brown, he thus writes:—

"I cannot adequately express the deep emotion which I felt on receiving the melancholy intelligence of Dr. Brown's death—one of my most respected and earliest friends, and of whom I have often said, that of all the professors and instructors with whom I have ever had to do, he is the one who most powerfully impressed me, and to the ascendancy of whose mind over me, I owe more in the formation of my tastes and habits, and in the guidance and government of my literary life, than to that of all the other academic men whose classes I ever attended. But in addition to his public lessons, I had the privilege of being admitted to a long intimacy with your departed husband, and enjoying the benefit, as well as the charm, of his most rich and eloquent conversation."

His teachers and his companions gave a liberal tinge to his opinions; and though his father was a strict, unbending Tory, and had trained him in that school, he underwent some serious change of mind on many subjects; but, at the same time, no more religious feeling came in their stead. Both Toryism and Calvinism, were not only repudiated by him, but despised. This continued to be the fact through life with some of his early friends, men of the first order of mind; but through Divine mercy and compassion we know the mighty sanctifying change which was ultimately wrought in him. His latest testimony to the influence of the University, is:—

"St. Andrew's was at this time overrun with Moderatism, under the chilling influences of which we inhaled not a distaste only, but a positive contempt for all that is properly and peculiarly gospel, insomuch that our confidence was nearly as entire in the sufficiency of natural theology as in the sufficiency of natural science."

From the wild political errors, however, which he then imbibed, he soon retreated; but from the religious, it needed many years, and other than human influences, to recall him.

In November, 1795, he was enrolled a student of Divinity. Theology, however, occupied little of his thoughts. His favourite occupation was pushing on to the higher branches of mathematics; and not even the powerful spell of one of the ablest of theological lecturers could win him from this extreme devotion to his object. He was however, strictly honest and sincere.

"The present venerable minister of Kilsyth, the Rev. Mr. Burns, who entered the Divinity Hall along with him, writes as follows:—'He had got the idea strongly into his mind, that the orthodoxy of the lecturer was formed in conformity to the Standards, rather than as the truth most surely believed. The professor had expressed the sentiment, that Calvinism should not be too broadly brought forward in pulpit addresses, lest it should be repulsive. Chalmers said to me, 'If it be truth, why not be above-board with it?' 'I think,' he added, 'you are a sincere Calvinist. There is none in St. Andrew's that I know. Come down to Anstruther with me on a Saturday, and see my father and Mr. Hodges, (a venerable elder with whom I was acquainted.) They all agree with you.' I referred to a very able lecture which the professor had delivered a day or two previously, as a really masterly defence of one of the deepest points of Calvinistic doctrine, upon the scheme of Jonathan Edwards. I was surprised when he said, 'I was not paying attention to it, but thinking of something else,' probably following out some mathematical problem. 'Why,' I said, 'did you not attend to a disquisition so able?' 'Because,' he answered, 'I question the sincerity of the lecturer.' The exercise of mere intellectual power without heart, seemed to have no power to suspend his favourite study. He most certainly passed through that year's curriculum without making entry on the theological field.'"

He studied Jonathan Edwards's "Theory of Necessity" with intense interest, because it seemed to him, though only seemed, to agree with the notions he had imbibed from reading "Godwin," among his super-liberal and sceptical friends. It is clear, however, that, as yet, his religious system did not go beyond sublime ideas of Divine omnipotence, omnipresence, omniscience, and goodness;

—the grandeur, variety, and extent of God's works;—and some lively conceptions of the character, teaching, and example of the Author of Christianity. Looking back to this period, twenty-four years after, he says:—

"February 26th, 1821.—O that He possessed me with a sense of His holiness and His love, as He at one time possessed me with a sense of His greatness and His power, and His pervading agency. I remember when a student of Divinity, and long ere I could relish evangelical sentiments, I spent nearly a twelvemonth in a sort of mental elysium, and the one idea which ministered to my soul all its rapture, was the magnificence of the Godhead, and the universal subordination of all things to the one great purpose for which he evolved and was supporting creation. I should like to be so inspired over again, but with such a view of the Deity as coalesced and was in harmony with the doctrine of the New Testament."

In his third session at St. Andrew's, he made his first attempts at English composition, which were very deficient in correct writing, and exhibit little remarkable in style, or characteristic of his future compositions. His progress, however, was rapid. Habits of accurate and easy composition were acquired within two years, and he soon adopted superior and well-selected language, moulded into forms both of beauty and of power.

At that time, the prayers in the Public Hall, at St. Andrew's, were conducted by the theological students, and the service was open to the public. It happened that, even in his first theological session, it came to Chalmers' turn to pray:

"His prayer, an amplification of the Lord's Prayer, clause by clause consecutively, was so originally and yet so eloquently worded, that universal wonder and very general admiration were excited by it. 'I remember still,' writes one who was himself an auditor, 'after the lapse of fifty-two years, the powerful impression made by his prayers in the Prayer Hall, to which the people of St. Andrew's flocked when they knew that Chalmers was to pray. The wonderful flow of eloquent, vivid, ardent description of the attributes and works of God, and still more perhaps, the astonishingly harrowing delineation of the miseries, the

horrid cruelties, immoralities, and abominations inseparable from war, which always came in more or less in connexion with the bloody warfare in which we were engaged with France, called forth the wonderment of the hearers. He was then only sixteen years of age, yet he showed a taste and capacity for composition of the most glowing and eloquent kind. Even then, his style was very much the same as at the period when he attracted so much notice, and made such a powerful impression in the pulpit and by the press."

For the cultivation of his talents in composition, he was much indebted to debating societies.

"I have examined," says Professor Duncan, "the books of the Theological Society, and find that Dr. Chalmers, Lord Campbell, and myself, as also Mr. Walker of Carnwath, Mr. Miller of Monikie, Mr. Melville of Logie, and Mr. Shaw of Langholm, all entered that Society in the same year, viz., in the session of 1795-6. This society was composed entirely of divinity students, and met once a week in a room of the Divinity College, commonly called St. Mary's College. The subjects discussed were of course mostly of a theological nature, or nearly connected with theology. The business of the evening commenced with the delivery of a systematic discourse on some subject prescribed to the member in the preceding session, and then succeeded the debate on some subject which had been taken out by some member at the previous meeting, and on which, when he had declared the side he intended to take, another member was appointed to assist him, and other two members to impugn, or sustain the opposite side. A list of questions considered as most proper for discussion was made out at the beginning of the session by a committee appointed for the purpose. In session 1796-7, Dr. Chalmers was engaged on the affirmative side of the question, 'Is a Divine Revelation necessary?' when he read a speech which to this day Dr. Craik of Libberton remembers as having first impressed him with a high idea of Dr. Chalmers' talents. In 1796-7, he delivered a systematic discourse on predestination, which must have been prescribed to him in the previous session. This discourse is remarkable, as I remember that the subject of it occupied him intensely during that session. I remember also, that when he was Professor of Moral Philosophy here, nearly thirty years afterwards, he was intensely occupied with the same subject,

and spent some days in discussing it in his class. I have understood further, that it was among the last subjects which he discussed in the Free Church College.

"I find that in session 1798-9, Dr. Chalmers took out for the subject of debate, 'Is man a free agent?' and chose the negative side. He appears to have taken his regular turn in the debates, and after the first session of his attendance, to have often volunteered a speech in aid of the speaker who had been regularly appointed at the previous meeting. I remember, that these volunteer speeches were generally delivered, not read, and were made in reply to previous speakers. The other principal speakers in this way were John Campbell, now Lord Campbell, and, during one session, the celebrated Mr. John Leyden. The session in which Leyden was a member was that of 1797-8. He was far superior to any other speaker in the Society. He had an unlimited command of words, and could speak for any length of time on almost any subject."

In May, 1798, his father having then fourteen children, he left home to become a private tutor in a family. It was an unhappy engagement. The two following letters of a series will give a fair opening account of his difficulties and trials:—

"— July 18, 1798.

"Dear Sir,—I have deferred writing to you to this time that I might be able to give you a just account of the nature of my situation. It is by no means the most eligible. The people of the house don't seem to know the place in which a tutor should stand: hence a cold, distant, contemptuous reserve, which I was never accustomed to, and which exposes me to the most disagreeable feelings. The vexation of mind that arises from this circumstance is much heightened by the difficulties of my employment. The oldest boy, about fifteen, who has been two years at College, seems to have no idea of any respect being due to my office: his behaviour not only made his own management a matter of difficulty, but had also a tendency to weaken my authority over my other pupils. My predecessor, as I have reason to believe, in compliance with the wishes of the female part of the family, allowed his pupils several improper indulgences: hence they had contracted habits quite incompatible with the order and discipline which ought to be observed, and I was obliged to have recourse to strong measures in order to root them out. These

gave offence, I thought, to the ladies of the house, (Mrs. —, and her mother,) and I ascribed to this in great part their high looks and sour forbidding deportment. I have been a stranger to real enjoyment ever since I came here. I place my happiness in the reciprocal returns of friendship and good-will, but this is to me a solitary desert, and I have nothing in it wherewith to call forth my affections. In comparison with this, my other grievances are but light and inconsiderable. They are such, however, as ought not to be despised, or overlooked. I am seven hours every day with the children, and, making allowance for necessary avocations, I have not above one hour for my own studies. I consider it likewise as rather unworthy treatment that I have not a room to myself, but that some of my pupils sleep in it along with me. However, I shall not make these the subject of complaint, as in these respects I am treated as Mr. G—, and as I entered into the family on condition of being treated as he was, without making any particular inquiry. Excuse any violent expressions; consider them as the picture of my feelings. I hope you will consider the circumstances of my situation as affording a full justification. Please to advise what steps I should take to secure the peace of my own mind, and also to act my part with dignity and with effect. I open myself to you without any reserve, as I am sure you will enter into my feelings, and be ready to assist me with your advice.—I am, dear Sir, yours sincerely,

“THOMAS CHALMERS.”

“——, July 19, 1798.

“Dear Father,—In my former letters I have been silent as to the temper of the people in the house, and the manner in which they conduct themselves toward me. This you must be sensible is the chief ingredient in the happiness of one in my situation, and from nearly two months' experience I think I can give you a tolerably just idea of my condition in that respect. After making due allowances for the disparity of our condition, and for that haughtiness of deportment which may be conceived to arise from it, I thought there was a negligent and contemptuous manner which the circumstances of the case did by no means justify. I kept silent for some time, as I did not know the place in which a tutor should stand, and thought that perhaps the coldness and reserve I met with was only what a tutor had to look for. But

comparing my treatment with the treatment of others in the same situation, and being likewise informed that my predecessor felt in the same manner as I did, I began to think that their behaviour was unwarrantable. When talking to — I took occasion to communicate to him my suspicions, that the strong measures I had taken with his children rendered me the object of aversion to the greater part of the family. I told him, that though a regard to no one's humours and opinions should induce me to deviate from that mode of discipline which I had adopted, yet the feeling of being hated rendered my situation very disagreeable. I likewise told him, that I had enough of difficulties to encounter in the children themselves, and that I had little need for anything without to damp and to depress me. His professions were kind and obliging. He told me that he had been sorry to observe for some weeks past, that I seemed to labour under some disquietude. I told him that I did not look for my happiness or misery in the number of hours I was engaged, or in any such thing, but that the dispositions of the people in the house towards me affected me more than any other circumstance in my situation. The consequence of my remonstrance has been a visible change in their behaviour, a more becoming and respectful treatment. But still my situation is by no means eligible. There are still symptoms of indifference and contempt which are little fitted, with my disposition, to inspire me with confidence, or enable me to overcome that timidity, which reason tells me is foolish, but which, with all my reasoning, I can scarce get the better of. I, however, begin to feel the advantages of an independent way of acting, and am determined to demean myself as if I had an interest of my own to mind, and principles of my own for the regulation of my conduct; careful in the meantime of encroaching on that respect which is due to my superiors. In some of my former letters I said, that you should not consider me as settled here, but should be at as much pains in looking out for a place as if I was yet unprovided for. It was a great object of mine in entering into —'s family, and I believe you had it yourself in view, that I should have opportunities of seeing men and manners, and wear off those habits I had contracted by excessive solitude, and which unfitted me for social converse. But my present circumstances are rather unfavourable to these ends. In consequence of the low

idea they have got of the respect due to a tutor, it is impossible for me to talk with freedom and confidence. I have observed, more than once, my attempts to participate in the conversation discountenanced by the frown of superior dignity. Hence those who frequent the house—many of whom would bow full low in your dining room—regard me as unworthy of their notice, and return my salutations with cold indifference. Excuse any expressions which may seem to savour of pride or presumption. Be assured I have a lively feeling of the folly of pride and the fitness of modesty. But I know there is a medium between assuming insolence and a mean unmanly subjection. I shall endeavour to make propriety the standard of my conduct. I know there is an inferiority on my part, and shall study to maintain a respectful deportment. But neither my own feelings, nor respect for my friends, will allow me to sit in silent submission under any glaring indignity.—I am yours affectionately,

“THOMAS CHALMERS.”

Matters gradually grew worse with him, so that it was not likely that the engagement would continue. The following account is the characteristic winding up of the matter.

“Though at first disposed to favour one so zealously bent on the careful training of his children, his employer, won over at last by the predominating female influence, passed into the ranks of the enemy. The very servants, catching the spirit which prevailed elsewhere, were disposed to be insolent. The whole combined household were at war with him. The undaunted tutor resolved, nevertheless, to act his part *with dignity and effect*. Remonstrances were vain. To the wrong they did him in dismissing him, when company came, to his own room, they would apply no remedy. He devised, therefore, a remedy of his own. He was living near a town in which, through means of introductions given him by Fifeshire friends, he had already formed some acquaintances. Whenever he knew that there was to be a supper from which he would be excluded, he ordered one in a neighbouring inn, to which he invited one or more of his own friends. To make his purpose all the more manifest, he waited till the servant entered with his solitary repast, when he ordered it away, saying, ‘I sup elsewhere to night.’ Such curiously-timed tutorship suppers were not very likely to be relished by Mr. —, who

charged him with unseemly and unseasonable pride. ‘Sir,’ said he, ‘the very servants are complaining of your haughtiness. You have far too much pride.’ ‘There are two kinds of pride, sir,’ was the reply. ‘There is that pride which lords it over inferiors; and there is that pride which rejoices in repressing the insolence of superiors. The first I have none of—the second I glory in.’”

The distinction which Chalmers’ youthful mind drew was most accurate; and though his reply savoured too much of proud unconverted nature, it had in it, intrinsic justice.

The domestic trials of Dr. Chalmers’ father, in respect to his sons, were very great. Several of them took to the sea. One of them, a wild youth, was blown up in his ship, at night, and perished. Circumstances, however, had assembled three of them at Liverpool, in the year 1799, and Thomas Chalmers went there to see them. *He went on foot*; and leaving Edinburgh at the beginning of August, reached Liverpool by the 20th of the month! The following curious mixture of a note announces the issue of this strange journey:—

“*Liverpool, Tuesday, August 21.*

“Dear Father,—I arrived at Walton yesternight about six o’clock. The latter part of my journey has been rather unpleasant, from the great quantity of rain that has fallen. I have been highly gratified with the different scenes of landscape beauty at the lakes, though I think Mr. West is rather extravagant in his eulogiums. My brother and I intend to go on Saturday to Wigan, where I intend to make my first public exhibition in Mr. Dinwiddie’s pulpit.—I am, dear father, yours affectionately,

“THOMAS CHALMERS.”

On the following Sabbath, this young pedestrian preached in Liverpool, for the Rev. Mr. Kirkpatrick; and the following letter, from an elder brother, gives an account of his appearance:—

“*Liverpool, 3rd September, 1799.*

“Dear Father,—We have been in the expectation of hearing from you in answer to our last, but we presume you have delayed writing in the expectation of hearing from us immediately after our Wigan journey. It is impossible for me to form an opinion of Thomas as yet;

but the sermon he gave us in Liverpool, which was the same as we had in Wigan, was in general well liked. His mode of delivery is expressive, his language beautiful, and his arguments very forcible and strong. His sermon contained a due mixture both of the doctrinal and practical parts of religion, but I think it inclined rather more to the latter. The subject, however, required it. It is the opinion of those who pretend to be judges, that he will shine in the pulpit, but as yet he is rather awkward in his appearance. We, however, are at some pains in adjusting his dress, manner, &c., but he does not seem to pay any great regard to it himself. His mathematical studies seem to occupy more of his time than the religious. I refer you to the subjoined for other particulars (*if you can read them*), and am, dear Father, yours most sincerely,
JAMES CHALMERS."

How strangely and forcibly this dovetails with the following testimony just delivered at King's College, to the students, by the Rev. Mr. Thelwall, recently appointed the Lecturer of Public Reading there.

"Or, finally, if an excellent and devoted servant of Christ should (perhaps unawares) have contracted various provincial and other peculiarities and defects of pronunciation and delivery, which make his reading in the desk or in the pulpit, unintelligible to some, and offensive to others; or even (which is but too possible) such as to give occasion of contempt and ridicule to some, who, alas! are already too eager to find such occasion, and to abuse it to the uttermost;—can we not all understand, that such defects and peculiarities must be a serious hindrance in the way of his ministerial usefulness? And if, by timely and judicious instruction, we can enable him to overcome them,—will any man deliberately maintain, that such instruction is useless, and that no real benefit will be conferred?

Will it be objected, that instances have been found, nor are they far to seek, in which energy of mind and earnestness of heart have so far prevailed, as to make a listening congregation overlook and pardon, or absolutely forget, the existence of a very large measure of such defects and peculiarities? while, for example, they hung with fixed and breathless attention upon the eloquence which flowed from the lips of a Chalmers, in the broadest Scotch, and with the most ungainly delivery. We allow, most readily, that

such instances may be found. Nay, we find much delight in contemplating the triumph of intellectual and Christian energy over the multitude of natural and habitual defects. But who does not see, that such a combination of intellectual and Christian energy is very rare? and that defects, which were endured and overlooked in a Chalmers, would have utterly overwhelmed any ordinary man, and excluded him altogether from every reasonable prospect of usefulness?"

In November, 1800, he attended two sessions at the Edinburgh University; where, among other efforts, he studied chemistry most ardently, under Dr. Hope; and attended the celebrated Mr. Stewart in moral philosophy. It is, however, surprising that, while that lecturer's fame was then just at the zenith, he formed this most just and sober estimate of his abilities.

"*Edinburgh, Feb. 25th, 1801.*

"Dear Sir,—I gave your respects to Mr. Stewart, and delivered to him all the essential information you sent me regarding Dr. Reid. I was very much pleased with the freedom and openness of his conversation. I attend his lectures regularly. I must confess I have been rather disappointed. I never heard a single discussion of Mr. Stewart's which made up one masterly and comprehensive whole. His lectures seem to be made up of detached hints and incomplete outlines, and he almost uniformly avoids every subject which involves any difficult discussion. I have acquired from him, however, a much clearer idea than I ever had of the distinctive character of Reid's philosophy. I think it tends to a useless multiplication of principles, and shrinks even from an appearance of simplicity. I don't know if this remark will meet your approbation; but I think that as the love of simplicity is a source of error, so we may proceed too far in our opposition to it; that our unreserved submission to experience may be prevented, both by a desire of generalizing and by a previous conviction of its hurtful effects.—I am, dear Sir, yours with sincerest esteem.

"THOMAS CHALMERS."

About this time, he read Mirabaud's "System of Nature," a book which, subsequently, in his first course of theological lectures, in Edinburgh, he thus describes:—"It is fitted, by its gorgeous generalizations on nature, truth, and the universe, to make tre-

mendous impressions on the unpractised reader." It had led him, in these his earlier days, to doubt the stability of the foundations on which all truth, moral and religious, rested. And no wonder, when we consider the mighty and peculiarly influential character of that able but corrupt mind. Mr. Miller thus writes of him :—

"After being very uncomfortable for some time in that situation, he left the family abruptly, and came to me at St. Andrew's, in a state of great excitement and unhappiness, and lived with me during the rest of the session. His mind was at that time in a most interesting but unhappy condition. He was earnestly searching for the truth—saw some things very clearly and satisfactorily, but could not find his way to the understanding and belief of some of the most obvious doctrines of natural and revealed religion. Those who were not particularly acquainted with him, thought him going fast into a state of derangement. One very common expression in his public prayers, and which showed the state of his mind at that time—'Oh, give us some steady object for our mind to rest upon,' was uttered with all his characteristic earnestness and emphasis. I knew that he was exceedingly earnest in seeking the light of truth at that time in his private devotion, and was often on his knees at my bedside after I had gone to bed."

This state of mind was one of very deep interest, which does not certainly occur to men of a more common order of intellect; and should be a warning to the generality of young men not to meddle with those depths of artful infidel insinuation, for the snares and insidious beguilements of which, they are not either mentally or educationally prepared. Chalmers' mind, by its natural rectitude, had a certain hold on the great truths of our system, as ultimate facts,—sublime ideas of the attributes of God. These raised a violent struggle within his heart. He felt the dazzling power of the sophisms by which he was surrounded and entangled. He felt certain of his own sound convictions in respect to the great elementary truths of the physical and moral world, and without any spiritual conflict savouring of conversion, or an approach to

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it, the grapple between basal truth and error gave rise to those deep anxieties under which he suffered. At the same time, many thinking men, who have been savingly converted to God, will feel that this was a preliminary stage through which such a mind must almost inevitably pass. Every step of his way had to be laid solid. This was the solid masonry from which his future artillery was to be discharged with resistless power.

In 1801, Chalmers became for a short time, assistant minister to Mr. Shaw, at Cavers, in Roxburghshire, where he formed some valuable and lasting friendships; and in the mean time, a vacancy having occurred in the parish of Kilmany, in the county of Fife, he secured a majority of votes among the patrons—the professors. He continued his ministrations, such as they were, during the winter, at Cavers. In the mean time the assistantship to the mathematical class, at St. Andrews, became vacant also, and for this, with an eye, it is distinctly admitted, to the ultimate occupation of the chair itself,—no small stretch of youthful ambition,—he became a candidate.

Early in September, 1802, the resignation of Kilmany was accomplished by the previous minister. Chalmers was cordially and unanimously elected to the charge; and his parish being secured, and his admission to the mathematical assistantship arranged, "he threw himself into the duties of the mathematical classes with all the fervour of a glowing enthusiasm." This says much for his intellect and vigorous activity, but little indeed for his personal or ministerial earnestness. The demonstrations of geometry were his "chief joy." In evidence of this, though somewhat out of our immediate line, except so far as it exhibits the state of Chalmers' intellect and tendencies at this period of his life, we quote a passage or two, which are given as specimens of his ability and enthusiasm.

"The most elevated doctrines of geometry lie open to the enquiries of any ordinary mind which can command its faculty of attention; for in the process of a mathematical discussion there is

nothing desultory—there occurs no transition which it requires any uncommon power or rapidity of inference to follow—no interval which it requires the gigantic stride of a superior genius to cross. Are there any among you, gentlemen, who labour under the discouraging impression that nature has unfitted you for an effectual prosecution of this science—that she forbids the attempt as hopeless and unavailing? I lament the impression as unfortunate—as an impression than which none is more likely to palsy your exertions and to blast every expectation of success. But what is more, it is an impression which is false. You suspect the liberality of nature when you ought to suspect your own habits of application and industry. You impeach nature as being niggardly in her endowments, when you ought to impeach your own feeble and irresolute efforts—the listless indolence of a disposition that will not be aroused to activity at the generous call of ambition, or fired to exertion by all the allurements and honours of philosophy as she waves you to the sacred temple of renown, and bids you contemplate the fame of the illustrious dead who trod the lofty walks of discovery, and whose remembrance will never die.”

“These Elements of Euclid, gentlemen, have raised for their author a deathless monument of fame. For 2,000 years they have maintained their superiority in the schools, and been received as the most appropriate introduction to geometry. It is one of the few books which elevate our respect for the genius of antiquity. It has survived the wreck of ages. It had its days of adversity and disgrace in the dark period of ignorance and superstition, when everything valuable in the literature of antiquity was buried in the dust and solitude of cloisters, and the still voice of truth was drowned in the jargon of a loud and disputatious theology. But it has been destined to re-appear in all its ancient splendour. We ascribe not indeed so high a character to it because of its antiquity; but why be carried away by the rashness of innovation? why pour an indiscriminate contempt on systems and opinions because they are old? Truth is confined to no age and to no country. Its voice has been heard in the Temple of Egypt, as well as in the European University. It has darted its light athwart the gloom of antiquity, as well as given a new splendour to the illumination of modern times. We have witnessed the feuds of political innovation—the cruelty and

murder which have marked the progress of its destructive career. Let us also tremble at the heedless spirit of reform which the confidence of a misguided enthusiasm may attempt in the principles and investigations of philosophy. What would have been the present degradation of science had the spirit of each generation been that of contempt for the labours and investigations of its ancestry? Science would exist in a state of perpetual infancy. Its abortive tendencies to improvement would expire with the short-lived labours of individuals, and the extinction of every new race would again involve the world in the gloom of ignorance. Let us tremble to think that it would require the production of a new miracle to restore the forgotten discoveries of Newton.”

“Mathematics have been condemned as contracting the best affections of the heart—chilling the ardours of its benevolence—blasting its heavenward aspirations. Dr. Johnson, who possessed the power of genius without its liberality, and who appears to have cherished an immoveable contempt for the mathematics, has directed all the powers of his ridicule against the ludicrous peculiarities which he is pleased to ascribe to mathematicians. He conceives a fire raging in a neighbourhood, and spreading destruction among many families; while all the noise and consternation is unable to disturb the immoveable composure of a mathematician, who sits engrossed with his diagrams, deaf to all the sounds of alarm and of distress. His servants rush into his room, and tell him that the fire is spreading all around the neighbourhood. He observes simply, that it is very natural, for fire always acts in a circle,—and resumes his speculations. You may be afraid to encounter a study which begets such insensibility. Let me tell you that your apprehensions are groundless, that it is not the effect of this study to divest you of all that is human, or to congeal the fervours of a benevolent or a devout heart. I appeal to the example of our illustrious countryman. Amid the splendours of his discoveries, and the proud elevation of his fame, Newton rejoiced in all the endearments of friendship. In the spirit of a mild and gentle benevolence, he maintained an inviolable serenity. It is said of him that he had the modesty of a child. In the society of his friends, the consciousness of his superiority seemed to desert him. His eye beamed with inexpressible benignity; he indulged in all

the luxury of affection, and could descend to the sportful effusions of familiar intercourse. His fame went abroad through the world; but he would not confide his happiness to the treacherous breath of applause. He founded it on a more secure foundation. He felt it in the affectionate homage of those friends to whom his worth had endeared him. He felt it in the consciousness of an unblemished life—in the overpowering impressions of an adoring piety. Newton, we invoke thy genius! May it preside over our labours, and animate to the arduous ascent of philosophy. May it revive the drooping interests of science, and awaken the flame of enthusiasm in the hearts of a degenerate people. May it teach us that science without virtue is an empty parade, and that that philosophy deserves to be extinguished which glances contempt on the sacred majesty of religion."

We have now followed out the history of this great man's youth with some minuteness of accuracy. It was worth the doing. Every turn in such a mind so devoted ultimately to the higher work of religious ministration in the Gospel is deeply interesting; and having now placed him even at the early age of twenty-two years fairly on the public stage of life, we reluctantly take leave of him till our next number.

ESSAY ON CHRISTIAN BAPTISM. *By*
BAPTIST W. NOEL, M. A. *Feap.*
8vo. pp. 321. *Nisbet & Co.*

The announcement of this work caused us to feel some apprehension, lest the reasons which induced the reverend author to leave the post in which he had laboured so long and so usefully, should prove to be so strong as to compel us to follow his example, and leave the Church in which we had been born and brought up. The perusal of it, however, speedily converted this feeling into one of regret, blended with some degree of complacency. Whilst we could not but feel deep sorrow, that one whom we had so long regarded with respect, for the energy and zeal with which he fulfilled the duties of his office, should have been led to take the step which he has done, by

reasons which appear to us so inconclusive, we could not but rejoice to find that the strongest arguments which he could produce, left us still at liberty to remain in the communion which we have ever regarded as the most scriptural in existence. Moreover, we could not but feel glad that he had published these reasons, believing that they will, to most persons, prove an effectual antidote to any influence which his example might have had upon their minds. We, in fact, know this to have been the case; and that some of those who had been led by their respect for the author, to entertain doubts respecting the Church of England, have, on examination, been convinced of the insufficiency of his arguments, and have consequently been confirmed in their attachment to the Church. Nor should we now occupy the attention of our readers with a Work which has added nothing to our respect for the author's judgment, did we not know that it is regarded as unanswerable—by those who were predisposed to take a favourable view of it.

We do not intend to involve our readers in the interminable mazes of the Baptismal controversy—a controversy, which, like those pestilential scourges which periodically commit such ravages in the physical world, seems destined to visit the religious world from time to time, to try the sincerity and charity of Christians, and their obedience to the command of their Master. We shall merely endeavour to shew the unsoundness of the author's reasoning, and that he has done nothing towards placing this *vezata questio* in a more satisfactory position than he found it.

This Essay is a singular compound of inconsistency and false reasoning. Thus the author asserts (p. 95) that there is no salvation without baptism; and, yet (pp. 296, 302) he blames, as excluding "the saints of Jesus," Baptist Churches, who exclude from their communion, those whom they consider as unbaptized persons. He says, (p. 273) that sound doctrine and purity of life are secured by adult baptism; and yet admits (p. 280) that a Baptist Church "may be un-

sound in doctrine and relaxed in discipline, its members without spirituality, and its services without life." He declares, (pp. 150, 156) that all who were circumcised, whether "holy or unholy, were within the covenant;" and yet (pp. 151, 173) allows that the promises of the covenant were conditional, and that the Jews were punished for their breach of covenant. He argues (p. 16) that at Pentecost "the kingdom of Christ began to be established, and whatever was then practised generally by the Apostles in the Churches, became a law of the kingdom of Christ, which was not meant to pass away like the Mosaic ceremonial, but to last;" yet he says (p. 136) that in the time of the Reformers, "the baptism of believers, which alone is known in the New Testament, had completely vanished from the Churches." Now we do not mean to assert that Mr. Noel holds all these contrary opinions, but we contend that they are all legitimate deductions from the arguments which he has advanced; and we cannot admit reasoning which leads to such conflicting conclusions, to be of the slightest weight in the decision of the question at issue.

As specimens of the inconclusive nature of his arguments, we shall adduce only the following two passages:—

"Infants are born with a corrupt nature; facts prove that even the children of believers often remain unregenerate; and unregenerate infants are no more suitable objects of baptism than unregenerate adults. And, since infants are not capable of affording proof that they are regenerate, they must be treated as unregenerate. If infants are to be baptized, because some among them may possibly be regenerate, then a crowd of Hindoos or Chinamen, listening to a missionary in Calcutta or Hong Kong, ought likewise to be baptized, because some among them may also be regenerate. But if this conclusion is false, with respect to a crowd of adults, it is equally false with respect to a crowd of infants. Since faith is the revealed condition of baptism, no persons should receive it till they afford proof that the condition is fulfilled; and, as no infant can afford that proof, no infant should be baptized." (pp. 170, 171.)

It is evident that this reasoning rests upon the assumption—for which there is no warrant in Scripture, and which is disproved by facts within the experience of every Christian—that the evidences of regeneration are unmistakably manifested in every converted person, and that infants are baptized upon the assumption that they *are* regenerate, or upon the probability that they *may be so*. Whereas the Church in her catechism expressly disclaims this position, and rests her practice of infant baptism upon quite different grounds.

The other passage occurs in p. 108. After quoting Gal. iii. 26, 27, and various expositions, he continues,—

"Thus, according to St. Paul, all baptized persons have put on Christ, *i. e.*, 'are justified through him.' But 'sinners are justified by faith alone,' Rom. iii. 20—28; and the righteousness of Christ is put on none but believers and saints, Rom. iii. 22; ix. 30; Rev. xix. 8. Since, then, all persons rightly baptized are justified, and yet none but believers can be justified, it follows that all persons rightly baptized must be believers; in other words, that believers alone ought to be baptized."

The fallacy of this argument consists in an equivocal use of the term "to put on Christ." This may be understood either of a mere outward profession, and imitation of the example of Christ, or, more properly, of trusting in the righteousness of Christ, which is a new birth and creation, and involves remission of sins, peace, salvation. Now it does not appear from the context, that St. Paul, in the passage in question, intended to express himself in a declaratory manner respecting the justification of the Galatians: but in arguing with them on the necessity of faith, he reasons with them on the folly of trusting to the works of the law, and shews them the inconsistency of a dependance upon works, with the profession of faith in Christ.

We have scarcely left ourselves room for any remarks upon the long and laboured argument by which Mr. Noel attempts to shew that the administration of baptism to infants is not justified by any analogy between that rite and the rite of circumcision.

We have already noticed one of the inconsistencies in this part of the Essay. The whole may be summed up in few words. "As an unregenerate adult might be circumcised, an unregenerate infant might receive circumcision; but as an unregenerate adult might not be baptized, an unregenerate infant ought not to receive baptism." (p. 169.) It seems to us that this argument might with equal propriety be employed to set aside baptism altogether. "An unregenerate adult ought not to be baptized: but it is impossible always to be certain that any one is regenerate; therefore, no one ought to be baptized." He takes a very low view of the nature of the Jewish covenant, and not only says that "all who were circumcised, holy or unholy, were within the covenant," (p. 150); but expressly asserts that "Circumcision was appointed for unregenerate as well as regenerate adults." (p. 166.)

Perhaps the most characteristic, and at the same time the most unsatisfactory part of this book, is the argument deduced from the respective numbers of those who practise or who repudiate infant baptism. It is generally considered to afford a strong presumption in favour of any opinion, that it should have been adopted by different parties on independent and opposite grounds,—but, No, says Mr. Noel, the supporters of infant baptism are not agreed in the reasons for which they adopt it, therefore they cannot be right. "No foundation of infant baptism can be adduced which the majority of Christians do not repudiate; that doctrine has therefore no foundation, and the Baptists must be right in rejecting it." (p. 270.)

Since the foregoing was written, we have seen the author's last publication, designed to prove that immersion is the only right mode of administering baptism. As far as we can judge from a hasty glance at its contents, its arguments do not appear to be of a more convincing character than those which we have now had under our notice; and as the Church of England allows, though it does not enjoin immersion, we do not feel called upon to enter into a particular examination

of them. There is, however, a paragraph at the end of the preface which deserves notice, inasmuch as we believe that it affords a key to the course which the author has pursued.

"I think it right to state, in conclusion, as I did respecting the 'Essay on Christian Baptism,' lately published, that in writing the following little work, I have confined myself to the examination of the evidence afforded by Scripture, and to the arguments of those who defend infant sprinkling, having never, that I know of, read a single page of any controversial work in favour of immersion; that pleasure is yet to come." (p. xvi.)

We remember remarking, after perusing the Essay of Church and State, that it was more like the pleading of an advocate than the decision of a judge. All human systems and reasonings are defective;—truth cannot therefore safely be sought by an examination of the arguments on one side alone; and whatever show of impartiality there may be in so doing, when it is the side to which we have hitherto been opposed;—it is the candid and careful enquiry into *both* sides of a question which only can render a person competent to decide in favour of *either*. We believe that if Mr. Noel had adopted this course, and had examined the arguments *against* the connexion of Church and State, as carefully as he has done those in its favour, and the works of the opponents of infant baptism, as rigidly as he has done those of its advocates, he would have found the balance to be in favour of the opinions which he has forsaken, and would have been deterred from taking a step which his real friends must ever deplore.

THE TWO CITIES in the Visions of Ezekiel and St. John, Explained and Harmonized. By THOMAS WATSON, M.A., Incumbent of St. Philip's, Granville Square. pp. 64. J. H. Jackson.

Many readers would at the first glance at this little book cast it aside, with the exclamation, Oh, it's a pro-

phetical book! We have seen this feeling well described in the following words, "The Prophets, we think, have paid too much attention to their favourite subject. We, therefore, to balance matters, pay too little. It is said that they are in an extreme. It may be true. But I am quite sure that we, many of us, are in the opposite extreme." Now we would be very far from having any of our readers either neglect the things which are, for those which shall be hereafter; or so attempt to unravel the deep mysteries of the future, as to be guilty of rash and speculative imprudence, in boldly affixing times, places, and infallible meanings to the predictions of inspiration. Nevertheless, we cannot read those words with which St. John ushers in his Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand,"—without honouring those who bend their minds to the prayerful study of prophecy; and who, seeking the guidance of that Divine Spirit by whom His servants of old were inspired to speak of things which should be hereafter, come forth from their spiritual labours meekly and humbly to give us what they think the mind of the Spirit in His own Word.

The writer of the Work before us, we believe to be of this class of students in prophecy. At page 63, Mr. Watson says,

"Meanwhile let every humble enquirer wait still upon God, and let the posture of the heart be, 'Speak, Lord, for thy servant heareth; and in the prophetic parts of Scripture, as well as in the doctrinal, let all who love the Lord Jesus in sincerity, cling more especially to those portions of the Word which minister to godliness, rather than plunge into deep and fathomless mysteries, which we may rashly enter, but never be able to wade through.'"

With these prefatory remarks we would just observe that space will not allow us to give the author's explanation and harmony of the Two Cities in the Visions of Ezekiel and St. John, as detailed respectively in Ezekiel xl. and Revelations xxi. Suffice it to

say that he holds that these two cities are entirely distinct from each other, on scriptural evidence, which he adduces; and that the city of Ezekiel is to be upon the earth; but not that of the Apocalypse.

The city of Ezekiel, Mr. Watson holds to be

"Set forth as the grand centre of attraction, and as the firm basis of hope and rich consolation to the *faithful Jews*, not only during the oppressions and persecutions of the first Gog and Magog, (Ezek. xxxviii.) which are foreshown to take place prior to the Lord's second advent, but also during the lengthened period of their previous dispersion and desolation."

"The Apocalyptic City, on the other hand, is placed especially, though not exclusively, before Christian believers or overcomers, (*vide* Rev. vii.) and is intended to encourage and to enable them, by God's grace, to bear up under all the suffering times of the beast and false prophet; which we learn from Luke xxi. 24, will continue whilst the Jews as a nation are cast out, and their national mercies suspended."

Mr. Watson conceives these cities to differ from each other in nine particulars: in their design, their description, their locality, their building, their inhabitants, their vision, their privileges, their worship, their end.

We prefer simply laying before our readers the author's views, rather than to give an opinion of our own as to the probable correctness of his interpretation. We would merely express the hope that those of our readers who are interested in prophetic subjects will candidly and attentively weigh Mr. Watson's arguments; and even if they should not agree with him in every part, yet they will find much of practical interest. We shall conclude our notice by giving what we may term the author's brief summary of his position with reference to this portion of prophecy.

"From all that has been advanced, though I fear but very imperfectly, it appears to me, that the 40th of Ezekiel to the end, refers exclusively to the *earthly Jerusalem*—to its more *spiritual worship*, and to the gracious reign of the Lord Jesus during the thousand years,—and that the 21st and 22nd of the Revelations points very specially to Christ's

personal and triumphant and glorious reign and locality, during that eventful period, which will be regarded no longer as a *'καταναυσις,'* or a mere temporary rest, but as the *'σαββατισμος,'* or the sabbatical rest of the whole earth." (pp. 58, 59.)

THE TEACHER'S COLLECT BOOK; or, the Church Collects analysed and illustrated. By the Rev. HENRY KITTON, Curate of Oswald-twistle, &c. pp. 316. J. J. Guillaume.

Our Sunday-school teachers may safely make use of this admirable help to the explanatory part of their labours amongst the young. Nothing is accomplished if the Scriptures, the Catechism, the Hymn, and the Collect, be merely "got by heart," without the understanding of the child being enlightened, and its attention interested by a teacher anxious to store the mind of his pupil with the meaning of the truths which the Sunday lessons are intended to convey.

Mr. Kitton's Work may be considered a most suitable accompaniment to Dixon's similar Work on the Church Catechism.

MARRIED LIFE: its Duties, Trials, and Joys. By W. B. MACKENZIE, M.A., Minister of St. James' Holloway. 18mo. pp. 128. J. H. Jackson.

There is no portion of a minister's duty so delicate, and yet for the performance of which he is most responsible, as his treatment of the moral duties of life. It is not enough for him to feed his flock with the spiritual provisions of the Gospel, for eternity, but he must enter into the every day lives and circumstances of his people, and give them line upon line, and precept upon precept, upon those perpetually recurring duties and actions which spring out of those relationships of life which are ordained by God. Of these relationships, Marriage must take the first and foremost rank: from this hallowed institution are formed all the other ties which are the bonds of society. Hence the importance of deeply considering that step in life which is fraught with such

results to ourselves, and has such influence upon others. Mr. Mackenzie has ventured to do more than touch upon the duties, trials, and joys of married life; he has not, as he says in his preface, "Been unobservant of the immense influence which domestic relationships must exert for good or for evil upon the spiritual condition of his congregation;" and the result of the plain conviction of his own mind as to his duty to his flock, and, we may add, the Church generally, has been the volume before us.

We could pick out many passages which would tempt the reader to peruse the whole of this inviting and useful little book, but it is a needless task. We have only to characterize the work as based upon true scriptural views of the institution itself; its reciprocal duties are stated with all fidelity and love; its trials are sketched by one who knows that even the best and most sacred of earthly unions must have its ebb as well its flow; and for the description of its joys we must use the author's own language:—

"Thank God, instances are not uncommon—far from it—where married persons have travelled together for years along life's eventful journey, and have become so entwined in one another's endearments, living in and for each other, both their dispositions moulded after the same Divine image, both breathing the same spirit,—their desires, hopes, joys, so sweetly blended together, like evening clouds tinged with the same golden hues, that the fervour of their earlier love is not to be compared with the soft and mellowed happiness of their declining age. But, I believe, you will look in vain for this high consummation of connubial bliss, except among God's own believing and renovated people."

As an affectionate offering from a husband to his wife, or a wife to her husband; a parental gift to the son or daughter thinking of entering the marriage state; as a general wedding gift for all;—we do not know of any little volume so useful or so acceptable as "Married Life."

Books received for the Editor's Table.

LIFE OF DR. CHALMERS. Vol. 1.
CALVIN'S Commentaries.—Romans.
REV. E. MONRO'S Parochial Work.

REV. D. P. M. HULBERT, Ordination.—
Matrimony.—Vectigalia.—Extreme
Unction.
REV. R. COBBOLD, A Father's Legacy.—
The Comforter.
MARTIN LUTHER'S Mental and Spiritual
History.

SHEPPARD'S Three Essays.
SWAINE'S Objections to Israel's Restora-
tion.
THE YOUNG WIFE
J. A. JAMES' Olive Branch.
FYSH'S Version of the Psalms. Vol. 1.
BATHURST'S Metrical Musings.

Intelligence.

HOME.

THE JUDGMENT OF THE PRIVY COUNCIL IN GORHAM & THE BISHOP OF EXETER.

An intimate acquaintance with English History, and the successive circumstances of the Church, will show, beyond all question, a series of remarkable providential interferences on behalf of the Protestant Church in crises of alarm and danger. They who know the history of their country best, will be most fully aware of this interesting fact. In few cases, however, has there been a more striking instance of providential overruling, when the true loyal members of the Church were in an astounding difficulty, than in the questions raised by Dr. Philpotts, in connexion with Mr. Gorham. What can have induced the Bishop so widely to change the Protestant character of his views, is not easily explained, but on the ground of a strong bias to litigious resistance. It is said that he lately stated, that his happiest hours were spent in his solicitor's office: and it is true of some men that an original tendency to contradictoriness strengthens with declining years till it becomes utterly predominant.

Be that as it may, it is unquestionable, every day makes it more manifest, that in the Church there is a faction of very unsound members, who, by some artful process—most probably a long-working effort of secret Jesuit interferences—have been led, in the absence of spiritual Christianity, to adopt the tangible and visible superstitions of Rome; and this has afforded *pabulum* to the poor Bishop's antagonistic propensity; at the same time that his own views, under the dominance of such a habit of mind, have savoured less and less

of those features of scriptural truth which in earlier life he seemed to regard with favour.

The circumstances of the contradictory controversy which Dr. Philpotts so needlessly raised against Mr. Gorham, have been sufficiently before the public; the blundering judgment of Sir H. J. Pust has been read *ad nauseam*; and the delay which followed has tried the "faith and patience of the saints," who have been looking up prayerfully for Divine interference. We use these strong expressions advisedly; for we do not hesitate to affirm, in accordance with all our earlier numbers, that true spiritual and saving religion will be found in the evangelical views; and, that among men who wander after vagaries and superstitions, after candles and crucifixes, after baptismal regeneration and the *opus operatum* of the eucharist, it would be difficult to find any, or at least many, who know that gracious "freedom with which the truth makes free."

The crisis at length came. The whole question, as between the Bishop and Mr. Gorham, was investigated by some of the most powerful and clearest intellects of the day, attended by three ecclesiastics; the two Archbishops, and the Bishop of London; who, next to the Bishop of Exeter, has been *most prominent* in the propagation of the error in question.

The righteous judgment uttered, has placed the serious evangelical clergy upon velvet. It has given them definitely all the liberty which they ever thought they had. It has unfolded the manifest system on which the Reformers framed our formularies; and it has effectually repelled and discouraged the factious

strivings and the rising hopes of the Romanist party within our border.

The Judicial Committee, clearing this question of all awkward and needless additaments, stated, very correctly, the doctrine of Mr. Gorham; and then affirm that the question to be decided is, not whether they are theologically sound or unsound,—not whether upon some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with great or even greater reasons by other learned and pious ministers of the Church,—but whether these opinions are contrary or repugnant to the doctrines which the Church of England, by its articles, formularies, and rubrics, requires to be held by its ministers, so that on the ground of these opinions, the appellant can be lawfully excluded from his benefice? They then conclude that in all cases in which the articles, *as a test*, admit of different interpretations, it must be held that any sense of which those words fairly admit may be allowed, if that sense be not contrary to something which the Church has elsewhere allowed and required. It is the case, that in the Church of England, many points of theological doctrine have not been decided. Then, the first question is, whether the disputed point was meant to be settled at all; and after referring to several earlier opinions of the Church, they say, "The 25th Article of 1562 distinctly states, that in such only as worthily receive the same, the sacrament has a whole effect and operation." The Article on baptism speaks only of those who receive it rightly; and with respect to infants, instead of saying, "That they obtain remission of their sins, and the grace and favour of God, by baptism, and that thereby, and else not," it declares only, "That the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." This is enough. It lays down the broad principle on which pure liberty is conceded to hold all views but the "non-natural." It defines nothing on infant baptism, because the Scriptures have not; and the serious and evangelical clergy

may rejoice in the full concession to them of the broad and liberal principles of the reformation.

There are other important views in the latter part of this judgment, but they must be deferred to a future number.

BRIGHTON TRACTARIANISM.

In February last, an interesting, but very painful discussion occurred in the committee of the Central National School;—it has excited much public interest, the Vicar of Brighton having himself expressed his conviction that "The continuance of the aid of the subscribers depended on the issue of the day's proceedings." We abridge a printed Report, of 50 pages.—

The committee had obtained a regularly trained adept from St. Mark's College, as teacher of the Central School, one who had been thoroughly indoctrinated with all the Semi-Romanist errors which are cherished in that Institution. How far they influenced his daily teaching does not appear; for that was no part of the inquiry. In fact, if it had been, there was evidently a majority of Tractarians on the committee, to bear him harmless, and a timidity on the other side which would venture nothing resolutely.

These underlings, however, soon outrun their leaders; and an opportunity occurred in which this Mr. Daymond, preparing himself for the occasion, sought to distinguish himself before his patrons by a *coup d'état*.

The Reformation Society held a public meeting in Brighton, at which a National school-master ought not to have attended, but as a silent and unobtruding hearer. Some remarks were made by Mr. Noel Hoare, a well-known philanthropist, of good family, and of serious piety, on a published opinion of Archdeacon Hare; on which this Mr. Daymond rose, in the body of the meeting, ready primed for going off in great style to defend the doctrine of "Baptismal Regeneration," and all the other errors of the Tractarian school. He demanded of the deputation, "Whether the Reformation Society held that the Pope was

'the man of sin,' and Popery the apostacy? reprobated the practice of the Society in seeking to draw away members from the Church of Rome;" and ended his oration with a statement, "That the presence of Christ was as much with the Church of Rome as with the Church of England." Of these statements there can be no doubt; the evidence is multiplex and distinct. One gentleman, Sir Thomas Bloomfield, Bart., quoting from his own notes, made at the time, adds to the previous matter, that Mr. Daymond added that, "The text 'Lo, I am with you always, even unto the end of the world;' was as true of the Church of Rome as of the Church of England." Here are the ripe fruits of the system adopted at St. Mark's; men are trained for the Tractarian controversy,—they become brimful of conceit, and instead of quietly occupying their station in society, they are ready in their self-sufficiency, to stand up before a large assembly gathered from a population of fifty thousand, with a number of clergy present, and vindicate, or at least attempt to vindicate, Romish errors! What can show more distinctly the need of the Cheltenham and Islington Institutions?

Sir Thomas Bloomfield, by the most cautious preliminary steps, and in a most temperate and impartial address, brought this very improper conduct of the school-master before the committee, and the pamphlet already mentioned is an account of the discussion:—the Bishop of the diocese presiding as chairman. Sir Thomas' motion was to this effect:—

"That the sentiments avowed by Mr. Daymond, the head master of the National School, at a meeting of the Reformation Society, held at Brighton, on the 15th January last, are opposed to the great principles of the Reformation, of the Church of England, and to the Word of God; and that, therefore, this committee must come to the painful conclusion that Mr. Daymond is an unfit person to be entrusted with the religious education of Protestant youth."

The Earl of Chichester suggested as a judicious compromise, an amendment, which would limit the discussion to one ultimate question, and avoid the discussion of opinions,—

"That Mr. Daymond, in consequence of the course he pursued, and the sentiments which he expressed at the Reformation Meeting, is not a fit person to be head master of the Central National School."

This naked mode of putting the question, of course removed all the nicer distinctions and modifications which generally govern the minds and votes of the majority, and brought the matter to a rough and final determination one way or other,—that Mr. Daymond must or must not be absolutely expelled; a decision for which few moderate men would be prepared either way. The consequence was, that many moderate men left the meeting before the vote; and, after a great deal of Tractarian fencing, and a very honourable and manly effort of the Rev. H. Elliott to put the question on its right footing, the Chairman (the Bishop) announced that Sir Thomas Bloomfield's motion (in fact, the Earl of Chichester's) was lost; at the same time he stated,—"That Mr. Daymond must not look at the result as a mark of approbation, by the committee, of his conduct. They by no means acquitted him of indiscretion;—he was far from having the approbation of the committee,—but they did not think it justice to remove him from his situation."

The consequence is, that this avowed abettor of all those errors which the Tractarian faction maintains, and of something more, at least a more honest and unqualified avowal of them, is again installed as the teacher of the Brighton youth. No one can hesitate to believe that one in whom the *furor* of the party is so rampant, will breathe a Romish influence through all his teaching, and that the Central School at Brighton, must be a hot-bed of Romish error.

This bare statement of facts will open the case to parties interested; but to see the real *animus* of one side of the discussion, the pamphlet, published by King, North Street, Brighton, should be read. It will more than justify all that has been said.

ST. MARY CHURCH, AND THE REV.
MR. MASKELL.

The population of St. Mary Church, near Torquay, Devon, are at issue with their minister, Mr. Maskell, who has distinguished himself by the open avowal, in print, of "all Romish error," especially the doctrine of the seven sacraments; and still further the sacrament of penance, as the only way of salvation to those who have once sinned after baptism; and who, as to the sacrament of the Lord's supper, has published his views as follows:—"The mysterious power of the words of institution makes the bare elements of bread and wine to be His body and blood," and "Being His body and blood; in one word, Himself, there present upon His altar, then given to His people, we see why we *pay outward adoration also, and kneel upon our knees when we receive Him.*" The heads of one hundred and fifty families communicated on the subject with the Archbishop of Canterbury, on the ground that their own diocesan, the Bishop of Exeter, who lived in their parish, would take no cognizance of these errors. Mr. Atkinson, the respectable leader of this large body of the Church people in the parish, received a courteous reply from the Archbishop, expressing his sorrow that "doctrines which, in his judgment, differ little from those of the Church of Rome, should be preached by a minister of the Church of England," but stating that his authority does not extend beyond the clergy of his own diocese; and recommending an appeal to their own bishop.

The people therefore, somewhat indignant at the cruel circumstances in which they are placed, wrote on the 8th inst. to the bishop, in a manner certainly somewhat roughly; but great allowance must be made for them. They state that "a large number of the parishioners are thoroughly dissatisfied with their clergyman, and are determined to have Protestant Evangelical doctrines preached to them." They add, "your lordship will see that the doctrines preached in this parish are condemned

by the Archbishop of Canterbury; and we place in your hand the volume of sermons as a case strong enough in itself, without further correspondence." "Above one hundred heads of families, belonging to the Church, have signed the memorial." "If, before the end of a fortnight it is not in your lordship's power to get rid of Popish preaching and Popish forms out of our parish church, we shall build a church for ourselves, in which we hope all Protestants, who deserve the name, will unite." To this address of one hundred churchmen the bishop returned the same day the following reply:—"Sir, I have received your letter, and the volume of sermons which accompanied it. If you will specify any passages in those sermons which contain doctrines contrary to that of the Church of England, and will *engage to proceed by law against the author*, I will take such steps as justice shall require, yours, H. Exeter." And thus the sound churchmen of St. Mary meet with no sympathy; no attempt at fatherly remonstrance with their pastor; but merely with a cold heartless throwing them into the Court of Arches, and on an expensive struggle, the end of which they cannot possibly foresee.

SOCIETY FOR IRISH CHURCH MISSIONS
TO THE ROMAN CATHOLICS.

Sound Scriptural teaching is the only panacea for the woes of Ireland. If it be true, that to Bible Christianity England owes whatever of moral distinction or temporal prosperity she enjoys; and, if history confirms the fact, that in proportion as she has been faithful to her Protestant principles, in the same proportion God has blessed and honoured her;—then must we look to the source whence she has derived her advantages, to find a remedy for the sorrows of our sister land. Convinced of the truth of these sentiments, therefore, it will be no matter of surprise that we rejoice in the existence and success of the Irish Church Mission Society. It is proceeding in its good work as vigorously as the state of its funds, and the opposition which it has to en-

counter, will allow; and we are thankful to be able to transcribe from a late publication, an extract or two as a specimen of what is doing.

The Rev. John Conerney, one of the society's missionaries, in a letter dated Sellerna, December 13th, 1849, says,—

"The second Sabbath after your visit, I had to divide my congregation, the school-room here being too small to afford them room. Since then I have morning service here, and evening service at Cleggan, a populous village, nearly three miles off, where many of my hearers reside. My average congregation here for the last three Sabbaths, four hundred and thirty, and at Cleggan one hundred and seventy-four; though the number attending the chapels is still decreasing, and the priests more violent than ever.

"There are now three schools in my district, the average attendance for the last three weeks being four hundred and thirty. I have established a weekly lecture in each, which is well attended by adults, with the exception of Claddaghduff, which is only in operation a few weeks.

"I greatly rejoice to inform you, that the converts are teaching their ignorant neighbours by a holy walk and conversation; they are daily increasing in love to each other: whilst without the camp, there is nothing seen but hatred, division, and clamour."

In another letter he writes as follows:—

"I rejoice to inform you, that amidst many trials and conflicts, the Lord's kingdom is still advancing in this hitherto dark locality; and prayer-meetings are regularly attended by the adults, who are daily 'growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' The priests are become outrageous. On the 4th of Dec. one of them met a convert, John Cottingham. The priest addressed him before a number of persons, saying, 'Cottingham you are lost.' 'I was lost, sir,' said he, 'when my soul was in your care; but I have the good news, that Jesus came to seek and save those that are lost.' A farmer, who accompanied the priest, took hold of Cottingham by the throat, and would have strangled him, were it not that the priest released him from his grasp. This man could never banish Cottingham's reply from his mind,—instead of being a persecutor, he came for the first time, to

hear the Word of God at Cleggan last Sabbath. He was an attentive listener, and said, 'he was purposed never to darken a chapel door again.' After alluding to the burning of the Bible by the priest, Mr. Conerney adds, "I sent the priest a letter, in which, 1st, I pointed out to him the awful sin of which he was guilty. 2nd, His duty to study the Word of God, and direct his flock to do so. 3rd, His grievous offence in passing unjust judgment on those whom God had justified. 4th, An appeal to come out from the apostate Church, which had erred from the saving faith once delivered to the saints. I urged him to send me an answer, but he refused. Next day, I had a larger number of adults than usual at our prayer-meeting; among whom was the family in whose house the priest endeavoured to burn the Word of God. The following Sabbath, I had a congregation of 470 persons at Sellerna, and 170 at Cleggan."

Another missionary writes:—

"A poor man named Martin, worn to a shadow by disease, was visited by the reader. As he was spoken to about Christ, his wife alluded to the subject of their distress, but the husband exhorted her to be silent, that he might hear the blessed words of the Gospel of Christ. He expressed strong confidence in God his Saviour. He had only heard within the last two or three months of the plenteous mercy to be found in Him.

"Many persons going into the work-house, entered as Protestants, and expressed their determination to continue in the faith of the Bible."

We are tempted to multiply extracts, but space will not permit. We cannot but thank God, that while on the one hand the perversion to Romanism of some unhappy individuals, lately ministering in the bosom of our Reformed Church, has grieved our hearts, yet that on the other we are permitted rescue some precious souls from the bondage of Romanism, and to be the means of bringing them into the "glorious liberty of the children of God." We only add that the late Edward Bickersteth was one of the principal promoters of this mission, and that the name of Alexander Dallas, with others of the like spirit and reputation, forms a sufficient guarantee for the purity of the Society's aims, and the wisdom of its plans.

FOREIGN.

CHINA.

It is very gratifying to read the list of the Missionary staff, that the Lord has been pleased to send forth from our own Church Society. At Shanghai, and Ningpo, and on the sea, nearing China, altogether, nine able, pious, and willing men: may the great Head and Father of missions,—i.e., of the Gospel ministry,—bless their faithful efforts. But we should have a very unsatisfactory notion, if we looked only to our own beginnings in that immense country, and its supposed three hundred and fifty millions of poor, ignorant heathen,—a statement which is not justified by the density of any known population under the sun. Let us look at facts:—The American Baptist Mission has five missionaries in different stations, with eight native assistants. The American Presbyterian Board, three missionaries. They mention a very curious fact:—On the 7th of the seventh month, the Chinese women look to heaven for skill in the use of the needle. "They worship Chih-Nu, the weaver-woman;" and, "to enlist the favour of Chih-Nu, they try to thread seven needles successively with silk thread of five different colours, holding their arms high over their heads, and turning away their faces!" Then comes the American Episcopal Missionary Society, with a bishop, two Missionaries, and two female teachers. The bishop has just received £1,000 from some American gentleman at home, for the building of the chapel.

Our own General Baptist Missionary Society has two missionaries, and one native assistant. They have printed 30,000 Tracts.

The German Missions are under the direction of Mr. Gutzlaff. The ample and energetic labour of the London Missionary Society, for many years, are too large for any attempt at detail here. The "Life of Morrison" is a good introduction to them.

Surely this is deeply interesting! There may be little differences of opinion, but these come not up awkwardly in practice among the heathen. There they are in entire abeyance under the control of Christian love.

The several agencies are, as it were, the varied colours of the Christian *spectrum* all combining, as the Author of light shall please, to form the pure white light of Gospel truth. We feel perfectly justified, as entirely consistent with our original principles, in thus recognizing the labours of others of our brethren in the Christian world, especially when toiling with us on the true field of ministerial labour,—*"among those that are beyond."* We prefer, beyond all measured praise, our own platform of Church government; but we must not deny the work of the one Holy Spirit among other portions of the Christian world. Our colonial bishops, now late spreading over the earth, will be an unspeakable blessing if they are such men as Corrie, as the present venerable Metropolitan of all India, and as Dr. Perry, of recent creation. But if any are tainted with the Tractarian leaven, or even with what are rudely and conceitedly, to the disparagement of many good men, called by the party *"high church principles,"* they will obstruct the work of God for years. We happen to know personally of an order, by one of the Colonial Bench, for two great candlesticks, holding a large false wax candle each; but made to contain, at the top, in this false case, one of Palmer's Magnums, with the usual spiral screw. *Risum teneatis, amici.*

CANADA.

Few of our colonial institutions more need or more deserve encouragement and support than the French Canadian Missionary Society. It is ill-named, so as to be mistaken. It should be, the Missionary Society for the French Canadians. It originated with Colonel Anderson, of our Artillery, and has been carried forward very much by his influence, and the well-known weight of his religious character. Its President, at Montreal, is Lieutenant Colonel Wilgress, retired on a grant of land from our Artillery, and a disciple of the late worthy General Burns, whose influence produced such a change in the

officers of that force. Their annual meeting, at Montreal, on the 24th January last, was attended by three thousand persons :—Colonel Wilgress in the chair.

There is no Romanist population on the earth more entirely enslaved to the priesthood, than the French Canadian. The following extract is from the printed report of the last annual meeting.

"Pierre Lahaye is a native of Normandy in France, a sailor originally by occupation; but since his arrival in this country he has been engaged partly in keeping school, and in farming, in Nelson, one of the border Townships, in Megantic County. The visits of Mr. Solandt have been the instrumental cause of his conversion, and of bringing out from Romanism his wife and several of his neighbours.—Mr. Lahaye having gone forth in connection with Mr. Solandt, his journal for December has been received, from which the following extracts are given. They most emphatically make Popery to be the 'Man of Sin':—

"I entered into a house, where I offered my books. I was asked if they were approved of by the bishop, otherwise they could not buy them. If they were not approved they must be bad, and the priest had forbidden them to buy any books from strangers. I replied, that the priest was a man, and might be mistaken, and that they were able to judge for themselves, since they could read. They replied that the priest was in God's place upon the earth, and that he could not be in error—and all that the priests did or said was as if it were God Himself. I began to read a Tract, and when I came to the words, 'Jesus died for us,' they began to laugh. A woman looked at me, smiling: I asked her if she did not like to know what Jesus had done for her, and if the priest did not speak to her of a Saviour. 'No,' she replied, 'my confidence is all in the Virgin Mary, and in God also. But it is to Mary that I ought to pray to be saved. She prays to her son for me. She is conceived without sin and has died for me.' 'The Bible does not say that,' replied I, 'but that it was Jesus that died to save us.' She answered, that her brother had brought a Bible from the United States, which had given great dissatisfaction to the priest, who had advised them to burn it, which they had done, and that at present he was a good Christian. I replied that this priest would have to answer for it before God, and went away.

"Another day, having gone into a house offering the Scriptures for sale, they replied that the Bible was a bad book, only good to lead men to hell, and that all the priests forbade them to read it. They also told them that false prophets would come, and that certainly I was one of them, since I sold books forbidden by the priests.

"At S. M. F. the children ran after us and called *suisse barre*, and threw sand upon us. At B., having entered into the house of one of my old friends, I was very badly received because I had left the Romish religion. I replied, that I could not leave a thing I had not, for the religion they spoke of was only a routine: that it was true that I called myself a Romanist, but that I was only an unbeliever, like the greatest part of Romanists, and having found that the priests did not teach the religion of our Lord Jesus Christ, I had left these practices to obey the Gospel. We talked a good deal; they acknowledging that I had been formerly well liked by them and by the parish, but that at present I had lost their confidence. I replied that it was not the confidence of men I sought, nor their love, but the love of God. That I had lived too long for the world and its vanity, and that God having procured me a Bible which had taught me the truth, if it was for that people hated me, I thanked God that our Lord predicted it, and that this strengthened me still more. They said, as the priests had forbidden the Bible I ought not to read it. I replied, if the priests forbade the truth, as for me, I wished to believe the truth, and leave the priests in their falsehoods. I took the Bible and read in several places; I then asked them if they found anything bad in the book; they replied, no, and became a little more gentle.—They said that since the priest forbade it they could not read it, as those who read the Bible could not follow their devotions."

It were scarcely possible to believe, but on such satisfactory testimony, that people could be so ignorant, or priests so awfully wicked! but so it is! The louder is the call for the aid of enlightened British Christians. "Freely ye have received," especially so in our venerable establishment; where the mass of the people, even the wealthy, have all the outward privileges and blessings of religion for nothing;—then "Freely give."*

* We do not know the official channel of communication, but any one may address freely, —Lieutenant Colonel Anderson, Woolwich.

AN ANTI-ROMANIST VILLAGE.

I will here relate a singular fact, which has occurred in the village of *Haget*, belonging to the district of *Mirande*, in the south of France. In general, our southern provinces are more attached to Popery than the districts of the north; they have something analogous to the customs of the Spaniards and Italians; nevertheless, there exists in the south violent resentments against the clerical power. The descendants of the Albigenses and the Huguenots have not forgotten the evils which Rome occasioned to their fathers. Hear, then, what happened in the commune of *Haget*. As soon as they had learned that the people had superseded the monarchy by the republic, the inhabitants of this village made, also, their little revolution. They commanded the Papist curé to depart immediately, and never more to return, neither himself nor another, saying that they had had enough of the priest. Their resolution in this respect was absolute, and for more than eighteen months they had forbidden the exercise of all religious service. These peasants hate so much the ministers of Rome, that they prefer dispensing with religion altogether to the admission of a fresh priest into their midst. The mayor of the village locked the doors

of the church, and kept the keys, for fear a curé should suddenly come and resume his functions. The bishop of the diocese in which this strange affair took place, tried useless efforts to bring it to a close. The inhabitants of *Haget* constantly answered, "No priest!—no priest!—down with Popery!—we will have no more of it at any price!" The judicial power itself, and the administrative authority, could not succeed in restoring the curé at this place. The villagers were so determined that they mounted guards around the church, in order to prevent the priests from entering it. At length, from the last account, it appears that a company of soldiers has been sent there, with orders to restore the curé at the point of their bayonets, and the most refractory peasants have been put into prison. It is the Roman expedition in miniature. Instead of the Pope, it is a poor country officiating minister; in the room of an entire people, there are some hundreds of peasants; but, in both cases, Popery regains its post by the help of brutal force, and the sabre of the soldier accomplishes that which persuasion could not accomplish. Shame on a communion which employs such detestable means to regain its power!—*Evangelical Christendom.*

Obituary.

THE REV. EDWARD BICKERSTETH.

On the 28th of February, our beloved friend, and the friend of all good men who knew him, the Rev. EDWARD BICKERSTETH, was removed from the scene of his active and apostolic labours to his eternal rest. He had been attacked alarmingly with paralysis a few years ago; but now the access of the disease was still more severe, and though he recovered from a state of unconsciousness in which he lay many days, his constitution never rallied; and in the bosom of his affectionate family, in full communion with their Christian spirit, and in the calm and peaceful confidence of eternal glory; he bade the world and the Church of earth, farewell.

Mr. Bickersteth was born at Kirby Lonsdale, in March, 1786. He spent the years of earliest ability for labour in the London Post-office; but was afterwards articulated to a solicitor in town. Here he received his first religious impressions; which were materially confirmed by reading Henry Martyn's "Farewell Sermons." From that time he became consistently active both in the cause of missions and in plans of active benevolence at home. In 1812 he went to Norwich, to take a partnership in business with Mr. Thomas Bignold, solicitor, the well-known Christian philanthropist of that town, whose sister, his now surviving widow, he married. Here he became an author, and published

"The Scripture Help;" a valuable proof of his diligence in the study of Holy Scripture. When, however, he had resided three years at Norwich, he gave up the law, was ordained deacon and priest by Bishop Bathurst, and immediately, with his wife, entered on a special missionary visit to Sierra Leone. The writer of this article first met with him on his return. Mr. Bickersteth was then appointed joint secretary with the Rev. Josiah Pratt, to the Central Church Missionary Society; in which laborious post he continued to exert himself for fifteen years. His ministerial work was the assistantship to Mr. Pratt at Wheler Chapel, Spitalfields. But in the year, 1830, on the resignation of the Rev. Mr. Dealtry of Clapham, Mr. Abel Smith—in the life-time of his father, with no personal knowledge of Mr. Bickersteth, but the general and undoubted testimony to his Christian worth and sound evangelical views—presented him to the living of Watton, the parish church of his father's splendid mansion; which piece of patronage, in order to obtain a faithful preaching of the Gospel, he had secured by a very large sacrifice of his own separate fortune. After removing to Watton, the income enabling him with comfort to obtain good assistance, he not only laboured in his parish (containing not more than five hundred souls) but applied a large portion of his time to advocating the cause of the several evangelical institutions in the metropolis, and the composition of many treatises on interesting and useful subjects. His later works may perhaps savour of haste; or at least, as the direct and rapid effusions of a copiously supplied mind, they want a depth for which the readers of the present day call.

No institution, however, seemed so fully to fill the grasp of his broad and liberal affections as the Evangelical Alliance. He loved and laboured for the Church Missionary Society as his

own, identified with his Church views, and with his views of revealed truth. He loved the British and Foreign Bible Society, because it recognized the inspired Scriptures as the one common basis on which all Protestant Christians take their stand; and probably in this life he never anticipated the fact of a nearer union. Those, however, who wished to see Mr. Bickersteth in the scene of his brightest earthly glory, should have seen him when surrounded by ministers and laymen of all denominations, who had recognized a common basis of orthodox doctrinal truth. He could realize some idea of the character of the universal Church of Christ. His countenance brightened, and his eye glowed with a warmer fire; his fluency rose to eloquence; his expanded affections, in unison with the heart of the once crucified but now glorified Redeemer, poured forth over all his brethren. We admit that all good men are not prepared to appreciate that institution; but as an union of the choice spirits of the age, where not a jarring note is heard, they lose much who are not within its bounds.

Few men have walked with more steadiness and consistency than this excellent man—a model of the Christian and of the Christian pastor. He was not gifted with leading talent, but he was gifted with leading principles, and gracious affection and activity; and, by the grace of God, he lived powerfully in his generation. Who is to receive his dropped mantle it will not be easy to say. "Our fathers, where are they? Do they live for ever?" The days of Bickersteth were to him, and his contemporaries, days of trial; but the dark clouds of a more restless and fiery storm are rising; and they who hold the great truths in which Bickersteth lived and died, must prepare for a close and bitter contest, in which their omnipotent Saviour can alone give them victory.

THE CHRISTIAN GUARDIAN, AND CHURCHMAN'S MAGAZINE.

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APRIL, 1850.  
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THE AMBITIOUS STUDENT.

WHEN the heart has been brought under the influence of Divine grace, and the mind so far disciplined, as not to hope or expect that there can be full enjoyment in this world, without some alloy to our happiness, then there will be a surrendering of the will to God, feeling satisfied that He knows what will conduce to our real prosperity in the present state of probation.

The failure of well-planned schemes in the case of the "unrenewed," is the source of much sorrow and perplexity, as the mind has not been trained to submit every thing to the infinite will of an unseen Being, who renders no account to the children of men for His doings.

The case of many an ambitious youth will abundantly confirm the foregoing assertion. He may have prided himself on his attainments in classical or mathematical knowledge, or boasted of his skill in unravelling mysteries in science, and thus, with an unsanctified heart, felt as if every thing would naturally bend to *his* ad-

vancement in society. Injudicious friends may have helped to foster this feeling, and the inexperienced youth is led to indulge in the imagination, that *he* is destined to make his name renowned in the world, and the path to honour and wealth be entirely of his own creating.

JOHN EDWARDS was the only son of parents in reduced circumstances. His father had been sadly improvident in his younger days, and was now filling the situation of porter at a linen warehouse. His son had been sent to a good day school, and, being naturally of a quick turn of mind, had been looked on by the master as one of his best scholars, and by his father as a prodigy. The elder Edwards was of an ambitious turn, and spurned the idea of his son being apprenticed to a mechanical trade. After considerable difficulty, a situation was obtained for him with a young man who had lately set up as a surgeon, and who retailed drugs in connection with his practice. Many menial offices had to be performed, yet they were submitted to

by the youth, and obedience inculcated by the father, with the hope that his son would be eventually "Doctor Edwards."

Five years passed away; and during this period the apprentice lad had continued to improve his acquaintance with Latin and Greek, by attending an evening class formed in the town. He now aspired to a higher grade in society than he considered would ever be arrived at, by dispensing drugs in some densely populated district, where poverty and vice would occasion far more sickness than all the medicines from his dispensary could remove.

Edwards was frequently found by his employer scribbling poetry, or scanning Virgil or Horace, instead of perusing "Celsus," or the "Pharmacopœia" of the college of physicians. The ambitious parents were filled with vanity at their son's effusions, and copies of his verses and translations were distributed among the circle in which the Edwardses moved.

A situation was obtained for him as an assistant, at an inferior boarding school, in a distant county, where *Mr. Edwards* was not likely to be traced as the son of a porter. His mind continued to be filled with self-sufficiency, and he possessed naturally a proud and overbearing spirit. He had never been a student of the holy Bible, and from the period of his leaving school he had scarcely opened its sacred contents. His former master had been a total neglecter of Divine worship, and unhappily entertained sceptical notions on religion. The parents of Edwards had not in early life trained their son "in the way in which he should go," for they were completely destitute of religious feeling and practice.

The principal of the boarding school possessed such tact, that he managed to suit the varied tastes of those who had entrusted their children to his care. To keep up some resemblance of decorum, the pupils attended Divine worship at a church about a mile and a half distant from Cheapdale seminary. The Sunday evening was generally spent in singing sacred pieces, or more frequently in broils and confusion among the boys. It was indeed a school for secular instruction; and religious and biblical knowledge formed no part of the system pursued at Cheapdale.

Edwards continued in the situation for nearly three years; and his mind was now increasingly ambitious and unsettled. The "poet's corner" of a local newspaper had frequently received his contributions; and having obtained occasional remuneration from the proprietor of a periodical published in the neighbouring town, he determined to devote himself to literature, and foolishly dreamed of obtaining a name among the literati of his country. The beacons held out by men who had failed in the struggle, when trying to make it a profession, rather than secondary to something more permanent, were quite unheeded by Edwards.

He repaired to the metropolis, and presented a packet of manuscript poetry to different publishers, who at once declined undertaking the productions of an unknown author. Some prose articles shared no better fate,— "their lists of well-known writers were complete," and "they could not find room for additional contributors." Chagrined and mortified at the rejection of what had been the study of many a year, and which he had looked on as a mine of wealth

and a source of renown, he gave himself up to despair, and indulged in bitterness of spirit against the world.

The little pittance he had, soon became exhausted, and want was now staring him in the face. He tried for a situation in a school, and received for answer, that the candidates had been so numerous that his application could not be entertained. His proud spirit would scarcely, in the first instance, allow him to apply to an apothecary or druggist, but, noticing an advertisement for an assistant, he was contemptuously informed that he had been no better than an errand boy to an uncertified practitioner.

He concealed his difficulties from his friends, as they possessed no means of assisting him; and he had even written letters, stating that he was patronized by the aristocracy. But at length his spirits completely gave way, and he seldom went out, and then only, under colour of night, to part with books or wearing apparel for his support. The mind was now becoming wrecked, and the golden dreams of advancement had completely disappeared before the sterner realities of the need of daily support.

Edwards sought no consolation from a perusal of God's word, and the endeavour to cast his care on Him who will always prove a friend to His people, under the greatest trials and difficulties of life. The widow with whom he lodged, entreated him to receive consolation from a minister of religion, but he was deaf to all entreaty on the subject. Everything like serious conversation he avoided, and invariably indulged in hard thoughts of the providence of God; that he was "the child of misfortune," and, "what had he done to be dealt with so hardly?" The spirit did not appear humbled in

the slightest manner, neither was he disposed to consider that his path had been one of his own choosing, and that ambition had been the predominant passion in influencing him through life. He had never looked to that "pillar of cloud" which should point out our path in this world, if we expect it to be a safe and a right one. No prayer did this unhappy and disconsolate youth offer up; but a bitterness was continually displayed in enlarging on the wrongs he fancied the world had inflicted on him, in not acknowledging his due merits, and extending to him its honours and rewards.

Edwards had not been resident in London more than four months, when he ceased to exist. For several days before his death he had scarcely a lucid interval, and his mind was continually wandering on his fancied greatness, and the distinction he had gained in the republic of letters. He was buried at the expense of the parish,—a pauper's coffin, and a pauper's funeral, were his lot. The few remaining shillings he had left, were expended before his intellects became impaired, and the kind-hearted widow continued to render her unrequited services to the last.

There is no prospect of happiness for a talented youth, without he is conscious that all his knowledge and acquirements must be laid at the foot of the Cross. His abilities are entirely the gift of an Almighty Creator, who has imparted them not for the mere gratification of the creature, but to be used for His glory, and thus answer the intentions of the Deity in conferring them.

The loftiest intellects have felt and acknowledged that they themselves had nothing to boast of, in their re-

searches into science and philosophy, and that it was God who gave them those abilities, which led to their advancement above their fellows. The gigantic minds of a Bacon and Sir Isaac Newton, a Locke and Sir William Jones, retained through an illustrious course, a constant dependence on the Giver of all good, and never

considered that they could do anything without His special grace assisting them.

“And souls immortal must for ever heave
At something great—the glitter or the gold—
The praise of mortals, or the praise of Heaven.”

SIGMA.

JONAH;

OR, THE FAULTS OF A TRUE PROPHET.

PART III.

REBELLION against Omnipotent goodness is the height of folly. It can only end in one of two ways. Either the wrath and the power of the Almighty will effectually crush His rebellious creature, or His compassionate severity will bring him back upon his steps with the tears of shame and of humiliation. The range of our contradiction to the will of God is limited to a very narrow sphere, sufficient only to exhibit the strength of our wicked will and the weakness of our power; and then the providential arrangements of God close us in on every side, and show how vain it is for man to strive with his Maker. It follows from the nature of one great first cause,—the omnipotent Creator and Governor of all things,—that His creatures must, in one way or other, shew forth His praise; and though in this present world there is exhibited an extraordinary measure of contrariety to the Divine will, yet we gather from revelation, and from the general character of God's dealings in a great variety of known cases, that this opposition shall yield before Him, and that the winding up of this strange scene shall establish more unequivocally and glo-

riously the supreme and resistless authority of the Eternal. It is well, however, when this issue of God's dispensations towards each individual is brought out as a matter of grace and not of anger, when the fatherly chastenings to which He appoints, subdue and remove the remaining tendencies to disobedience, and the chastened heart is led effectually to acknowledge the goodness and mercy of the Lord.

This was the case with Jonah. The Lord was pleased to adopt towards him an extraordinary mode of discipline; but He effectually restored His rebellious and wandering servant to his duty. And the fact is put on the record to shew to the Christian Church, in all ages, how much better it is to take at once the strait and narrow path of cheerful obedience, than to be driven at last through tempest and deep waters, to the very point where a rebellious temper first arose.

Notice first: The situation into which Jonah was brought. The moment of his being cast into the ocean was not the termination of his life. The natural course of things would

have been a short and ineffectual struggle with the waters; the dissolution, according to the law of nature, of the connection between the body and the soul, and the passing away of the spirit into another world. And one cannot but speculate on what must be the experience of a mortal in such a situation, and under the rapid succession of feelings which must arise, of fear, and desire of life, and gradual loss of consciousness towards natural and visible things, and then the instant waking of the disembodied spirit to a perception and an experience altogether new and strange. This was not the case however with Jonah; as he sunk down into the waters, the Lord opened to him a new channel of safety. The Lord, it is said, prepared a great fish to swallow up Jonah. He was received in the open mouth of the fish and swallowed by it, and continued there three days and three nights. Certainly Jonah was placed in circumstances in which we know not that any other man was before or since, and scepticism has indulged itself and displayed its imaginary wisdom upon this statement, and maintained, with almost ludicrous solemnity, the impracticability of a whale swallowing a man, because of the narrowness of its throat, and the impossibility of a man's breathing inside the fish at the bottom of the sea. An extraordinary degree of pleasure seems to fill the infidel mind in directing the attention to the large skeleton of a whale, in which evidently the passage of the throat is inadequate to receive the body of a man. But really these objections are essentially absurd:—we cannot affirm that every whale is too narrow-throated for the purpose. We cannot affirm that He who purposed

and executed such a wonder could not expand the creature's throat for the purpose. We are foolish in starting aside from the history of a miraculous preservation, in one respect, while we have still the insuperable physical difficulty before us of the man living three days in such a confinement. "How he got there," is nothing to "How he lived there." These objections are premature even in a physical point of view, for the body of a man can pass through a much smaller aperture than is generally supposed, and as it is now known that fishes have a natural apparatus for forming or separating from the water certain gases, Jonah might be supplied with vital air from some such receptacle. But really the whole of these objections are worse than idle, when the fact is stated in an undoubted and indubitable revelation, as the act of God; stated again most solemnly by the Saviour of the world. And when it is said that the Lord, He who made great whales, and the ocean in which they move, prepared a fish for this express purpose, really such objections against this fact in Jonah's history would be against all the extraordinary acts of God. Let us question the deluge,—the destruction of Sodom and Gomorrah,—the miracles of Christ,—and the power of God to destroy the world with fire; let us question these things, on the ground that they cannot be, because we cannot understand them. But, while we believe in the general tenor of revelation, do not let us object to the relation of a miracle on the ground of the unfitness of the proximate agents employed, and the inability of Omnipotence to control secondary causes. All such objections proceed upon the weak and childish idea that

the God of nature is limited by those general laws which as a Sovereign he stamped upon created things. It was as easy to provide for His prophet's safety in the belly of the fish as to raise the storm, and to influence the minds of the sailors to the steps that that they took, or to maintain both him and them, and all mankind, in the daily exercise of the complex principles of life. There are few features of our fallen mind more distressing than the readiness of unbelief. Surrounded by the most abundant proofs of God's wisdom and power, we only draw from them an argument against His mighty agency in any other way; and we build upon the undeviating tenor and perpetuity of His mercies in a more ordinary channel, our wicked scepticism of His ability to bless in any other;—such is the gratitude of the corrupted heart.

Notice, in the next place, the state of the prophet's mind. It must have been as peculiar as his situation was extraordinary. He was swallowed by the whale, who sunk with him, as they frequently do, with great rapidity to fathomless depths in the waters. The bed of the ocean is as irregular as the surface of the earth. It has its mountains and its valleys, and Jonah went down with the fish to the bottom of the mountains in the seas, and continued there resting on the solid basin of rock in which the Lord measures the waters as in the hollow of His hand. "The earth," he says, "with her bars," those massy rocks that confine the depths of ocean, "were about me for ever." In such a state, without light, without the means of vision, and probably of motion; in a state of utter darkness and separation from all intercourse with

human beings, it must have been nearly akin to death; it must have almost conveyed to Jonah the idea of a living consciousness in the grave, or of the experience of a disembodied spirit separated entirely from all the wonted channels of communication, through the medium of the natural faculties, with the material world. It was calculated to lead his mind to the most deeply serious consideration of his nature as a created spirit, rational, moral, and responsible before God; and to consider himself and his moral state, independently of the influence of external things and associations; and seriously to examine the relation in which he stood to Him from whose hand he sprung, in whose wondrous grasp he was still held, and to whom he must give an account. There are circumstances, however, in which we are occasionally placed, which are remotely analogous to them, and which ought to be used by us in the same way, in order to encourage similar thoughts. I mean, when we lie waking during the darkness and silence of night; visible things are then withdrawn; the friends that flatter, or the enemies that irritate, are absent; the glare of the world is hidden; the faculties of the body lie comparatively useless, the mind only is awake and occupied. For anything we see we might as well be where Jonah was; and where we are, we are equally solitary and separate; placed before the eye of God, and before our own, and called upon to enter into the same train of thought, into a strict and deliberate investigation of our state and our doings. But, alas, how few even in such circumstances commune with their own heart, and with their God. How many even then solicit the evil that is not actually before them. We

allow the glitter of visible things to beguile us and lead us away during the day; and then if disease or care keeps us waking through the night, even those hours of solitude are stolen by the still worldly mind and devoted to equally profitless speculation. When will men begin to think, to inspect their moral state, and to enquire after their futurity. Are eternal things of so small importance that they must never be looked at. Oh, if any man would but seize his next waking hour, in the silence of night, to inquire into his own case, to begin to be acquainted with himself, it would probably give rise to the most serious, important, and interesting speculations on which he ever entered. It would be to him, probably, the beginning of eternal life, the life of God in the soul, the beginning of faith and repentance, and calling upon God.

Consider, thirdly, Jonah's contrite return to the God whom he had offended. In these extraordinary circumstances Jonah lifted up his heart to the Lord,—the Maker of heaven and earth. It is said, "Then Jonah prayed unto the Lord his God out of the fish's belly." And in the second chapter of the book, we have a record of his own recollection of what passed in his mind at that time. He felt the awfulness of his circumstances, the extraordinariness of his affliction. He felt that God had cast him into the deep, and that it was the billows and waves of the Almighty that passed over him. The arm of the Lord had reached him, and shewn him at once the extent of His power and His compassion. But notwithstanding this wonderful provision for his safety, Jonah regarded the dispensation as final and corrective. He

said, "I am cast out of thy sight;" it was now his complaint,—and not joy. In this awful separation from the living upon earth, and from the privileges of a land where God was worshipped in truth; he at length felt what it would be to be excluded from the presence of the Lord; and now the very thought of that separation was grievous. Any measure of those circumstances which tended to give to his situation the character of being cast out of the sight of God, was most distressing; and his ready acknowledgment of this as an evil was the first honest admission of a contrite and sorrowful spirit.

It was in these circumstances of desolation that the prophet had once more recourse to prayer. His own account of the matter is, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I:"—"When my soul fainted within me I remembered the Lord." It was an awful situation, indeed, for prayer; but according to the limits which God has prescribed to His mercy, it was not too late. Jonah was still in the body, still on terms of mercy, still—even at the bottom of the sea—on praying ground. The awful crisis of mortality was not passed, and therefore he might pray. How true it is as Solomon says, "To him that is joined to all the living there is hope: a living dog is better than a dead lion." The last extremity of life is not too late. Surely this should encourage those who delay and doubt, and fear that it is useless to seek the Lord at the last. Could any circumstances seem more hopeless? yet he cried unto the Lord, "out of the belly of hell," and the Lord heard his voice. With such proof of the efficacy of prayer in the time of

extremity, never let it be said that God is slow to hear and to answer. From the lowest caverns of the ocean, where the thought of prayer never before existed, the voice of contrition, and of earnest pleading, reaches the throne of light, and the ear of the Eternal Father. We need no meditating saints and angels to bear up our petitions, and to give them the incense of their intercession. God hears in heaven, His dwelling place, and answers in mercy. Surely, while this is the case, our distance from God is our own fault entirely. If God would hear Jonah when he cried; then if he had not called upon God, and the period of mercy had passed by, his ruin would have been his own doing. How can we tell that even another day of safety would have been vouchsafed to him in that miraculous sojourn? How can we know that the miracle of his gracious preservation would have been perpetuated? Never let any one complain of their distance from God and their hopelessness, and at the same time throw the blame of it, even by insinuation, on the Almighty: He is infinitely good and gracious, and more willing to hear than man to pray. If, therefore, we have not spiritual blessings, it is because we ask not, or because from want of sincere and honest intentions we ask amiss.

But mark the sincerity of Jonah's return to God. He acknowledged that his affliction was the Lord's doing,—“Thou hast cast me into the deep.” He mourned over the evil state to which it had reduced him,—“I am cast out of thy sight.” He owned the evil into which he had brought himself. He thought to fly to Tarshish from the presence of the Lord; and the Lord had removed

him further and deeper than ever he expected;—where never human being was before and lived. Oh, how this should teach those who fly from God, what an awful evil it were to have their wish wholly fulfilled;—what if God should give them their wish, and drive them from his presence into the blackness of darkness for ever. But while Jonah owned and lamented the evil case into which his wilful rebellion had brought him, the spark of faith kindled again in his bosom. “I am cast out of thy sight; yet will I look again toward thy holy temple.” This was the critical moment of his gracious recovery. It was in the Holy Land, the land in which the Lord had chosen to record His name, that Jonah was called to be a prophet of the Lord. There, in His temple at Jerusalem, God had manifested himself. Out of Sion, the perfection of beauty, God had shined: and as the dew rested on the fleece of Gideon, while it was dry over all the earth besides, so on the favoured land of Judah there was light and blessing; while all the rest of the earth was full of the habitations of superstition and cruelty. Yet, from this land and its gracious privileges, Jonah had turned away. He had willingly forfeited them all, that he might indulge his own wayward spirit. Like many of our modern travellers, he had carelessly left a land of religious privilege, where the temple of Jehovah was open for a true and spiritual worship continually, to sojourn amidst the dwellings of ignorance, idolatry, and impurity. But in the hour of his deserved calamity he could not but remember the inspired prayer by which that temple was dedicated, in which Solomon had said, “What prayer and supplication soever be made by any man, or by all

thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house, then hear thou in heaven thy dwelling place, and forgive." And he did again spread forth his hands towards that house; he looked again with contrition and humiliation, but with confidence, towards that holy temple. There is but one course of safety for a guilty backsliding creature, but happy is he who can take it. It is to hasten back to God on the steps that he has wandered without reserve or delay. If any one has on him the vows of God, and feels that they have been broken,—that his religious peace has been broken, and his religious progress hindered,—that the brightness and the comfort of former days have been necessarily and deservedly withheld, oh, let him speedily return, and look again towards the throne of grace, and the rich promises of redeeming mercy;—where else can there be peace? Is it in the world? Is it in rebellion? Is it in vanity? Is it in death? Alas, even the silence of the grave is no shelter from an accusing conscience. The body may be beneath the ocean till the sea gives up its dead; but the spirit, then tenanted an unseen world, is ever wakeful and conscious as that of Jonah when the depths closed round about him; no dissolution, no unconsciousness awaits it. To escape even from this life, is not to escape from guilt or from conscience. It is only to pass into a world where nothing of this earth's attractions remain to the sinner to interrupt, for a moment, the sad contemplation of the fact that iniquity has been his ruin. How much better then is it to turn now while it is yet called To day, and a day of salvation. Many an one of

inconsistent life, who has been guilty of an ill-sustained profession of the Christian religion, may find it difficult to go back upon their steps,—to renew their prayerfulness, their separation from the world, their watchfulness over their thoughts, and temper, and conversation, and to labour to renew once more that interest in this great salvation which they have lost. Yet, it is clearly their wisdom to do this. Tell them they never can be happy. And they may rest assured, that if they can rightly read the providence of God, they will find His dealings towards them speaking an unequivocal language:—Return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and return unto the Lord. "I will heal their backsliding, I will love them freely." "I will be as the dew unto Israel." May the voice of the Lord effectually call His wandering children from their backslidings.

We come to notice, in the fourth place, Jonah's restoration. Jonah prayed unto the Lord; and the Lord heard him. "My prayer," says he, "came in unto thee, into thine holy temple;" and it brought down an answer of peace. What a blessing it is to know that prayer goes where it is sent. Prayer sent forth from a sincere heart, in the appointed channel, like the lighter and purer air of the atmosphere, must rise. God has lent it wings, in His mercy, so that it shall reach His throne. It shall enter into the ears of the Lord of Sabaoth. From the darkness of his prison, the prophet looked to the temple of God; and to that temple his petition came, and the Lord hearkened and heard it, and answered, and in His own good time, the fish rose from where it lay,

at the bottom of the submarine mountain, and rolled its mighty form through the depths of ocean, and obediently cast forth the chastened and humbled prophet upon the shore that he had lately left in a very different spirit. The chastening was at an end. The corrective lesson had been learned; the rebel had acknowledged his error, and had once more yearned after the presence and the manifested favour of God, and was once more permitted to enjoy it. In this way, God fits His servants for further usefulness, that they may glorify Him. It is not necessary always to have a whale to swallow up the transgressor, or even a miracle to correct him; a breath of air, a grain of sand, a turn of a straw will do. And the hand that lays on the affliction can as easily remove it when its work is done. Many know what it is to be appointed to sorrow and humiliation. May the day speedily come, when they will not need it, and the Lord shall not see it necessary to afflict His people.

Notice, fifthly, the gratitude of Jonah. Undoubtedly the prophet felt the wondrous mercy of his deliverance, and in the terms of this sacred song he raised his Ebenezer,—his acknowledgment of the help of God,—and renewed his covenant of obedience and devotion. It is a most interesting record of his state of mind: he remembers his sufferings; he avows his return to God; he owns that it was his affliction which led him to cry to God; and he records the condescension of God in hearing that prayer which originated in the anguish of his distress,—in listening to a returning sinner, whom suffering had brought back again. He regards the hand of God as being alike concerned both in

his chastening and his deliverance: "Thou hast cast me into the deep,"—"thou hast brought up my life from corruption." And then he renews gratefully his solemn covenant, founded upon his experience of God's unspeakable grace: "They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord." And a happy termination it was of such an episode in the life of one of God's servants. He had wandered far; he had sinned very deeply. But the mercy of the Lord is great indeed; He never lost sight of His backsliding servant. Every step of his trial and chastening was measured and watched over, till it came to this blessed issue,—"I will sacrifice unto Thee with the voice of thanksgiving." May we never forget our mercies, and especially the mercy of our corrections: they are the greatest mercies we experience. It is kindness to tend the sheep while it remains in the appointed pasture, but, oh, how great his care, who, when the sheep goes astray, leaves the ninety-nine in the wilderness, and goes after it, till he find it, and brings it home on his shoulders, rejoicing. It is parental kindness to make a son welcome to all the comforts of a father's dwelling; but when that son has been a thankless prodigal, and scorned the roof that sheltered him, and wasted his substance, and reduced himself to beggary,—then to receive him with compassion; and when he returns, a wretched penniless wanderer, in rags, to fall on his neck and kiss him; to bring forth the best robe for him, and to spread for him the richest dainties of his dwelling;—this is mercy indeed. Yet these instances are faint

emblems of that redeeming love, of which Jonah was in this instance a partaker; that love which leads back every follower of Christ who has wandered out of the way. If ever to you the errors of your way bring chastenings; if your forgetfulness of Him whom you ought to love, is visited with correction, and that correction recalls you to your duty; if, in the hour of trial, you have found your heart softening under affliction; if the spirit of prayer has revived in you; if the sense of God's love and care has strengthened within you; and your tenderness of conscience, and holy watchfulness, and jealousy, and self-denial, have returned,—as St. Paul speaks of the effect of affliction on the Corinthians,—“what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, what fear, what vehement desire, what zeal, what revenge!” If this has been the effect of trial, it is because God is a covenant God to you in His Son Jesus Christ. He is “not willing that any should perish, but that all should come to repentance.” He has chastened you, but he has not given you over unto death.

And this brings us, in the last place, to consider that this event in Jonah's life was typical of that greater event, by which our salvation is accomplished,—the death, burial, and resurrection of our Lord Jesus Christ. Our blessed Lord, who, in His gracious providence, originally appointed and over-ruled the facts of Jonah's life, chose to refer to this one wonderful event, and to make use of it as a prophetic sign of the truth of His mission. “There shall no sign,” he says, “be given unto this generation, but the sign of the prophet Jonas: for as Jonas was three

days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.” Here, then, prophetically, before His death, our Lord put the truth of His resurrection upon the fact that a similar event should occur to Him; that He would be three days in the heart of the earth, and then appear again alive among them. This gives us another gracious reason for this extraordinary event in the life of the prophet. It was permitted to occur so many centuries before, in order to fix the minds of the Jewish people on that event, that they might be prepared to receive with greater effect, the great Antitype,—the crucified, dying, buried, and rising Saviour.

And the fulfilment of this prophecy is an event most graciously confirmatory to our minds. Jonah was thrown into the sea for his own sin;—the spotless Redeemer died for our's. Jonah went down into the dark prison of the fish's belly, as a penal infliction for his transgression. Our blessed Lord's dead body was laid in the grave, and His human soul went into the place of departed spirits, as a completion of the terms of the penalty of the law for us. According to the mode of counting time current, and as we call a week an eight days, so our blessed Lord's body was in the grave three days, and then, as Jonah's life was brought up from corruption, so was the body of the Redeemer. It was raised again before the fourth day, when, according to the law of nature in that climate, it would have seen corruption. The prophecy was fulfilled,—“Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” “He loosed the bands of death, be-

cause it was not possible that He should be holden of them." And here, in these facts, which connect in an interesting manner the events of Jonah's life with the history of our Lord, we have strong consolation.—1st, Our faith rests upon the extraordinary fact of the resurrection,—upon nothing less than this, that Jesus was raised from the dead, according to the Scriptures; so that "if Christ be not risen, then is our preaching vain, and your faith is also vain." But the testimony is certain; it is beyond all question. No fair mind can question it for a moment. Wonderful as the fact is, it is attested with equally wonderful accuracy and consentaneousness; we have more evidence for it than for any fact of history whatever. And then, in the next place, we should remember the public and

manifest fact of the resurrection, which substantiates the truth of our religion,—testifies to the grace of it. Christ was delivered for our offences, and raised again for our justification. As our resurrection, He both died and rose again; and it was because His obedience was spotless, that He rose;—He rose as the righteousness of His people. Here, then, let our minds rest with confidence, and, while we see in the errors of Jonah a too faithful representation of our own weakness, let us look to Him of whom Jonah was the type, and say, "A greater than Jonas is here." Let us look from our manifold transgressions in penitence and faith, and remember that He died for our sins, that He is risen again, that He is alive for evermore, and that He liveth to make intercession for us.

THE MORNING STAR.

BY DR. BEDELL.

"To him that overcometh will I give power over the nations; and I will give unto him the morning star."—REV. ii. 26—28.

THERE are a variety of explanations which may be given of this sentence, and all of them so beautiful and expressive, that it matters little which is most preferred. It is a rabbinical method of expression, and is derived directly from the Hebrew. The first meaning of the promise is—I will give him the light of glory and the clearest vision of God in all the splendours of His majesty; for when the term morning star is used, it denotes an extraordinary effulgence of glory: inasmuch as the morning star shines brightly and clearly, even when the approach of the sun has caused the more distant stars to glimmer but feebly in the azure canopy. Another opinion is that of Zegerius, an old writer on the Apocalypse—"I will give

him an angel, or an archangel, for a friend and guardian." Another is—"I will give him the full, and clear, and intimate perception and enjoyment of myself;" for you will remark, my brethren, that our Lord Jesus Christ distinctly spoke of Himself as the Morning Star. "I am the root and the offspring of David, and the bright and morning star." And what promise more exalted?—"I will give him all that I can give, Myself. As he is mine so I will be his, and he shall not only with me have power over the nations, and bruise my enemies with a rod of iron, but I will give him the full enjoyment of my presence. I will introduce him into the full fruition of an eternal day, as the bright sun of the morning dispels

the darkness and heralds the orb which is to fill the world by the brightness of his beams." Oh, what a glorious morn will that be, when the conquering Christian shall receive the morning star; when his present obscurity shall be changed into light, and his darkness become as the brightness of the noon. This is the promise, and while heaven and earth shall fail, this shall stand fast for ever.

Never can a higher, a holier, a more sanctified ambition dwell within the bosom of a mortal, than that of reigning with Christ and enjoying the full fruition of His celestial presence. Towards the judgment-seat of Christ let your eyes be directed, for there will be the scene of the Christian's final triumph. Oh, who among us shall share the honours of the Saviour? To whom shall be imparted the felicity which is His alone to give? Tremble, sinners, at the awful close which awaits you in that hour of most tremendous visitation. Then shall the Judge rise up in all the terrors of His majesty, and break His foes as the vessels of a potter are broken in pieces. But in that day of darkness and of doom, let the righteous lift up their heads, for the day of their complete redemption hastens on. Many days of comparative darkness have they passed on earth, but theirs will then be the brightness of the Morning Star; and in the mansions of their Father and their God, there is no night, and not one intervening cloud. The Lord Himself is the light thereof, and the glory of the Lamb doth shine upon it.

Oh, brethren, how low and grovelling must our conceptions be, when visions of glory such as these can make no permanent impression on our souls. Our thoughts, instead of being directed to those bright realms, are fixed upon the gloom and the darkness which are underneath.

And yet whose shall be the clear shining of the morning star? Not the slothful, not the careless, not the lukewarm, not the sinner. It is to the conqueror that the promise is confined, and he alone shall inherit glory. At the throne of judgment then, will

be the public recognition of the conquering Christian's claims, and before the assembled universe of men and of angels, shall he be declared a partaker of the triumphs which his Saviour's grace hath achieved. Then, when the wicked are severed from the just, and they enter upon the darkness of that night, on whose bosom no morning star will ever shine, then shall the righteous, in the train of the King of kings, go to Zion, with songs of everlasting joy; and, as they come to the gates of the city, the shout of triumph will arise,—
"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory will come in."

He claims these mansions, not for Himself alone. It was not for Himself alone that the King of Glory, the Lord of Hosts, strong and mighty, fought the battle and won the victory. It was to impart it to His friends, and through Himself to make them conquerors over all His foes. Ay, that they might have dominion in the morning, and dwell for ever beneath the brightness of His shining. Would to God that I could stimulate you to the struggle against all the enemies and the hindrances of your salvation. Would to God that for one brief moment, I could picture to you the happiness belonging to those who keep to the end the word of Christ. Would to God that for one brief moment I could draw the curtain from the bosom of nature's night, and show you the splendour of His presence who calls Himself the Morning Star. But no; such wishes were presumptuous, and such wishes vain; for as "if ye believe not Moses and the prophets, neither would ye be persuaded though one rose from the dead;" so if ye heed not the voice of God as he says, "Hear what the Spirit saith unto the Churches," neither would ye be persuaded even if the azure canopy were rent, and unborn ages were to crowd their vision on your souls. Nature's night—nature's night must first be dispelled from your hearts, and ere that will come, you must be convinced of your need of spiritual illumination, and your yet sightless eyes must be

turned to heaven, and the warm prayer be uttered, "Lord that I may receive my sight."

Yes, yes,

"'Tis darkness with your soul 'till He,
Bright Morning Star, bid darkness flee."

Yes, and when that Morning Star hath lighted up the darkness which now rests on our hearts, He will light the path of your pilgrimage, the valley of the shadow of death, and the realms of immortality.

THE NECESSITY OF SCANDALS.

"It must needs be that offences come." MAT. xviii 7.

THERE is no doubt that human nature would, of itself, prefer a much easier way to heaven than that which Jesus has revealed. Instead of entering with earnest effort through a narrow gate, it would prefer gliding into the kingdom of God by some spacious opening, where but little exertion was required to obtain admission, and no obstacle checked our progress. From the contemplation of the works of nature in their varied and ever-new loveliness,—from communion with the masterpieces of art, in music, or painting, or literature,—arise delicious sensations, which the enthusiast would fain identify with religious emotions. From an admiration of earthly beauty, he fancies he can mount by an easy ascent to the adoration of the true God. But the subjugation of the reason to the simplicity of faith, the humiliation and mortification of our natural propensities, the bringing down of every lofty imagination in lowliest homage before the Cross, and the recognizing in "the foolish and the base things of the world, and things which are despised," instruments chosen by God to effectuate His purposes of mercy and salvation, are matters very difficult and unpleasing to our rebellious minds. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Through this infirmity of our nature it is that we are in danger of being scandalized by the imperfections of the visible Church. We picture to ourselves what a community would be, framed according to the model given in the Divine Word, and we behold in fancy a society, of which love should be the bond, and the teachings and

example of the meek and holy Jesus the moral code; the aim of which should be, to do the will of God on earth as it is done in heaven, and to be engaged in constant communion with Him; where meekness, and gentleness, and patience, should pervade every heart,—a band of brothers, perfect as their Father who is in heaven is perfect! Such is the beautiful spectacle on which we should like to look; but how very different is the picture which history presents! Wars, persecutions, hateful bigotry, the extravagances of mediæval superstition, and heresies of manifold shapes, fill the pages of ecclesiastical history; and the disappointed seeker after a christian commonwealth in harmony with the precepts of the Gospel, turns away from the mournful review, saddened and perplexed.

Of this contrast between what the Church is, and what she should be, we are rudely reminded by what is now going on among ourselves. We have scarcely begun to congratulate ourselves on the increased efficacy and prosperity of our own Church, when scandals again arise in our midst, to startle us from our complacency. We have seen instructors of the people endeavouring to beguile their hearers from the faith, and driving them from their churches by the introduction of childish or dangerous innovations; we have seen an attempt to close the pulpits of the Church against the most faithful and laborious of her ministers; and we have heard bitter taunts, sneers, and invectives, uttered against their brethren, by professed followers of "Him who, when He was reviled, reviled not again;—

and this at a time when all the energies of the Church are required to stay the progress of iniquity, which, as we learn from the public papers, is every now and then breaking out into deeds of barbarity sickening even to read. These things are, doubtless, very grievous and distressing, even to the established Christian, but they do not lead him to make shipwreck concerning faith; for he believes that they are not suffered to occur without a wise design, and he remembers that his Saviour has said that "it must needs be that offences come." As in his personal afflictions, so in the trials arising from public perplexities, he is comforted by the assurance that "all things work together for good" to God's people.

It is not difficult to trace some of the ends which scandals are over-ruled to produce in the Divine economy.

Scandals try our faith. A voice from the high places of the Church has just told us that it is to be feared that the check given to a late attempt at episcopal usurpation will "drive many from the Church—perhaps to Rome—perhaps to infidelity." If there is any ground for supposing that the faith of some,—nay, of many,—hangs on so slight a thread,—that many of those who profess to have wept in contrition at the feet of Jesus, and to have heard His voice, saying, "Thy sins be forgiven thee;" who have gazed on that countenance of ineffable beauty, and heard that voice, the whispers of which can lull the pangs of anguish and the tumult of the passions; who have sought and found repose from the uncertainty of all temporal things, by accepting as their Teacher, Him who is "the way, the truth, and the life;" *can* be induced to abandon Him who has the words of eternal life, because some of His professed followers cannot agree on some mysterious point of His doctrine,—it really becomes us all to enquire whether *our* faith rests on foundations equally weak, and to ask ourselves once and again *why* it is that we believe. Is it through admiration of the professors or the teachers of Christianity that we believe? Is it merely the loveliness of virtue, the

calm of a well-ordered mind, that we adore? Or does our faith arise from a necessity of the regenerated mind,—from an inwrought conviction that sin is a hateful and a deadly thing, polluting and corroding the soul, and to be got rid of at any price? Does it arise from a desire of communion with God in spirit,—of an eager anxiety to be alone with Him, to be folded in that unutterable union in which all outward things are merged,—when the disputes of men, the shell of bodily worship, the physical delights of well-modulated prayers or sweet chants all disappear for a time, and the soul is alone with God in Christ? If our religion is of the latter description, all outward things have become to us comparatively insignificant: the Christian's belief is a vital reality; his regeneration is not proved merely by his baptismal certificate; it is proved by the change that has come over his thoughts and actions, by the altered relations of every object of life, by the circumstance that he now looks up where formerly he looked down, by his sharing the spirit of Christ, and by his being incorporated with Jesus by a spiritual and heavenly union, so that he is enabled, in some degree, to think as He thinks, to hate what He hates, and to love what He loves. He did not enter into the Christian warfare without first consulting whether he, with his ten thousand,—a weak, fallible mortal,—was able to meet him who was coming against him with twenty thousand,—the vast hosts of the world, the flesh, and the devil,—but he sought and received the assurance that he could do all things through Christ that strengtheneth him. He sees nothing new in the divisions of the Church,—heart-rending and embarrassing as they are; "it had been declared from the first that the time would come when they would not endure sound doctrine; that grievous wolves would enter in, not sparing the flock;" and he has found the verification of the prophecy in the recorded history of the Church. He knows whom he has believed: he has been enabled in some measure, through God's grace, to overcome the corruptions of his own heart,—to

subjugate the proud, refractory spirit of human reason in his own breast to the gentle governance of faith; and he will not greatly fear, though a tumult of dispute should rage without; nor will he renounce his faith because bishops disagree. Let those whose only reliance rests on the opinions of men, be "offended" at the contrariety of sentiment which prevails among Christians; the "one thing needful" is clear and plain, and, persuaded that, through God's Spirit, he has chosen the "good part," he will not be cumbered about the many things which others are debating. Let subtle reasoners busy themselves, if they please, in providing curious menses of recondite doctrine, be it his happy lot to sit at his Master's feet, and learn wisdom "of God that giveth to all men liberally and upbraideth not."

Why the candid enquirer should be induced to go to the Romish Church, in the hope of finding unanimity of sentiment, it is difficult to imagine. "One of you," says the blessed saint and martyr William Tyndale, addressing the Romish clergy, "ever preacheth contrary to another; and when two of you meet, the one disputeth and brawleth with the other, as it were two scolds; and forasmuch as one holdeth this doctor, and another that; one followeth Duns, another St. Thomas, another Bonaventure, and such like, out of number; so that if thou hadst but of every author one book, thou couldst not pile them up in any warehouse in London, and every author is one contrary unto another. In so great diversity of spirits, how shall I know who lieth, and who sayeth truth?"* No! it is not in the unanimous consent of Rome that we shall find rest for our souls. Nor shall we find it in cold and cheerless infidelity, whose uniformity, if it has any, is that of objects seen in the dark, and whose repose is a solitude which they are pleased to call peace,—a vast desert, as it were, where for a time all may be still, but across which is apt to sweep a tornado of misgivings or untamed passions, convulsing horribly the soul.

Scandals make manifest who are the Lord's, and who are not. The latter

"having no root in themselves," but depending upon the opinions and doings of others, "in time of temptation fall away." Looking at the inconsistencies of professors of Christianity, rather than at the faithfulness of Jesus, they go back, and walk no more with Him. "There must be also heresies among you," says the Apostle, "that they which are approved may be made manifest among you."

Scandals rebuke our reliance on man. They remind us that we have the treasure of the Gospel "in earthen vessels." "Salvation is of the Lord:" when we begin to trust in an arm of flesh, we are generally soon chastened for our folly.

Scandals heighten the Christian's longing for the coming of his Lord. Every convulsion that shakes the Church, makes him look forward to that period when she will be a city of peace, into which "there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie." Differences even on trifling points often cause painful separations between Christians here below. The elements of our faith are indeed few and certain; but we cannot go very far in our speculations on Divine things, before we discover that we differ in some minute particular from our brother, whose piety we may consider superior to our own: and hence the modest believer is compelled to refer the solution of the difficulty to the great day of revelation, when the scandal of division will be done away. "Then shall we know even as we are known;" the "man of sin" shall be destroyed by the brightness of Christ's coming; all error shall be lost in the full effulgence of manifested truth, and all confusion subside into the perfect order that shall pervade the companies of the blessed.

But, though it pleases God in these ways to over-rule scandals for the benefit of His people, this does not diminish the guilt of him through whom they come. If they are not allowed to have power to rend the believer from Christ, yet how deep is the anguish they occasion, how great the peril to which they expose him! "Whoso shall offend one of these little

* Doctrinal Treatises, p. 149, Park. Soc. edit.

ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." So heinous, so horrible a crime is it to attempt to tear from Jesus the little ones of His flock! And who can tell how far scandals may be suffered to be the means of preventing persons from embracing the Gospel? "Ye have taken away the key of knowledge," said our Saviour to the lawyers; "ye enter not in yourselves, and them that were entering in ye hindered."

As it is the Christian's most earnest wish to do all to the glory of God, and to spend and be spent, "that the word of the Lord may have free course and be glorified," so is he most fearful of occasioning scandal to others. "If meat make my brother to offend," says St. Paul, "I will eat no flesh while the world standeth, lest I make my brother to offend." If, then, the Apostle was ready to abstain from ordinary food, rather than cause his brother to offend, what opinion are we to form of those who are distracting the Church for the sake of some fantastic notions about flowers and can-

dles? What an extraordinary idea must such persons have of the worth and dignity of the human soul, and of their own position as teachers of men! Among the many occupations of mankind, what can be a nobler one than that of scattering the seeds of truth among one's brethren, of tending not the petty necessities of their perishing bodies, but the sublime wants of the soul, through which men are hereafter to be equal to the angels, and of pointing the restless and never-satisfied glances of that marvellous inhabitant of our mortal frame to the Saviour's cross? If, then, this noble office is abused,—if feelings of unholy ambition or petty vanity are allowed to distract that oneness of purpose which ought to distinguish ministers of the Gospel,—how heavy will be the account which he who has so abused it will have to render! If he who hid his one talent in the earth was so severely punished, of what sorer punishment will he be thought worthy, to whom five talents have been committed, and who has not merely kept them unemployed, but has devoted them to the propagation of error!

M. N.

"GO AGAIN SEVEN TIMES."

It were well if we were reminded in this season of spiritual drought, of that memorable period in the days of Elijah the prophet, when "it rained not on the earth by the space of three years and six months." Our Churches must be visited with general and copious showers of grace. From every quarter may we hear the cry, "It is time to seek the Lord, till He come and reign righteousness upon" us. We shall hail this cry as an indication of good. May it begin, and wax louder and longer, until the blessing comes.

We may learn from the example of Elijah, in what manner to present and press our suit before the throne of grace. The prophet knew the power, and prized the privilege, of prayer. Assured that every such blessing must be sought, that God would be inquired of by the house of

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Israel to do these things for them, he retires from the world to a lonely spot on the top of Carmel, far removed from the noise and bustle of men, to a higher, purer atmosphere, quite on the confines, as it were, of the heavenly glory. His servant, who accompanies him, is sent to the highest point of the mountain, where he can look far away upon the great sea on the west, the vast plain of Esdraelon on the south, and even catch a glimpse of Tiberias on the east.

"He goes, he gazes on the sky and main,
Still there is nothing, not a sign of rain."

Again and again he goes, and returns with the same disheartening report. Not a cloud is to be seen, not the slightest appearance of a gathering shower. With increased earnestness, and unabated confidence in God, the prophet renews his entreaties, and

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intercedes with the Almighty in behalf of the suffering people. It is not for him to say, at what moment the long-sought sign shall be given. His reliance is not on a human arm. His trust is on the Lord of hosts. The promise is sure, it cannot fail. Relying upon God's covenant, and pleading His promises, he knows that even a worm of the dust has "power with God and men," and will surely prevail. This power he wields, and ceases not. Like his great progenitor, in whom the seed was called, he seems to say, "I will not let thee go, except thou bless me."

The blessing is delayed. But still the prophet bows his head "between his knees." Six times the servant has gone, and returned with the same report,—“Nothing to be seen.” “Go again seven times,” the prophet responds. As if he had said, Go, and go again; keep going, looking, watching, expecting, until the cloud appear; weary not, cease not, despair not; it will come, and will not tarry.

“And it came to pass at the seventh time, that he said, Behold! there ariseth a little cloud out of the sea, like a man's hand.” It is as the prophet had said, That cloud is Jehovah's chariot; He comes to pour His blessings down upon the thirsty earth; He comes in answer to the call of His servant Elijah,—drawn by the mighty attraction of “effectual, fervent prayer.” What a blessing to the world is a man of prayer; one that goes again seven times, and seventy times seven, if need be, to the mount of prayer, to the hills whence cometh his help! “This poor man cried, and the Lord heard him.” Once, “he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

Oh for such poor, praying men, now! We want them more than we want churches, and missionaries, and bags of gold. We want a race of weeping Christians, mourning penitents; humble importunates, crying night and day, and never ceasing, and determined never to give over pray-

ing, until the waiting chariot of the Lord appears, until the heavens are big with rain; who will not become wearied with God, if they have to go again seven times, for the seventieth time, and still see no sign of the Lord's coming.

Where, now, are our Elijahs? The Lord God of Elijah still lives, still bends His ear to our requests, still waits to shower His grace upon Zion. Are all the Elijahs of other days gone, and left behind them no inheritors of their name and power? “Elijah was a man subject to like passions as we are;” just such a poor, humble, meek, and unassuming child of God, as you may find in almost every christian community. The power that he exerted was just such a power (so James testifies) as every child of God may exercise.

Where, then, we repeat it, are our Elijahs? Where are the ministers of Christ that have betaken themselves to the tops of Carmels, and are praying without ceasing for the blessing! Where the brethren and sisters that are going again seven times to the mount of observation, and determined to keep going until the Lord comes? The Lord multiply their number seventy-fold!

Some have been praying for spiritual mercies, and they are withheld. Some have prayed for the conversion of a dear child, brother, sister, parent, companions; for the salvation of one as dear to you as your own soul. Keep on praying, and looking up to the God of all-sufficient grace.

“Be not impatient of a quick reply, He may delay, but He cannot deny: Pray, wait, and watch;—then watch, and wait, and pray; Yes, pray, and wait, and watch, seven times a day.

Thy heart's desire assuredly is planned, Although it come but as a little hand.”

Let every child of God, whose eye may trace these lines, but follow the steps of Carmel's seer, and act in the spirit of Elijah's charge to his servant, “Go again seven times,” and soon our land will rejoice in abundance of rain. To every one of our readers who is wont to pray, and who has almost concluded that prayer does

no good, we say, "Go again seven times." And if, on any occasion, you begin to be discouraged, and to relax your importunity, let this voice from Carmel, "Go again seven times,"

rouse you to renewed earnestness and fervour, as without ceasing you pour forth the supplication, "O Lord! revive thy work."

N. Y. E.

REMINISCENCES OF THE BRISTOL RIOTS, 1831.

"Combination of wickedness would overwhelm the world, by the advantages which licentious principles afford, did not those who have long practised perfidy, grow faithless to each other."—*Dr. Johnson.*

It is possible sometimes, for the zealous Christian to take a brighter view of the progress of true religion, than a closer contact with the world will warrant; or, for the philanthropist to indulge in golden hopes, in the working of schemes calculated to improve the moral and temporal well-being of the masses that he has taken under his fostering care. In a country like England, where freedom of opinion is held sacred by all ranks, from the prince to the peasant, and where political parties are arrayed in decided opposition to each other, and can freely meet to discuss their different principles, either in the commodious hall or on the extended plain, there will never be wanting unprincipled characters, to take advantage of any ebullition of feeling displayed on national affairs.

In all large communities there are, unhappily, thousands who have nothing to lose in a convulsion of society, and, being destitute of moral character, and frequently slaves to some debasing vice, they indulge in feelings of hatred against the better portion of the people.

This state of things was strikingly evidenced in the memorable Bristol riots of 1831. It is not necessary to allude to the particular circumstances which caused many of the citizens to display their predilections in a decided manner, on topics then agitating the public mind. Bristol had long been renowned as a religious city, and, next to the metropolis, had stood prominent as a supporter of Bible and Missionary societies. It also abounded with associations for the relief of suffering humanity, in all its varied forms; and Sunday and day schools

were in active operation, providing a scriptural education for the children of the poorest. The pulpits were occupied by men of the highest talent and piety, both in the Establishment and out of it; and a deep seriousness prevailed among their respective flocks, and there were "added to the Church daily such as should be saved." But this far famed city was about to acquire an unenviable notoriety, and a volcano in the very midst was about to emit an eruption, which would cause one of the fairest portions of it to be laid in ashes.

Sunday, Oct. 30th, 1831, will always be remembered with horror by those who were eye-witnesses to the opening of the flood-gates of wickedness. A number of persons were observed prowling about,—such characters as are seldom met with in the open face of day. By some preconcerted signal, the moving masses at length congregated, and the demolition of two prisons gave an impulse to more daring acts of violence, and the "reign of terror" had now commenced. During this eventful day, three prisons, the bishop's palace, mansion-house, custom-house, excise-office, and nearly fifty dwelling-houses and warehouses, in Queen's-square and streets adjacent, were plundered and burnt, and property to the amount of nearly one hundred thousand pounds totally destroyed.

It was melancholy, during the next few days, to survey the destruction effected by a lawless mob in a few short hours, and, for a reflecting mind, to consider the horrid end of those who perished amid such revolting scenes. At the custom-house, the rioters became maddened with the

spirituous liquors, and continued their bacchanalian orgies, until the boiling lead poured on them from the roof, and in the burning building they met their awful fate.

The square itself presented a fearful picture on that dreadful night. Furniture of the most costly description was coolly carried away, and plate and other valuables were afterwards traced to London, and even more distant places. The hardened manner in which private property was attacked, showed the dreadfully depraved condition of those engaged in this satanic work. The rioters generally plundered four houses in rotation, and then fired them; first bespattering the walls with turpentine and other combustible matter. In most cases the inmates had to fly, without being able to snatch even the most trifling article, and what had been a place of safety and comfort, soon was filled by the most ferocious and ill-looking men. The treasures of many years, and the cherished relics and heir-looms of past generations were thus ruthlessly swept away.

A singular circumstance occurred to a family, with whom the writer of this sketch was acquainted. They had been seeking consolation in prayer, when a violent knocking was heard at the door. The head of the house answered it, when a man, with his face blackened and his dress beameared with dirt, said, or rather whispered in his ear, that some years ago he had received kindness from him, and, as his house would be visited directly, he had not a moment to lose, if he wished to save anything! The family had scarcely time to put a few cherished things in a small portmanteau, before the door was broken in with a sledge-hammer, and a crowd of men and boys, more like evil spirits than human beings, loudly vociferated, "Be off! turn out!" And they, with tearful eyes, wended their way to a place

of safety. I shall never forget the shock I received, at seeing a man carrying a superb chimney-glass, accompanied by a boy, apparently his son, who was carrying a table. The boy beginning to lag, the man exclaimed, "Come on, lad,—there is no prison to put thee in,—and we shall win the day!"

Nearly nineteen long years have passed away, and it has fallen to the writer's lot to witness scenes of frenzied excitement elsewhere, but the Bristol riots of 1831 can never be effaced from his memory. It is one of those tragic scenes that imagination can readily recall; and even now, a shuddering sensation steals over the frame, when thinking of the panic-stricken citizens; the hardened bands gloating on their work of demolition, with a fiend-like look and gesture; the shrieks of the sufferers; the falling buildings; and the blazing fires, illuminating the horizon for many a distant mile;—and all this taking place in Christian England, in the nineteenth century, and in one of her most favoured cities.

At the special assizes, when Sir N. C. Tyndal and two other judges were commissioned to try those unhappy men engaged in this wholesale devastation, four were executed, thirty-four transported, and forty-three sentenced to various terms of imprisonment.

The christian mind can contemplate, in reading the foregoing sketch, that there is no safeguard for the unruly passions of men, but in the paramount authority of God's word. If that rule of life is obeyed, the law of love will be implanted in the heart, and all warring principles will be subdued by a reliance on grace from above, whilst its possessor is enabled to overcome the depravity of his nature, and what is characterized as "*earthly, sensual, devilish.*"

SIGMA.

A WORD WITH MOTHERS.

THE mother is the presiding genius of her household, and on her, mainly depends their happiness. The father has a mighty influence, we know; but

it is subordinate in most instances to hers. In the little world of home, she is the sun, the star; and sad must that world become, when these orbs

are shrouded, or even briefly overcast. Let her complain of her cares, describe her endless toils and vexations; weary the ear with her discouragements; and, above all, let her speak in fretful tones, or with a frowning brow, and how unavailing will be her best efforts to promote the happiness of her family. Well-directed as they otherwise may be, they will be insufficient to restore the peace which her peevishness has dissipated. She may be notable in every department of household skill; she may even "seek wool and flax, and work diligently with her hands;" she may "rise while it is yet night, and give meat to her household," obsolete as such practices have become in these modern days; yet, if she be fretful withal; impatient of contradiction; more ready to censure than commend; if she cannot have compassion on the weak and erring among her flock; if she exacts more than is just; I ask, does such a mother rightly discharge her high and holy duties? Does she make home that happy place, which shall cause it to be preferred to every other spot on earth? No! let it be repeated again, and again, that no diligence or success in the mere minutiae of household comforts, can possibly atone for the absence of "a meek and quiet spirit, which, in the sight of God," and of man too, "is of great price."

What wife, what mother, does not know that she was chosen to be the solace and the cheerer of her husband? That for this, he sought her love,—perhaps endured hardships and privations to win it, thinking by this boon to create for himself an atmosphere of perpetual peace and kindness, and that

"At her sweet smile each care should cease."

Alas for him, if with the golden days of romance those hopes have vanished! If the eyes which once glanced on him only with tenderness, are ever permitted to dart a burning ray of anger or impatience, adieu to his dreams of delight! Instead of breathing an atmosphere of love, he must henceforth be subjected to that most capricious thing, a woman's temper, and will find his home a happy or a cheerless place,

according as good humour or discontent happens to rule the hour.

"Then deem it not an idle thing

A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal, or break."

Does one ask, What shall be done? How is it possible for any woman, who has much to do with the cares and vexations of life, always to be peaceful and happy?—it is not in human nature, to endure without a murmur such annoyances as fall to her lot. Perhaps not; at any rate there are few, very few, tempers which can safely abide the test. But if human nature is insufficient of itself, strength from on High is promised to the trusting, the believing soul,—“Casting all care upon Him,” says one Apostle, “for He careth for you.” “Be careful for nothing,” says another. How much is implied in this! how much to reprove the solicitude, the extreme anxiety, the dejection of many christian mothers! And Christ himself has said, in a discourse on the impropriety of excessive attention to the things of this life, “which of you by taking thought, can add one cubit to his stature?” Will your sighs, your tears, your complaints, your groans, bring about the object you desire? Will they lighten your cares, or remove your difficulties? No!

“Give to the winds thy fears,
Hope, and be undismayed.”

God, and not you, has charge of the future; and He is the hearer of prayer. This is your only safe resource, when surrounded by difficulties and discouragements. Here is the secret of your strength, and by His help you may prevail.

“Rejoicing in hope, patient in tribulations, continuing instant in prayer.” So said the Apostle, in words dictated by the Holy Ghost, above eighteen hundred years ago, and the triple injunction has lost none of its significance by the lapse of ages. We perceive a beautiful sequence, by which one suggests the other to his mind, though in an inverted order; for, in order to fulfil the first, we must strictly obey the other two, and particularly the last: “Continue instant in prayer.” Yes, christian mother,

here is the secret of thy strength. "Wait on the Lord: be of good courage, and He shall strengthen thy heart: wait, I say, on the Lord." Never do you appear before your household, with gloomy countenance,—a

discontented spirit,—when you have made full proof of this godlike weapon. It "beats down all your foes before your face," and you fear them no longer. M. A.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—May I direct the attention of your readers, who must have grieved over the letters of your correspondent, "A Churchman of the Reformation," to the following prayer, which I have extracted from King Edward Sixth's Primer. Let us follow the example of our great Reformers, and while lamenting the present divided and perplexing state of the Church, remember that our God is still a hearer and an answerer of prayer. The very next prayer in the book is so applicable to your really needed and instructive article on Christian Courtesy, that I send both for you to deal with as you may think proper.

GIMEL.

"For Bishops, spiritual Pastors, and Ministers of God's word."

"O Lord Jesu Christ, most true Pastor, Shepherd, and Herdman of our souls, we most humbly beseech Thee mercifully to behold Thy poor and scattered flock, whom Thou hast purchased with Thy most precious blood, and to send them such shepherds as both can and will diligently seek up the lost sheep, lovingly lay them on their shoulders, and faithfully bring them home again to the sheepfold. Take away from us, O Lord, all such wicked ministers as deface Thy glory, corrupt Thy blessed word, despise Thy flock, and feed themselves, and not Thy sheep. And in their rooms vouchsafe to place good bishops, learned preachers, faithful teachers, godly ministers, and diligent flock-feeders, even such as have a fervent and unfeigned zeal toward the setting forth of Thy glory, health of Thy people. Endue them with Thy holy Spirit, that they may be faithful, wise, and discreet servants, giving Thy household meat in due season. Give them that Thy wisdom, which no man is able to resist, wherewith also they may be both able to exhort with wholesome doctrine, and also to convict and

overcome them that speak against it. Finally, grant, we pray Thee, most merciful Saviour, that in all things they may so behave themselves according to Thy blessed will and commandment, that when Thou the most high Bishop and chief Shepherd shalt appear, they may receive the uncorruptible crown of glory. Amen."

"For Gentle men."

"Albeit whatsoever is born of flesh is flesh, and all that we receive of our natural parents is earth, dust, ashes, and corruption, so that no child of Adam hath any cause to boast himself of his birth and blood, seeing we have all one flesh and one blood, begotten in sin, conceived in uncleanness, and born by nature the children of wrath; yet forasmuch as some for their wisdom, godliness, virtue, valiantness, strength, eloquence, learning, and policy, be advanced above the common sort of people unto dignities and temporal promotions, as men worthy to have superiority in a Christian commonwealth, and by this means have obtained among the people a more noble and worthy name: We most entirely beseech Thee, from whom alone cometh the true nobility, to so many as are born of Thee and made Thy sons through faith, whether they be rich or poor, noble or un noble, to give a good spirit to our superiors, that as they be called gentle men in name, so they may shew themselves in all their doings gentle, courteous, loving, pitiful, and liberal unto their inferiors; living among them as natural fathers among their children, not polling, pilling, and oppressing them, but favouring, helping, and cherishing them: not destroyers, but fathers of the commonality: not enemies to the poor, but aiders, helpers, and comforters of them: that when Thou shalt call them from this vale of wretchedness, they afore shewing gentleness to the common people, may receive gentleness again at Thy merciful hand, even everlasting life, through Jesus Christ our Lord. Amen."

To the Editor.

SIR,—I know not whether you will consider the following remarks worthy of a place in your valuable magazine. They are the result of observations extended over a period of several years, and would have been made public long ago, had I been aware of of a suitable vehicle for their expression.

As a working-man—a labourer, literally,—I venture to address you on behalf of the working-men of the metropolis; the bricklayers and carpenters, the shoe-makers and tailors, the carmen and porters of this great city. I know the want of religion among them; I know the paucity of the means by which that want is attempted to be supplied; and I know the kind of agency to which they would most readily respond; which would be most beneficial to them, and most strengthen the hands of the Church.

It is, certainly, a cheering sight to one who has the good of souls and the glory of God at heart, to see the multitude of churches with which London is studded. In almost every street of importance, the parish or district church, or episcopal chapel meets the eye. But on looking closer to the matter, it will be evident that these buildings do not at all meet the requirements of the case; nor would they, were they twice as numerous. The very beauty and comfort of the church,—however pleasing to the feelings of the well-to-do,—repel the great majority of the class to which I belong and of which I speak. They feel, and often say, that the church is *too fine* for them; and have no inclination to enter a place which only brings their own discomfort at home more vividly before their minds, by the force of contrast. The greasy jacket and the tattered gown are felt to be strangely out of place by the side of the broadcloth and silk of the wealthier part of the congregation. They feel everything to be above them, and find no gratification in being reminded that they are so near the bottom of the social scale. It is true they are there told that all men

are equal; that all social distinctions are but for a time, and then pass away for ever; that “to the poor the Gospel is preached;” these truths do not reach the mind occupied with the “things of time and sense,” so as to produce any effect; and tens of thousands grow up, and live, and die, in ignorance of all spiritual things, because *the Church does not come to them*, and they are repelled from going to the Church.

It is often alleged that the labouring classes, as a body, are opposed to the Church, that they dislike it;—and it is not the fault of certain mischief-making demagogues, that they do not;—but I have every reason to believe this allegation to be false, and, as far as my observation has reached, I know it to be so. If from the labourers of the metropolis were to be subtracted, on the one hand, all who are connected with the various denominational bodies amongst us, and, on the other, those who are professed infidels, a vast majority of the remainder would be found friendly disposed to the Church; and, were the way open, more inclined to become stated worshippers within its pale, than to join any other body whatever. Though rarely perhaps, ever entering its precincts;—some, never, for devotional purposes;—yet what little religious sentiment is found amongst them, is connected with the services of the Establishment. It is there they are baptized, it is there they are married; it is to the Church that the pale mother first walks, after her time of trouble, to return thanks; it is at the Church that the little stranger is baptized, and named, and registered; and it is in the churchyard that the parent looks to lie, when called from the troubles and sufferings of life. It is the bounty of the Church that is sought in time of sickness and distress; it is the testimonial of the Church’s servants that is applied for, when credentials of character are required. Thousands have had no other education than what was given in the Church school; and who can tell the number of instances in which, in mature life, the only devotional feelings that occupy

the mind, are closely connected with the solemn music, the responses, the exhortations, the prayers of the Church?

It is the existence of this feeling of respect and attachment, to which I would call your attention; and of which the Church might take advantage, with the certain prospect of a great increase in the number of its faithful and devoted attendants, and a vast extension of its power for good, were suitable agencies employed: and these agencies are simple, inexpensive, and effectual; already in operation amongst us; ready to our hands. They consist in *taking the Church to those who will not come to it*;—the establishment, on a more comprehensive scale than has ever yet been attempted, of preaching-rooms and prayer-meetings in poor, low, and abandoned neighbourhoods; the introduction of the great truths taught by the Church, in their simplest forms, into those localities where ignorance, vice, and crime, now reign predominant. I said this mode of operation was simple, inexpensive and effectual; I can show it to be so; not by suggesting anything new,—any plausible untried theory—but by referring to what is actually in existence, and producing its fruit in our midst.

In the three parishes of St. Luke, Old Street; Shoreditch; and Bethnal Green, there are about twenty places of this description; mostly rooms in private houses, a few are houses which have been altered for the purpose. These places are all supported by the subscriptions of poor working-men, who knowing the benefits of religion in their own experience, are anxious that others should know them likewise. Worship is conducted, in a very primitive manner, by these men;—not assuming the office of the ministry, but aiming to draw their poorer neighbours within the sphere of ministerial influence. And in very many instances,—I may say all, so far as I have seen,—the Divine blessing has rested upon these places;—what other inference can be drawn, when we see individuals, sometimes families, of the most profligate character, abandoning their former evil

practices, and giving every external evidence of true conversion? I can point to one, which was the means of effecting so great a moral change in its neighbourhood, as actually to occasion the locality to be known by a different name. I can point to another, upon whose humble forms the dustman, in his clean white frock; the chimney-sweep, newly washed; the char-woman, the costermonger, sit, listening to the exhortations, and joining in the prayers of men little removed in the scale of society from themselves. And this is, to a greater or less extent, the case with all. *Simpler*, worship cannot be; *inexpensive*, the narrow means of those who support and carry them on, prove them; *effectual*, is evident to all who know them; and they would be more so, if those who officiate were more fitted for their work.

Surely, then, if effects like these are produced without the aid of that feeling in favour of the Church which exists,—nay, often in opposition to it;—by means so humble; by instruments so feeble; far greater results might justly be expected, were that feeling appealed to and honoured; were agents of the Church to adopt a similar course, and carry the Gospel into the dark courts and dirty alleys of the very poor. Bringing to the task the same zeal as the men of whom I have spoken; backing up that zeal with a greater amount of knowledge and learning, and talent, and, above all, the *prestige* of the Church's name, we might fairly assume that a tenfold greater work would be carried out, and a tenfold greater blessing attend their labours.

There are Cottage Lectures, I am aware; and District Visiting, and other agencies are at work; but they by no means answer the end here in view, for sundry reasons. Highly laudable as they are, they fail in producing the effect desired, in the great majority of instances, because they afford no halting-place between the wretched comfortless home and the Church. Did visitors invite those upon whom they call, to the preaching-room in the next court, instead of to the Church, where they dislike to go

from fore-mentioned reasons, they would bring very many under the sound of the Word of Life, who are now totally ignorant of its first principles; and they would inspire a deeper respect and a warmer love for the Church, when they thus showed that it was in reality as in name, "The Poor Man's Church." Surely there is no congregation of worshippers within the Establishment that could not afford the expense of one room, in some low neighbourhood of their district or parish; or produce some warm-hearted servant of the

Great Master, who, under proper supervision, would, if ministerial agency could not be obtained, undertake the conduct of such meetings as might be held.

I do not know how far such a step might be in accordance with ecclesiastical regularity; but I cannot think any small hindrance would be allowed to deafen the ear of the Church to the cry that exists in our midst, as in Macedonia of old, "Come over, and help us."

I remain, yours truly,

X.

Reviews, and Short Notices of Books.

A LETTER TO THE ARCHBISHOP OF CANTERBURY. *By the BISHOP OF EXETER. Murray.*

The Judgment of the Judicial Committee of the Privy Council, to which we have already referred, does in effect, and even in the words of it, pronounce a heavy sentence of condemnation upon the Bishop of Exeter. The effect and tendency of the whole is to fasten upon his Lordship a charge of oppression and injustice; for he had refused to institute Mr. Gorham to a benefice, to which he had been lawfully appointed; and why?—because he holds opinions which the Committee of the Privy Council cannot, in any important particular, distinguish from those which have been propounded and maintained, "without censure or reproach," by many eminent and illustrious prelates and divines, who have adorned the Church from the time when the Articles were first established. The injustice of this conduct on the part of the Bishop must indeed be manifest, we think, to any plain and honest Englishman, who will take the pains to ascertain and consider, what were the views which were held by those eminent divines, to whom, under God, we are indebted

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for the glorious and blessed Reformation of our Church; and for our Scriptural Articles, Homilies, and Liturgy; which views have also been held by very many in our Church, from that time to this, unblamed and unquestioned by any lawful authority.

But, besides this, which has reference to the tendency of the whole, the judgment delivered and confirmed by the Queen in Council, brings distinctly, and in plain language, very serious accusations against his Lordship; for to him more especially apply the very grave exceptions which these learned Judges have taken, against the course which had been pursued in the litigation that had taken place, and which could only be terminated by an appeal to their decision. They say, very justly:—

"After litigation had thus commenced, and Mr Gorham had called upon the Bishop to state why institution was refused, it became evident that the reasons must be considered upon legal principles; and it was to be expected that both parties would require a strict and formal proceeding, in which the particular unsound doctrine imputed to Mr. Gorham would have been distinctly alleged.

"Unfortunately this course was not adopted. *The Bishop prayed to be heard on petition.*"

M

The form, therefore, which the proceedings took, is here distinctly laid to the Bishop's charge. If that form was irregular and inconvenient, the Bishop was first and principally to be blamed. And the learned Judges say further :—

"The book published by Mr. Gorham, was the only evidence adduced on either side; and with such allegations as are contained in the Bishop's Act on Petition, and Mr. Gorham's answer, the case was brought on to be heard, *with no statement on the part of the Bishop, of what was, in his Lordship's view, the true doctrine of the Church of England in respect of the efficacy of the baptism either of adults or infants; nor any specification of the doctrine imputed to Mr. Gorham, except the general charge before stated.*"

The learned Judges proceed to show that Mr. Gorham was not entirely free from blame in this matter. He might, we suppose, and should, have so shaped his defence as to compel his Lordship to be more explicit. But it was certainly more natural, and might be considered more courteous, and further removed from a litigious spirit, to fall in with the course of proceedings which the Bishop of Exeter chose to pursue. The Judgment, therefore, very properly proceeds to say :—

"As this form of pleading was acquiesced in on both sides, neither party has any reason to complain of the other; *but those who are called upon to judge of the matters in difference, have great reason to complain that, instead of their attention being directed, as it ought to have been, to specific propositions distinctly stated, and to the evidence directly applicable to those propositions;—instead of having a specific and precise statement of that which the Bishop alleged to be the doctrine of the Church of England upon the matters in question, and upon which he meant to rely, and of the specific doctrine held by or imputed to Mr. Gorham, and alleged to be unsound;—the case is brought forward and left in such a form, that (without being supplied with any allegations distinctly stated or any issue distinctly joined) we are called upon minutely and accurately to examine a long series of questions and answers,—of questions upon a subject of a very abstruse nature, INTRICATE,*

PERPLEXING, ENTANGLING, AND MANY OF THEM NOT ADMITTING OF DISTINCT AND EXPLICIT ANSWERS.....

"The inconvenience of this course of proceeding is so great, and the difficulty of coming to a right conclusion is thereby so necessarily increased, that in our opinion *the Judge below would have been well justified in refusing to pronounce any opinion upon the case as appearing upon such pleadings; and in requiring the parties, even at the last moment, to bring forward the case in a regular manner by plea and proof.*"

This, then, is the position in which the Bishop of Exeter is placed by the decision of the Queen in Council. By the highest judicial authority which, in such cases, is recognized by the Constitution of the Country, he stands condemned and censured,—as having transgressed against both law and custom in the exercise of his episcopal power,—as having adopted a course of proceeding which was highly irregular and inconvenient in trying the question at issue,—and as having subjected a clergyman, in the course of an examination (which was in itself altogether unusual) to a long series of questions, "*intricate, perplexing, entangling, and many of them not admitting of distinct and explicit answers.*"

It is painful and humiliating to think that a Bishop of our Protestant Church should be placed in such a position. And, under such circumstances, how should we expect a christian man to act? Even if the judgment so pronounced had been unjust, there would have been, we conceive, only one course for an humble Christian to pursue. It would have become him, however painful it might be, to show before all the world an example of submission to lawful authority, and of respectful deference to that Court before which (it would seem) his own choice had made it necessary to bring the case, and whose jurisdiction he had already fully acknowledged by pleading before it. Had he been, we say, unjustly condemned, he might have learned, even from the heathen philosopher, Socrates, to submit to the decision; and to leave his injured innocence to be vindicated by others,

—not by himself. Who will say that such submission would have been otherwise than graceful, honourable, and truly christian?

But, instead of this,—and instead of offering any explanation or apology in reference to the grave charges under which he lies,—the Bishop of Exeter has published the Letter which it becomes our duty to notice. And what is, in brief, the character of this epistle? Shall we be saying too much, if we say, it is flying in the face of his Judges,—of the Archbishop to whom he addresses it, and to whom he had solemnly professed and promised “all due reverence and obedience,”—and of his Sovereign herself, whom he had acknowledged, and was specially bound to acknowledge, as, “under God, the supreme Governor of this realm,—as well in all spiritual or ecclesiastical things or causes, as temporal”? In this letter, without any token of deference to lawful and constitutional authority, or any reference to the grave charges judicially fastened upon him, he arraigns and condemns, in no measured terms, both the Archbishop and his Judges,—as if all law and all authority were concentrated in his person! Let us hear his own words, in the conclusion of his Letter, (without here dwelling upon the charges of “heresy”—“rank Popery—and worse than Popery,” (pp. 13, 14,) and many others, (pp. 25, 28, &c.,) which in the course of it he had brought against his Metropolitan):—

“Meanwhile, I have one most painful duty to perform. I have to protest not only against the Judgment pronounced in the recent cause, but also against the regular consequences of that Judgment. I have to protest against your Grace's doing what you will be speedily called to do, either in person, or by some other exercising your authority. I have to protest, and I do hereby solemnly protest, before the Church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving mission, to exercise cure of souls, within my diocese, to a clergyman who proclaims himself to hold the heresies which Mr. Gorham holds. I protest that any one who gives mission to him, till he retracts, is a favourer and sup-

porter of these heresies. I protest, in conclusion, that I cannot, without sin—and, by God's grace, I WILL NOT—HOLD COMMUNION WITH HIM, BE HE WHO HE MAY, WHO SHALL SO ABUSE THE HIGH COMMISSION WHICH HE BEARS.”

Is not this tantamount to saying, that, if the Archbishop should dare to obey the law of the land, and carry into effect the Judgment of the supreme Court of Judicature in this case, *the Bishop of Exeter will excommunicate him*? It is well for the Bishop of Exeter, that he lives under the government of Queen Victoria, and not under that of Queen Elizabeth.

But now we would gravely ask, Is not the publication of such a Letter, under such circumstances, an outrageous violation of all propriety and decency? Is this the conduct of a Christian Bishop?

But his Lordship pleads “duty.”—A very common plea; a plea which is not unfrequently used as a convenient pretext for trampling upon all the rules both of law and charity. He would persuade us—he has, perhaps, persuaded himself—that regard for “catholic truth” compels him thus to write, and thus to act.

Now we not only readily admit, but we should be among the foremost to maintain, that there are occasions in which zeal for the Truth of God, must lead a man to disregard all ordinary considerations of submission and propriety, and to stand up in opposition to all human authorities; for it is written, “We ought to obey God rather than men.” But when we are called upon to do this with a martyr's courage, we ought to be especially careful to do it with a martyr's meekness too. If the maintenance of the truth of God did really justify and call for the publication of *the substance* of the Letter which lies before us, it would not justify *the tone and manner* of it. *This* is altogether uncalled for,—out of place, and out of season. We conceive that (if duty and conscience could have called upon his Lordship to publish such a letter at all,) conscience and duty, and every consideration of decency and propriety, would have required him, before he did so, to resign his Bishopric.

But the grand question, after all, must be, Is it indeed the maintenance of God's Truth? Is it THE TRUTH OF GOD, which the Bishop of Exeter maintains and contends for in this pamphlet? *This* is the question. And it is with reference to this great and vital question, that we feel ourselves called upon to review it. The question between the Bishop and the Archbishop, we can and shall be content to leave, with the very few remarks which we have already made upon the tone of the letter. We are not called upon to defend or to adopt the opinions of any man, however exalted may be his station or his character: but we are concerned to ascertain, and to uphold, the Truth of God; and therefore to protest against that which darkens or contravenes it.

What then is the doctrine for which the Bishop of Exeter so earnestly contends in this Letter? in reference to which he subjected Mr. Gorham to such an unprecedented examination? and for not holding which, he brands him as a heretic? We suppose that his Lordship's doctrine cannot be more fairly stated than in the words of three questions which he proposed to Mr. Gorham, and to which it appears he would be content with no answer short of an absolute and unqualified affirmative.

Qu. V. "Does our Church hold, and do you hold, that every infant baptized by a lawful minister, with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God, in such Baptism, a member of Christ, the child of God, and an inheritor of the kingdom of heaven?"

Qu. VI. "Does our Church hold, and do you hold, that such children, by the laver of regeneration in Baptism, are received into the number of the children of God, and heirs of everlasting life?"

Qu. "Does our Church hold, and do you hold, that all infants, so baptized, are born again of water and of the Holy Ghost?"

In short, the Bishop's doctrine, which he holds as "the foundation of all Christian doctrine," is nothing less than the *unconditional efficacy of baptism, rightly administered, in the case of ALL infants baptized: that every*

baptized child, without exception, is regenerated. And he will not be content with any view of regeneration but that which involves a mighty spiritual change; for he says in this Letter, p. 10,—

"In this passage you say 'regenerate, i. e. accepted in the beloved.' Shall I be forgiven, if I avow my regret that your Grace did not express what you mean by the phrase 'accepted in the beloved,' when you use it in explanation of 'regenerate'—a term which many of your readers may think not less clear than that by which you explain it? I TRUST THAT YOU DID NOT MEAN...A MERE CHANGE OF STATE; but that you wished your readers to understand by the words 'accepted in the beloved,' what is to be understood when they are used by St. Paul,—'accepted,' because they are '*in the Lord*'—that is, INSERTED BY BAPTISM INTO THE BODY OF OUR LORD JESUS CHRIST, AND THEREBY MADE 'PARTAKERS OF THE DIVINE NATURE,' according to 'exceeding great and precious promises given unto us' in baptism, that we should be therein 'born again of water and of the Spirit.' "

And again, (p. 11.)—

"Writing as you are of 'persons devoted to Christ in infancy, by Baptism,' I cannot but regret the absence of every word which indicates THE GREAT SPIRITUAL CHANGE WROUGHT WITHIN THEM IN THAT SACRAMENT."

And to show how strongly the Bishop insists upon this doctrine of Baptismal Regeneration, as an "Article of the Faith," we need only transcribe the following passage from pp. 26, 27.

"Lastly, and above all, I grieve exceedingly that you have concurred in the false, destructive declaration, that the Church of England has not a positive doctrine on the efficacy of the Sacrament of Holy Baptism, but permits her ministers to deny that any of her infants are *in* Baptism made members of Christ, the children of God, and inheritors of the kingdom of Heaven; and to state of many infants, baptized 'for the remission of sins,' that they remain afterwards, as before, children of wrath; and so to make the statement which our Church's Catechism puts into their mouths a delusion and a lie. If it were uncertain, whether they had been made children of God, it would have been presumptuous

and deceitful in the Church to make them affirm it as certain and true. Since it is certain, it is to rob parents of their comfort, children of their hopes, the Church of its faith, to allow it to be taught that it is in any case untrue. But what does he, who sanctions a legal decision that the Church does not hold part of the Faith? My Lord, as far as in him lies, and as far as the effect of that sentence goes, he sanctions a decision that the Church, over which he presides, is no part of the Church of Christ. Would that I was not obliged to add, that your Grace has (I believe, unconsciously) done all which a declaration of yours could do, to cut off the Church, in which you occupy the highest place, from communion with the Holy Catholic and Apostolic Church of all ages, by ascribing to her the contradiction of an article of the Creed: 'I acknowledge one Baptism for the remission of sins.'"

We quote this passage, the rather, because it so exactly coincides with certain "Resolutions" which have been lately published by the well-known leaders of the Tractarian party, of which we must quote three or four:—

"2. That the remission of original sin to all infants in, and by the grace of, baptism, is an essential part of the article, 'One baptism for the remission of sins.'"

"4. That to admit the lawfulness of holding an exposition of an article of the Creed contradictory of the essential meaning of that article is, in truth and in fact, to abandon that article."

"5. That, inasmuch as the faith is one, and rests upon one principle of authority, the conscious, deliberate, and wilful abandonment of the essential meaning of an article of the Creed, destroys the Divine foundation upon which alone the entire faith is propounded by the Church."

"7. That by such conscious, wilful, and deliberate act such portion of the Church becomes formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments and the remission of sins."

Now one of the first things which occurs to us, in considering such statements, is, the necessity of plainly asking the question,—which it certainly behoves the Bishop, and all the gentlemen who have signed and published the above Resolutions, to answer without hesitation or delay,—Where has it been authoritatively defined, by

any authority which is recognised by the Church of England, and distinctly acknowledged in her formularies, "That the remission of original sin to all infants in, and by the grace of, baptism is an essential part of the article,—'One baptism for the remission of sins'?" It is certainly not in the words of the Creed, nor is it by any means the obvious sense of the article. Nay, more,—it is a sense of which Bishop Pearson was evidently ignorant; or which he has most unaccountably kept in reserve; for nothing to that effect is to be found in his exposition of the article. And what is especially worthy of notice is, that neither the doctrine of Baptismal Regeneration, nor this doctrine of the Remission of Original Sin to all Infants in Baptism, is to be found in any one of the ancient Creeds of the Church. In the Apostles' Creed, baptism is not so much as mentioned; nor is baptism or the Church once so much as named in the Athanasian Creed, which begins, as we all know, with telling us, "The Catholic Faith is THIS," and ends with the emphatic declaration, "THIS is the Catholic Faith, which except a man believe faithfully, he cannot be saved." And what does this amount to but a plain declaration on the part of all who receive that Creed, that these points which are so strongly and incessantly insisted on by the Bishop of Exeter and his party, ARE NO PART OF THE CATHOLIC FAITH? Nay, the Bishop himself is strangely put to it, to find any pretext for affirming, that this doctrine of the remission of original sin to ALL infants in baptism, is any part of the Faith; for the only authority he quotes, to establish a point on which unquestionable authority was so much needed, is,—what do our readers think?—an obscure canon of the Fourth Council of Carthage, (held, we believe, in the year 252,) which he tells us (but forgets to prove*) was adopted by the General Council of Chalcedon (in 451)! We would fain

* He does well not to meddle with proof: for, 1. the authenticity of the canons of that Fourth Council of Carthage is very questionable; and 2. the Council of Chalcedon makes no reference to it whatsoever.

know, How many of the clergy can be supposed to be aware of the canon, on which the Bishop lays so much stress? The laity, we presume, are, almost to a man, profoundly ignorant of it: but that, perhaps, would matter very little. But all the clergy know, and most (we think) of the laity too, that the Church of England disposes very summarily of all the decrees of Councils, General as well as Provincial, in the twenty-first Article.

"They may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, UNLESS IT MAY BE DECLARED THAT THEY BE TAKEN OUT OF HOLY SCRIPTURE."

This truly Scriptural and Protestant Article brings us at once to the right and sure ground; that is to say, to holy Scripture itself—as the only unerring standard of truth. We do, indeed, consider it as utterly unaccountable, that the Bishop's doctrine respecting baptism—if true, or if it were *really the doctrine of the Church of England*—should not be contained in *express words* in the Articles of our Church. It would have been an inexcusable omission. It was far too important, on the Bishop's own shewing, to be left as an inference to be gathered from the language of the Liturgy. It demanded an express, distinct, dogmatic definition and assertion. The statement of it in the *Articles* was indispensable, if it be indeed "the foundation of all Christian doctrine." To leave the Articles,—which were expressly agreed upon "for avoiding of diversities of opinions, and for the establishing of consent, touching true religion,"—and to go to devotional formularies, for the establishment of a doctrine, to which his Lordship gives such prominence and importance, is, in fact, to give it up as an *Article of the Faith*; and only shews to what wretched shifts prejudiced partizans will have recourse, in order to uphold a favourite dogma. Before he presumes to give it that place and importance which he assigns to it, he ought to shew us where it is expressly stated in the three ancient Creeds of the

Church, and in the Articles of our Church; or else he should be prepared to shew, that it is expressly "proved by most certain warrants of holy Scripture," which do not admit of any other interpretation.

But what will our readers say, when we remind them, or inform them, if they have hitherto been ignorant of the fact, that this doctrine, which the Bishop of Exeter and the Tractarians make out to be so all-important, is one which is not only not stated in our Articles, but which was deliberately set aside in compiling them? For, as the Judgment of the Privy Council very aptly and properly sets forth;

"The Articles about religion, drawn up in 1536, state that it is offered unto all men, as well infants as such as have the use of reason, that by Baptism they shall have remission of sin, and the grace and favour of God; that the promise of grace and everlasting life (which promise is adjoined to the Sacrament of Baptism) pertaineth not only to such as have the gift of reason, but also to infants, innocents, and children; and that they ought, therefore, and must needs be baptized; and that by the Sacrament of Baptism they do also obtain the remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. In so much as infants and children dying in their infancy, shall undoubtedly be saved thereby, and else not. That infants must needs be christened, because they be born in original sin, which sin must needs be remitted, which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy Ghost, which exerciseth His grace and efficacy in them, and cleanseth and purifieth them from sin by His secret virtue and operation; and that men or children, having the use of reason, and willing and desirous to be baptized, shall, by the virtue of that holy Sacrament, obtain the grace and remission of all their sins, if they shall come thereto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly believing all the Articles of our faith; and, finally, if they shall also have firm credence and trust in the promise of God adjoined to this said Sacrament—that is to say, that in and by this said Sacrament which they shall receive, God the Father giveth unto them, for His Son Jesus Christ's sake, remission of all their sins, and the grace

of the Holy Ghost, whereby they be newly regenerated and made the very children of God," &c.

This, we suppose, would *almost* have satisfied the Bishop of Exeter himself. But this was not the only previous document which gave a statement on the subject; the Judgment further goes on to quote some expressions, to much the same purpose, from the book entitled "A Necessary Doctrine for any Christian Man," and called the "King's Book," which was published in 1543, and then says:—

"The Articles of 1552 and 1562 adopt very different language from the Articles of 1536, and have special regard to the qualifications of worthy and right reception.

"The Twenty-fifth Article of 1562, distinctly states, that in such only as worthily receive the same, the Sacraments have a wholesome effect or operation. The Article on Baptism, in describing the blessings conferred by it, speaks only of those who *receive it rightly*; and with respect to infants, instead of saying, in the language of the Articles of 1536, that 'they obtain remission of their sins, and the grace and favour of God by baptism, and that dying in their infancy, they shall be undoubtedly saved thereby, and else not,' it declares only, 'that the Baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ;' stating nothing distinctly as to the state of such infants, whether baptized or not.

"The Articles of 1536 had expressly determined two points: 1. That baptized infants, dying before the commission of actual sin, were undoubtedly saved thereby. 2. That unbaptized infants were not saved.

"The Articles of 1562 say nothing expressly upon either point; but, not distinguishing the case of infants from that of adults, state in general terms that those who receive Baptism rightly, have the benefits there mentioned conferred."

Now let all this be fairly considered. Let it be remembered that,—with the Articles of 1536 before them, our Reformers deliberately drew up, subscribed, published, and authoritatively set forth the Articles as they now stand;—and let any intelligent and honest mind resist the conviction, if it can, that the doctrine for which the Bishop so

fiercely contends as the only doctrine of the Church, was, in fact, deliberately rejected by the Church?—deliberately excluded from those Articles, of which it is authoritatively declared that they "do contain the true doctrine of the Church of England, agreeable to God's word"?

Let us, then, come, without further delay, to the sure and stable ground of God's Word. For we are well assured that those who do not rightly understand the doctrine of the Scriptures on this point, will never be able rightly to understand our Liturgy, and the doctrine of our Church. Let us inquire, therefore, What saith the Scripture? The Bishop of Exeter strongly insists upon it, *as an Article of the FAITH*, that all infants are regenerated in baptism. But the Scripture says, "FAITH cometh by hearing, and hearing by the word of God." There is no other foundation upon which FAITH can rest. Where, then, is it asserted in the Scriptures, that *all infants are regenerated in baptism*? PRODUCE THE TEXTS. They are absolutely requisite in such a case as this. The comfort of the souls, both of christian parents and their children, *on the Bishop's hypothesis*, must depend upon the production of such plain and decisive texts. We can very readily conceive that the Bishop would answer this demand by a simple reference to the Rubric at the end of the Baptismal Service: but *that* only says, "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." *It does not produce the texts* to which it must be supposed to refer. And, unfortunately for the Bishop's theory,—while it is easy enough to refer to texts which serve to assure us of the salvation of infants,—*not one of them even alludes to baptism*. Therefore we say again, and with increasing emphasis, PRODUCE THE TEXTS, on which you found, by which you prove, *this Article of Faith*. The Rubric may be very right and true,—we do not question it,—but FAITH can rest on nothing else but GOD'S UNEQUIVOCAL WORD. His Lordship may refer to John iii. 5, Eph. v. 26, and Tit. iii. 5. But they

do not mention *infant* baptism; and we may fairly say, Is it *clear, beyond all controversy*, that they refer to baptism at all?—that is to say, *clear on critical grounds*?—for, when the soul requires a foundation on which FAITH can repose, it will not do to attempt to settle anything by authority, or by a mere *argumentum ad hominem*. We want that kind of proof which will put down a determined opponent: for the unbelief of a distressed and tempted heart is often a most determined and subtle opponent. It cannot easily be satisfied, so as to allow the soul to rest in that sweet assurance which it requires in order to full consolation. And, therefore,—until he has produced the plain, unquestionable texts of Scripture which establish his doctrine,—we retort upon him his own charge, and tell him plainly, in the face of earth and heaven, that he is the man who “robs parents of their comfort, children of their hopes, the Church of its faith.”

But further: until the plain texts of Scripture are produced, which prove that all infants are regenerated in baptism, we feel ourselves fully warranted in taking very high ground in reference to this question; and we shall speak our minds very freely. We are fully satisfied, both from the study of the Scriptures, and from extensive observation, that the doctrine of Baptismal Regeneration, as the Bishop of Exeter maintains it, is the common doctrine which *naturally* is held, and must be held, by unregenerate men. Worldly and irreligious men,—those who have neither spiritual light in their minds, nor spiritual affections in their hearts,—those in whom “the god of this world has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them,”—when they read, or hear, the plain and emphatic declaration of Christ Himself, “Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God,”—what can they make of it? They are not willing to receive it, or to seek that new birth which implies a death unto sin, and the renunciation of self and the

world. Unwilling, therefore, to submit to this declaration, and to profit by it, they must seek some way of getting over it. And what can be more *natural* than for them to lay hold of the one word “water” which follows in the fifth verse, in the repetition of this declaration, and to persuade themselves that this new birth is only a strong figurative expression, an eastern mode of speech, and that it means nothing at all but baptism. They have a secret misgiving—an awful but indistinct conviction—that (if this new birth means anything more than an unintelligible and inexplicable something which took place at their baptism) then *they* are unregenerate, unconverted, yet in their sins, yet under curse and condemnation, and in the broad way that leadeth to destruction. We say an awful but *indistinct* conviction—a *secret misgiving*; for if they would look it steadily in the face, and put it into such plain words as we have used in expressing it, then, perhaps, it might lead them to think more deeply and earnestly,—to tremble for themselves, and to seek for mercy while mercy may be had. But they dare not look this secret misgiving steadily in the face. They are too glad to stifle it, and to run away from it. And the notion that this new birth means nothing at all but baptism (or something which is inseparably connected with baptism) comes to their relief, serves as an opiate to their half-awakened consciences; and so they go on in the way of the world—in the way of sin and death. That baptism involves regeneration is, therefore, *their* sheet-anchor, *their* only hope, and (*to them*) the foundation of all christian doctrine, the corner-stone upon which their whole system of religion rests. That they should cling to this notion with the convulsive grasp with which a drowning man catches at a straw, is therefore perfectly natural; it is what Scripture, and the knowledge of mankind, would lead us to expect. And, seeing that this notion has so little in Scripture on which it can even pretend to rest, it is perfectly natural that they should “run to the stinking puddles of men’s traditions,”—to the

uncertain, imperfect, and corrupted decrees of Councils and writings of the Fathers,—to something which they imagine that “the primitive Church” may have derived “from the recent teaching of the inspired Apostles,”—to find that proof which cannot be found in the Bible. And (as we commonly find to be the case with men, who feel and see sometimes that the ground on which they rest is very sandy and uncertain, though they are unwilling to confess it even to themselves) they naturally endeavour to bolster up themselves in this unscriptural notion, by striving with their utmost power to impose it upon others.

We speak plainly; for the cause of Truth demands it. And love and compassion to those unhappy men who maintain this fatal error, demand it too. We would earnestly remind them, that all the enemies of Divine Truth,—of every age, and name, and country,—agree with a strange and general consent in maintaining this notion of baptismal regeneration. The Romanists and the Socinians; the Neologians on the Continent, and the old dry Moderates in Scotland; all agree with the stiff High Churchmen, (as they were called,) high and dry, and the new Tractarians, in holding this doctrine. O that they would consider! O that they would lay to heart these our plain words, as the words of friendly, earnest, compassionate, christian warning! and search their own hearts, as in the presence of the heart-searching God, and, with David's prayer breathed up to Him, as those that stand now upon the brink of eternity, and who must soon stand before the judgment-seat of Christ, Ps. cxxxix. 23, 24, and put home to their own souls the serious question, Whether it be not just because they are unregenerate men, and because they shrink, with an instinctive dread, from the truth of Scripture, that they so stoutly and fiercely maintain their doctrine of baptismal regeneration? and that they hate and persecute, to their power, those who deny it? Is it not, in their own case, the fatal delusion which is destroying their souls?

We cannot but feel, and therefore must not scruple to declare, that the manner and spirit in which many maintain this dogma, most forcibly remind us of that which is written,—“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” But at the same time we are ready to make all due allowances for the prejudices of education, and the influence of a system, to which the mind has been long habituated, and from which it cannot divest itself. There are those who,—in a form and measure, and especially in their attempts at systematic writing,—maintain this doctrine, who yet give sufficient evidence that they are spiritual men,—men who love the Lord Jesus Christ in sincerity. They are examples of that which is written,—“A man can receive nothing, except it be given him from heaven.” As grace and corruption are strangely mingled in the heart, so light and darkness are sometimes strangely blended in the mind. But how different from those to whom we have before alluded, is the spirit in which they hold (apparently at least) the same doctrine. If they cannot shake off for themselves the chain which education and system have bound around their minds, they yet can see and understand how intelligently and uprightly others may maintain a widely different doctrine; and they can and do both respect and love them as faithful brethren in Christ, and faithful ministers of the Church of England,—notwithstanding the different, or opposite views which, on this point, they maintain. And when we meet with such men, we, too, respect and love *them*; though we cannot persuade ourselves that their theology rises to the true Protestant, Scriptural, and Evangelical standard which we desire to see maintained.

But we have not yet done. We have spoken with reference to the Truth of God, as it is set forth in the holy Scriptures; and we have endeavoured to speak with that decision and earnestness which become the Christian when scriptural and eternal

truth are concerned. *This* it is our first object to know and to maintain; for, amid all the convulsions, confusion, and destruction, in which all present systems and institutions may be involved,—amid the wreck of empires and Churches, and the crash of dissolving worlds, we know that

“Truth divine for ever stands secure:

Its head is guarded, as its base is sure.”

And to that truth the true and spiritual Church will cleave, and by and in that truth it will be saved and blessed for ever. But, in subjection to, and on account of, that holy and eternal truth, we love the Church of England; and we will speak a little, as faithful friends and devoted adherents of that Church, to which we esteem it a privilege to belong. And we will speak the more freely, because we belong to that class whose real and unfeigned attachment to the Church of England has been most severely tested. We will not suffer bishops and dignitaries, whose attachment to the Church has been rewarded with its highest dignities and emoluments, to question the churchmanship of those despised clergymen, whose long and faithful labours have cost them the loss of all things, and have only been repaid by neglect and proscription. His Lordship of Exeter (as appears very plainly from his last Charge, pp. 47—59, and has appeared too plainly from his acts) would expel from the Church all those who do not hold his view of baptismal regeneration. But we tell him plainly, that those clergymen whom his Lordship is so anxious to exclude, and who are the special objects of his reproach and enmity, are, in fact, the only true followers and representatives of the Reformers and Martyrs,—to whom (under Christ Himself) the Church of England is indebted for the light and liberty of the Gospel which we enjoy; and of whom the Bishop of Exeter and his party are the unfaithful and unworthy successors. We would boldly put it to any twelve plain, honest Englishmen,—impanelled in a jury, to exercise that sound discrimination which it is the birthright of true-hearted Englishmen to cultivate and

to use,—to decide such questions as these:—

Who are the men who give to the Scriptures, and to Scriptural Truth, that place and honour which the Church of England gives to them in all her authoritative writings?

Who are the men that cleave to, love, and value the Articles, the Homilies, and the Liturgy of their Church, in their due connexion, harmony, and subservience the one to the other?

Who are the men who are faithfully endeavouring, in true conformity with the Articles which they have subscribed, to preach the same Gospel which our Reformers preached, in its freeness, fulness, and everlasting security?—and to bear the same faithful and uncompromising testimony against the antichristian superstitions and soul-destroying heresies of the Church of Rome, which our martyred forefathers sealed with their blood, and which is embodied in the Homilies of our Church?

And (note this well) who are the men who maintain the simplicity and purity of that Protestant and spiritual worship, which our Reformers laboured, suffered, and died, to bequeath unto us? And who, on the contrary, are the persons who deform it, and corrupt it, with superstitious innovations and Popish fooleries, and that “superfluous decking of churches” which the Second Homily of the Second Book so emphatically denounces?

These questions we would have seriously and fairly considered. And we fearlessly maintain, not merely with regard to the Articles and Homilies, but with regard to the Liturgy too, that it is much more highly revered, and much more faithfully used, by Evangelical Clergymen, than it is by the Tractarians. But we plainly see, and must faithfully denounce, the folly and the wickedness of those who would exalt or transform formularies of devotion into articles of faith or statements of doctrine. They are, and must be, drawn up and composed upon principles which are essentially distinct. Christian formularies, whether of prayer or profession, must be composed on the supposition

that those who use them are real Christians; or, in other words, they must pre-suppose the sincerity and faith of those who use them. It is, therefore, obvious that they determine nothing as to the individuals who use them, except *what they ought to be*. Whether they be indeed sincere and faithful,—real Christians,—can only be determined by obedience to the Apostolic precept, "Examine yourselves, whether ye be in the faith; prove your own selves." And any one who will take the pains to examine the Catechisms which were drawn up by the Reformers, will clearly see that none of them can be rightly understood, or intelligently used, without strict attention to this principle. They do not contain statements which can be adopted, as a matter of course, by any one and every one who reads or learns them; but only such statements as could be made by a real Christian, professing his own personal faith and sincere devotedness to God. Therefore he who would use them, and not deceive his own soul, must earnestly examine himself, before he presumes to appropriate to himself the statements which they contain.

We maintain, then, that the baptismal service and the Catechism are used (or rather abused) by the Bishop of Exeter and his party, to prove their doctrine of baptismal regeneration, just because they do not, and will not, understand the principle on which such formularies are, and must be, composed. And we, moreover, boldly assert that their doctrine involves the grossest Antinomianism. For, in what does Antinomianism consist, but in the utter rejection of the great scriptural principle, that "the tree is known by his fruit"? To imagine that we partake of the highest Christian privileges; that we are really "members of Christ, and children of God, and inheritors of the kingdom of heaven," when we are not bringing forth the manifest fruits of Christian and Evangelical holiness; when we are evidently serving the world, the flesh, and the devil; what is this but mere Antinomianism? And, again: to expect the same blessing, when

christian prayers are used, and christian professions made, ignorantly, irreverently, hypocritically, and profanely, as when they are used intelligently, sincerely, earnestly, and faithfully; what is this but to outrage the first principles of all religion? Yet this is the position which the Bishop of Exeter takes. He actually scoffs at the idea of the blessing of christian baptism being supposed to be dependant upon "that prayer of faith which is expected and taken for granted by the Church." (See Letter, pp. 12—14.) He says expressly:—

"I have already said that to require as necessary to the efficacy of the baptism of infants, that there be faith on the part of those who present them, is little short, if indeed short, of heresy."

And again,

"My lord, there is one observation which is forced upon the mind by this your teaching. It is rank Popery—and worse than Popery."

But if so, what is the meaning of all those solemn and earnest prayers which, in our Baptismal Service, precede the administration of the sacrament? Are these nothing better than a vain and useless mockery of God? And what is the meaning of those encouraging words which are addressed to the parents and sponsors,—*"Ye have heard, also, that our Lord Jesus Christ has promised in His Gospel to grant ALL THESE THINGS THAT YE HAVE PRAYED FOR"*? Does the Bishop of Exeter really mean to say, that the blessing is equally certain, when it has not been prayed for at all?—when God has been dishonoured and mocked with a mere lip-service? Or what is the meaning of our Article, which says, in reference to baptism, "Faith is confirmed, and grace increased, BY VIRTUE OF PRAYER UNTO GOD." The Bishop, perhaps, will tell us that this statement doth "apply plainly to adults alone." But has he utterly forgotten, that, when this Article was drawn up and authoritatively published, there was actually no Service for the administration of adult baptism in our Prayer-books to which it could possibly refer? The Articles were finally settled, in their

present form, in 1562. The form for "the Ministration of Baptism to such as are of riper years, and able to answer for themselves," was not added to our Prayer-books till 1662; just one hundred years too late for the Bishop's argument.

Yet, further, we would ask, Whom does the Bishop himself conceive to be the proper subjects of christian baptism?—all infants universally?—or only the infants of professedly christian parents? or, at least, of *one* professedly christian parent? (See 1 Cor. vii. 14,—“Else were your children unclean.”) Does not this make the title of the infant to christian baptism to depend upon *the faith of the parent*? His Lordship is, or affects to be, horrified at the idea of making the baptismal blessing “to be dependant solely on the qualities of others.” But does it not depend “solely on the qualities of others,” whether the infant can properly be brought to baptism at all? And, finally, must it not depend upon the will of the parents (even supposing them to be professed Christians) whether the infant shall be baptized or not? If their sin, or error, goes so far as to withhold the child from baptism, of course (according to the Bishop's own statements) the blessing is withheld; and if it dies unbaptized, (as hundreds do, even in this christian land,) “the one only opportunity of being born again” is lost for ever. Nor do we understand how his Lordship's doctrine on this subject can be acquitted of the horrible cruelty of consigning all unbaptized infants to hopeless perdition and eternal misery. The cruelty that has been slanderously charged upon Calvinists is, after all, but a trifle, in comparison with the cruelty of this Tractarian doctrine.

This part of his Lordship's letter, however, we must now dismiss, with an observation which it has forced upon us, (and which indeed has more than once occurred to us in the perusal of the whole of this extraordinary production,) which is this,—that a very clever man will not unfrequently write such egregious nonsense as never could have been penned by an ordinary mortal. And we must now

proceed to take some special notice of a part of the epistle which we have yet scarcely touched upon.

The Letter, in fact, divides itself into two parts. The first is an attack upon the Archbishop of Canterbury; the second, upon the gentlemen who composed the Judicial Committee of the Privy Council. These learned Judges the Bishop of Exeter especially arraigns before him, and summarily condemns,—

1. Because they could not see that Mr. Gorham's doctrine of *prævenient grace*, in order to the worthy receiving of the sacrament of Baptism, was *heresy*; and

2. Because they did not give due weight to the 57th Canon, and to the Act of Uniformity.

The latter, he reminds us, requires “every one who is admitted to the ministry of the Church” (he should have said, “who is inducted to a benefice in the Church”)

“Openly, publicly, and solemnly to read the Morning and Evening Prayer before the congregation in God's house assembled, and after so reading it, to declare his unfeigned assent and consent to the use of all things in the said book, contained and prescribed in these words, and no other: ‘I, A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intitled the Book of Common Prayer, &c.’”

This, of course, we are all well aware of. But we would gladly know, Who it is that most uprightly and conscientiously makes this declaration? The man who cordially accepts the Book in the character which properly belongs to it? or the man who endeavours to fasten upon it a character which does not belong to it? I suppose we assent and consent to the Book of Common Prayer as formularies of devotion?—not as articles of faith? And we cannot understand that any due or real honour is given to it, by an attempt to distort it into that which it is not.

But he also refers to the 57th Canon, from which he quotes these words:—

“The doctrine of baptism is sufficiently set down in the Book of Common Prayer

to be used at the administration of the said Sacrament, as nothing can be added to it that is material or necessary."

Now, if we turn to the canon itself, we read as follows, beginning with the title :

"The Sacraments not to be refused at the hands of unpreaching ministers."

"Whereas divers persons, seduced by false teachers, do refuse to have their children baptized by a minister that is no preacher, and to receive the Holy Communion at his hands in the same respect, as though the virtue of those sacraments did depend upon his ability to preach; forasmuch as the doctrine both of Baptism and of the Lord's Supper is so sufficiently set down in the Book of Common Prayer, to be used at the administration of the said sacraments, as nothing can be added unto it that is material and necessary; we do require, and charge every such person, seduced as aforesaid, to reform that their wilfulness, and to submit himself to the order of the Church in that behalf; both the said sacraments being equally effectual, whether they be ministered by a minister that is no preacher, or by one that is a preacher. And if any hereafter, &c."

Now, when we turned from the Bishop's Letter to look at this canon, the first thing that occurred to us was, If the Book of Common Prayer here referred to be not considered as containing the thirty-nine Articles of our religion, what is there in the whole book which bears, directly or plainly, upon the point in hand, as expressed in the title of the canon? The twenty-sixth Article certainly does bear upon it very distinctly; but in the Communion Service, or the Baptismal Service, we do not find any thing that refers to it. This was our first thought: but we are not disposed to lay much stress upon it; for the fact is, that we are perfectly willing to take the Bishop upon his own ground; and, laying aside everything but the Bible and the Prayer-book, and seeking no help in understanding the latter, but that which is abundantly supplied by the former, we will inquire, What is the doctrine of baptism which is plainly deducible from the Baptismal Service itself?

In order to this, we must first very

briefly, refer to the Scriptures. From these it is evident, *that the Word of God preached was, from the day of Pentecost downward, the ordinary means or instrument of regeneration.* It was so on the day of Pentecost, when three thousand souls were converted; it was so when Peter first preached to the Gentiles in the house of Cornelius. It is expressly stated in the epistles,—*"Of His own will begat He us WITH THE WORD OF TRUTH."* "Being born again, not of corruptible seed but of incorruptible, BY THE WORD OF God, which liveth and abideth for ever," (James i. 18; 1 Peter i. 23.) Therefore Paul (who had said expressly to the Corinthian Christians, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel:") nevertheless claims them as his spiritual children; for he says, "As MY BELOVED SONS I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I HAVE BEGOTTEN YOU THROUGH THE GOSPEL." (1 Cor. i. 14—17; iv. 14, 15.) And, to return to the first remarkable history that illustrates this subject,—we see plainly that, when Peter had preached the Word to the Jews, (Acts ii.) the blessed effects followed: "Now when they heard this they were pricked in their heart." There was *conviction of sin*—which is the first work ascribed to the Holy Ghost. (John xvi. 8, 9.) And they "said to Peter and the rest of the apostles, Men and brethren, what shall we do?" There was therefore *earnest inquiry* of those disciples of the crucified Nazarene, whom they now acknowledged as brethren. "Then Peter said unto them, Repent:" (did ever any man who was not born again *truly repent*?) "and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost." He calls upon them to make *an open avowal of their faith* in the Lord Jesus Christ; of whom he had

just said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." To be baptized in His name was, therefore, *to make a solemn confession*, in the face of earth and heaven, that they believed him to be so. He adds, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." He calls them to come out and be separate from a corrupt and wicked generation. "Then they that gladly received his word were baptized." Not all, it would seem, who were pricked in their hearts, but *as many as willingly and gladly received the Word*, were baptized, and thus were "added to the church;" and thereby they manifested that they desired to be numbered with the disciples of Christ, in life and death, for time and for eternity.

Thus, then, it is evident that as *convinced of sin, as truly repenting, as professing Jesus whom they had crucified to be both Lord and Christ, and as desiring to save themselves from an untoward generation*, they were received by baptism into the Church—the communion of the faithful; and THEN they could properly be *acknowledged by the brethren as truly regenerate persons*. But the instrument of their regeneration was evidently "the Word preached," which was "mixed with faith in them that heard it." BY THAT WORD *they were born again*; and—just as Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe though they be not circumcised; that righteousness might be imputed to them also"—so they received the sign of baptism, a seal of the righteousness of the faith which they had yet being unbaptized.

Now then it is plain from this narrative, that two points must be considered: 1, When were these Jews born again? 2, When could they be ac-

knowledgeed and recognised by the Church as born again? We answer, 1, they were born again when they received the word of the Gospel with faith into a contrite and penitent heart; and, 2, they could be acknowledged as born again when, separating themselves from an untoward generation, they made a public profession of their faith, by being baptized in the name of Jesus Christ for the remission of their sins; and this agrees with that which is written,—*"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."* On which passage we must remark, that only the Searcher of hearts can see who it is that *with the heart believeth unto righteousness*; but the Church, and the ministers of the Church, can judge of *the confession of the mouth*; and by this they must judge;—*they must deal with men according to the confession of the mouth*; or, in other words, *according to the profession that they make*. And on this principle they must baptize; on this principle it is that a baptismal service must be framed. And it only remains to shew, that just on this principle it is, that the Baptismal Service of our Church has been composed.

The only further preliminary remark which we make is, that, according to the Scriptures, *children are evidently included in the covenant along with their parents*; and that *the signs and seals of the covenant pertain therefore, to the children of believers*. For when God was pleased to institute the sacrament of circumcision, His promise to Abraham was, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to THY SEED AFTER THEE." (Gen. xvii. 7.) And when the Apostles of Christ entered upon their blessed work of proclaiming the Gospel, and the full light of the New Testament dispensation began to shine forth, they immediately direct our attention to the fact that "the promise is unto you and to YOUR CHILDREN."

Now then let us turn to the Service

which our Church has appointed for "the Ministration of Publick Baptism of Infants."

This is "to be used in the Church." And, though we cannot now go through the whole of the service, and point attention to every particular, we must request our readers to look at, and to consider, the Rubrics at the commencement of this service, that they may have clearly before their minds what is, in the judgment of our Church, *the right and due administration of this solemn ordinance*; from which there certainly ought to be no needless departure; and therefore, ordinarily, no departure at all.

And, not to repeat what we have said already, (p. 12) we assume, that only the infants of at least professing Christians can be considered as fit subjects for baptism. But we must call attention to the fact, that our Church is not content here with. She insists on a further provision for the right presentation and after training of the infant; for the Rubric says,—

"And note, that there shall be for every male child to be baptized, two godfathers and one godmother; and for every female, one godfather and two godmothers."

And, as the Bishop has so emphatically referred to one canon, we will take the liberty of referring to another, because it serves to shew (just as clearly as can be pretended for the other) what was the mind of our Church in this matter. It is the 29th, in which we read these words,—

"Neither shall any person be admitted godfather or godmother to any child at christening or confirmation, *before the said person so undertaking hath received the holy Communion.*"

So careful was our Church, that those who present the child to baptism should be persons in *communion with the Church*, and, therefore, *recognised as true believers and consistent Christians*, who, with intelligence and faith, can pray and answer for the child whom they bring to this ordinance.

Consider next the exhortation, which first sets forth from Scripture the necessity of regeneration, and then exhorts all present,

"To call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy he will grant to this child, that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

Then follow two earnest prayers to this effect,—after which we have the Gospel, Mark x. 13—16, followed by a brief exhortation, in which it is said,—

"Doubt ye not therefore, but earnestly believe that He will likewise favourably receive this present infant; that He will embrace him with the arms of His mercy, that He will give him the blessing of eternal life, and make him partaker of His everlasting kingdom."

It is then *earnestly believing this* that we proceed; and, after another prayer, which concludes,

"Give thy Holy Spirit to this infant, that he may be born again, and made an heir of everlasting salvation, through our Lord Jesus Christ."

We have what follows, to which we would invite special attention,

"Then shall the priest speak unto the godfathers and godmothers on this wise."

"Dearly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His Gospel to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform."

Now can words be found to express more distinctly that the blessing is to be expected in *answer to the prayer of faith*?—such faith as is specially spoken of in Mark xi. 24? *What, then, is now assumed to be the position of the child?* He is supposed to be the child of christian parents;—all due care has been taken (if the mind of our Church has been regarded) that he should be presented by truly christian sponsors. The prayers that have

been used have been the earnest prayers of faith—if such can be expressed in human words. And we have been reminded that Christ, as a prayer-hearing and prayer-answering God and Saviour, has promised in His Gospel to grant all these things that we have prayed for. *The position, therefore, of the child is such, that faith may consider the blessing as already granted.* And the Service proceeds accordingly.

"Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties, (until he come of age to take it upon himself,) that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

That is to say, there is demanded, in the name and on the behalf of the child, *a promise and profession of all those things which imply that he is regenerate!* For will any one but a downright Pelagian maintain, that any but a regenerate person can truly renounce the world, the flesh, and the devil? or steadfastly believe all the articles of the Christian faith? or obediently keep God's holy will and commandments?

This promise and profession being made, *as by the child himself*, the Service proceeds; and the prayers which follow exactly correspond with this view, especially the last petition.

"And grant that this child now to be baptized therein, may receive the fullness of Thy grace, and ever remain in the number of Thy faithful and elect children."

And, THEN,—*as one that in promise and profession is already regenerate*,—the child is baptized and received into the congregation of Christ's flock, *openly acknowledged as regenerate*; and thanksgivings are offered unto God accordingly.

In the concluding exhortation the sponsors are very solemnly reminded of their duty; which is, in brief, so to instruct the child, that he may carefully walk according to the solemn vow, promise, and profession, which he has made by them.

But what if the intentions and pro-

visions of the Church have, in all these particulars to which we have referred, been profanely disregarded? What if the lives and conversations of both parents and sponsors should too plainly shew that (to use the Bishop's own words in one of his Charges) they "are as much without the knowledge of the God who made them, of the Saviour who redeemed them, of the Holy Ghost who alone can sanctify them, as the savages who butcher and devour their fellows in New Zealand or Madagascar"? What if they be persons who know not what faith or prayer is? And, therefore, What if the whole of the ordinance has been, on their part, a formal lip-service, with which God was mocked by those who had never so much considered the Service in which they were engaged, as to be able even to give the right answers in the right places?

(This is, alas, a very common case. We have known instances, not a few, in which twenty or thirty children have been brought to be baptized; and, among all the parents and sponsors, there was not so much as one who knew enough of the Service to be able to give the right answers or responses.)

What if—instead of being hallowed as a day on which one of the most solemn ordinances of God has been administered—the day of their child's baptism is made by the parents and sponsors a day of carnal mirth and feasting, and even drunkenness? What, in fact, if all the circumstances that can be known of the conduct and character of the parents and sponsors, before the time, at the time, and after the time, of their child's baptism, only tend to prove, that (so far as they were concerned) the whole Service has been a lifeless form, or a mere mockery of God, and an irreverent profanation of His house and ordinance?—are we really in this case to believe that the principal and special blessing of baptism has been bestowed, just as surely as if there had been on their part, holy reverence, godly fear, steadfast faith, and humble earnest prayer? Have these prayerless and unbelieving parents and sponsors any right or reason to expect a

blessing? For ourselves we must say, (and reverence for God and His ordinances demands it) that we expect a curse, and not a blessing, when God is mocked, and His sacred ordinance is profaned.

And when the child, who has been baptized, (as may be too naturally expected, when such has been the conduct and such the character of the parents and sponsors,) grows up in ignorance, vice, and profaneness—and never shews the least regard for his baptismal vows, or the privileges of the Gospel; but evidently lives, from his earliest years, as the willing slave of the world, the flesh, and the devil: we say, without fear of rational contradiction, that he evidently does not, nor ever did, rightly or worthily receive his baptism. On the contrary, he treats it with wicked neglect, if not profane contempt; and therefore he must expect a curse to follow it, and not a blessing. For the words of the twenty-fifth Article apply with equal force to both sacraments: "They that receive them unworthily, purchase to themselves damnation, as St. Paul saith." As we judge of the adult by his after conduct, whether he rightly and worthily received his baptism, so also we judge of the infant by his after conduct. His whole life ought to be worthy of receiving of so great a benefit; and it must be either a worthy or an unworthy receiving of that sacred ordinance, which can be but once administered.

But some one will say, What do you make, then, of the Thanksgiving at the conclusion of the Service—"We yield thee hearty thanks," &c.? Our answer is ready: When all the rest of the Service has been a heartless lip-service and a solemn mockery, we believe that this Thanksgiving becomes *equally*—neither more nor less—a formal lip-service and a solemn mockery too. We cannot and we dare not believe, that the concluding parts of the Service,—the Declaration "Seeing now, dearly beloved," &c., and the Thanksgiving to which we have referred, can be considered as a blessed truth; when the ignorance, the unbelief, the hypocrisy, the profane carelessness, or the heartless for-

mality of the parents and sponsors has made the whole of the preceding part of the Service a mockery of God, and a lie. The whole Service must be a faithful reality; or the whole must be a mere unmeaning form, that only increases the condemnation of those who so wickedly abuse it.

We could have set forth this view of the Baptismal Service much more at length; but our space compels us to compress as much as we can. We might illustrate and confirm this view of it by reference to the Catechism; and the answer which it gives to the question, "Why then are infants baptized?" as also by reference, more at length, to the twenty-fifth and twenty-seventh Articles: but we trust we have said enough. We will only add, that, in the whole of this Service, (which was the only full and complete Service to which the canon could refer,) there is no such thing to be found as an assertion, that the regeneration is effected *by baptism*. That it is so, is a purely gratuitous assumption; and the fact is, that the whole argument of the Bishop, and of those who think with him, proceeds upon the sophistical principle of begging the question; of which indeed there are abundant examples in his letter.

Such being the doctrine which is plainly deducible from a careful consideration of the Baptismal Service itself, we would now ask, Wherein doth it differ so widely from Mr. Gorham's doctrine of "prævenient grace?" (*We* have not used that term, nor do we deem it necessary to use it; although the Tenth Article would fully warrant us in so doing.) We would also ask, what other doctrine are we required to hold, by a full and cordial "assent and consent" to the Baptismal Service, as it stands in our Prayer-book? We only wish that the Bishop of Exeter and his party would learn at length to agree with the Prayer-book as fully and cordially as we do. If they did, we should hear no more of the Tractarian innovations which are introduced into so many churches, to the great offence of multitudes, to the scattering of whole congregations, and to the great injury of our beloved Church. Such things would not be

attempted; or, if they were attempted, they would not be allowed by those whose office and duty it is to put them down.

But we must not, and we dare not, conclude, without saying one word in reference to the great and vital doctrine which is involved in these discussions. We believe, and are most fully persuaded, that the real question at issue is, *WHAT IS REGENERATION? What is its true nature? What are its proper fruits? Wherein does one who is truly regenerate differ from one who is yet dead in trespasses and sins? By what scriptural evidence and tokens may he discern himself, and be discerned by others?* If this be not clearly understood;—if we have not truly scriptural views of regeneration, and its effects in the soul and life,—we may dispute for ever as to *the time when it takes place*, without coming to any satisfactory conclusion; and the whole discussion will be no better than unprofitable jangling, which will but serve to lead us away from vital and soul-saving truth. The Bishop of Exeter speaks of it, indeed, as “*the great spiritual change wrought within them in that Sacrament*,” (p. 11;) and of our being “*thereby made partakers of the Divine nature*,” (p. 10.) But it is only too evident, that he has but a very dim and dreamy view of it. Have any of those who hold the doctrine of Baptismal Regeneration anything better? Can they state what they really mean by it? Do they even agree among themselves? Sir Herbert Jenner Fust makes it out to be “*a change of state or position*,”—if we rightly understand him. Will that satisfy the Bishop of Exeter and his party,—who seemed to be so well pleased with his judgment? We strongly suspect that the great body of those who are so ready to contend for, and insist upon, Baptismal Regeneration, do not, after all, know what they themselves mean by it. Therefore,—in regard to the

true nature and evidences of this great and essential change—this new birth—this new creation—this spiritual resurrection,—let us seek, first of all, by patient and prayerful study of the Scriptures, to attain to distinct and full and really scriptural views. And when we have attained to them for ourselves; and when we know, by personal experience what this blessed transformation is; let us proclaim the truth which we know and experience, with all faithfulness and earnestness,—“*not with enticing words of man’s wisdom, but in demonstration of the Spirit, and of power*.” To this we would especially call and excite all our evangelical brethren. On this great doctrine, and all the blessed doctrines which are closely connected with it, let your trumpet give no faint and feeble or uncertain sound, lest the condemnation of the unfaithful watchman, (Ezekiel xxxiii. 1–9,) should be yours. On the contrary,—that you may, by the blessing of your God and Saviour, save both yourselves and them that hear you, (1 Tim. iv. 16.)—remember, we beseech you, the Apostle’s charge to Archippus, “*Take heed to the ministry which thou hast received in the Lord, that thou fulfil it*.” (Col. iv. 17.) His dying charge to Timothy, we need scarcely say, is yet more solemn and earnest;—“*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine*.” (2 Tim. iv. 1, 2.) The reasons which follow, (ver. 3, 4,) apply, we fear at present, with full force. We, therefore, commend the whole of that Epistle to the careful study of every one, who desires to be a faithful minister of Christ, and to stand with acceptance before Him in the day of His appearing.

A. LETTER TO THE BISHOP OF EXETER,
*containing an Examination of his
 Letter to the Archbishop of Canter-
 bury, from WILLIAM GOODE, M.A.
 Third Edition, pp. 107. Hatchards.*

It is not too much to say, that Mr. Goode has dashed to atoms the Bishop of Exeter's Letter. We were hardly prepared for the indignant boldness of this presbyter's reply to a document which was as unexampled in its tone towards the Primate, as the whole character of its author is notorious as a disturber of the peace of the Church of England. Mr. Goode may well call the Bishop's letter "a virulent attack upon one under whose authority he is placed;" and we are thankful that the Rector of Allhallows has wielded the scourge of correction with so much effective energy. As to the Bishop's charge against the Archbishop of altering his views upon the Baptismal question, with the implication that it was so done as to meet the difficulties of the present controversy; Mr. Goode puts the Bishop in no very enviable light by the following statement:—

"Is it too much to expect from your Lordship, that when you utter the most confident statements, and make them the ground-work of charges of change, and insinuations of falsehood, against your ecclesiastical superior, you should have made some inquiry into the grounds upon which such charges rest? Or are we really to conclude, that your most solemn asseverations may be uttered in a state of *complete and conscious* ignorance, whether they are true or false? Your Lordship, it seems, possesses the first edition of the Archbishop's Work, published in 1815, and having procured a copy, or the loan of a copy, of the *ninth* edition, published in 1850, you straightway publish a 'Letter' in which you compare the two editions, and then tell the world of the 'additions and omissions' made '*in this new edition*;' and imply that they were made to meet the circumstances of the case of Mr. Gorham. Such is the foundation upon which your Lordship almost wholly rests your charge against His Grace for contradicting in his latter years the teaching of his earlier!

"Now, my Lord, what is the fact? Every one of the passages (with the ex-

ception of a note which, you yourself think, admits of a sense to which you do not object) which you have quoted as 'new matter' in this 'new edition,' occur in every edition of the Work from the second (inclusive) published thirty-three years ago—that is, in 1817; and therefore, apparently, before the 'affectionate friendship' commenced. And the note certainly dates as far back as the edition of 1832; and therefore has co-existed apparently during at least eighteen years of such 'friendship.'

"The 'new matter' in which your Lordship finds so much *unhappy obscuration, if not absolute contradiction*, of the sound views of His Grace, when your 'affectionate friendship' of nearly thirty years commenced, and in which you find '*more than one startling intimation*' of His Grace's '*altered view*,' is just thirty-three years old, and has been seven times before brought before the world in as many distinct editions of the Work—editions not published in the same day, but in different years during that period.

"And as to 'omissions,' there is not one, except of seven words in one sentence; an omission which you yourself do not pretend to make of any moment.

"With this exception it will, I believe, be found that the text of the edition of 1850 on this subject remains as it stood in the second edition of 1817, and the only addition consists of a few extracts from Bradford in the notes.

"So much, my Lord, for your charge of *change*."

On the question of the triumphantly relied on first Canon of the Council of Carthage, Mr. Goode thus deservedly deals with the pugnacious and erring Bishop:—

"My Lord, it is deeply to be regretted, that your Lordship *does* 'need' frequently to be 'reminded,' and to a very considerable extent, of matters which it might have been hoped had been familiar to you; for such a blunder as we have here, proceeding from one in your Lordship's position, is a discredit to us all. It shows a want of acquaintance with the very elements of ecclesiastical literature. Are you really unconscious, my Lord, that these African Canons formed no part of the Code of the universal Church, no part of the Canons adopted by the General Council of Chalcedon? Nay, they formed no part of the Code of Canons of the African Church. Hear what Hardouin says of the Council which you have spoken of in such terms,—

"Of this Council, Ferrandus Diaconus, Dionysius Exiguus, the Code of Canons of the African Church, and all the collectors of Canons, both Greek and Latin, are silent." And it appears from Hardouin, that the MSS. in which these Canons are found, vary much in the Title prefixed to them. Their supposed date lies between the years 398 and 436. So that this Canon, which is to show us what was required of every one 'in the primitive Church; before his consecration as a bishop, was not enacted till at least the end of the fourth century.

"Such, my Lord, is your Council; which you tell us you 'need not remind' his Grace, was 'received generally,' and its 'canons adopted by the General Council of Chalcedon,' and 'had the authority of the whole Catholic Church'!! A goodly authority with which to attempt to browbeat your Metropolitan! A pregnant proof of your fitness for the office you have assumed in your Letter!

"My Lord, I am really ashamed for our Church in having to expose such ignorance in one holding such a position in it. You are unacquainted, it seems, even with the 'Code of Canons of the universal Church,' and know not where to find it."

We must pass over much that is most interesting in this searching review of an episcopal manifesto against the archiepiscopal heresy; let us direct the reader to the way in which Mr. Goode disposes of the Bishop's argument drawn from the Articles in the Creed, "One baptism for the remission of sins."

"Mr. Gorham does not deny that remission of sins is given by Baptism, in the sense in which alone the phrase can be scripturally used. But he denies it in the sense for which your Lordship contended; that is, in the *opus operatum* sense of the Church of Rome. He denies what your Lordship, with the Church of Rome, in effect though not in words, maintains,—that every minister of Christ has power and authority given him by God to make over to any infant, at his pleasure, remission of sins and spiritual regeneration, by performing upon him the rite of Baptism; and that God's acts are dependent upon those of the minister; which is, in fact, a daring assumption of the Divine prerogative to forgive sins, cloaked only by the thin veil of the admission that the performance of a certain rite is necessary for the exercise of that prerogative.

"My Lord, the Article of the Creed, to which you refer, will prove nothing for your cause. Do the words, 'One Baptism for the remission of sins,' prove that every one baptized has remission of his sins? No; you yourself admit that that they do not in the case of adults. Neither, therefore, do they of necessity in the case of infants. Moreover, whence are these words taken? Clearly from Acts ii. 38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins (*eis aphesin hamartion*), and ye shall receive the gift of the Holy Ghost." So the Creed says, 'Ομολογούμεν εν βαπτισμα εις αφεσιν αμαρτιων. Precisely so; 'Repent,' and then, as God has promised forgiveness to repentance, the rite of Baptism will formally and visibly make over to you remission of sins. But the gift of remission comes really and truly through repentance, and only visibly, formally, and ministerially through Baptism.

"Take the case of St. Paul. What was our Lord's testimony to Ananias respecting him before his Baptism? He is 'a chosen vessel unto me,' &c. (Acts ix. 15.) But Ananias, after hearing these words, when he comes to him, says, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts xxii. 16.) Remission of sins was given to him formally, and visibly, and officially by Baptism. Why? On account of Baptism itself? No; but because he was in the eye of God an accepted person. To use the words of P. Lombard himself (spoken with reference to a similar case), '*ante intus erat iudicio Dei, sed nunc etiam iudicio Ecclesie intus est.*'

"Again; what does St. Peter say? 'The like figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.' (1 Pet. iii. 21.) It is not the outward rite, but 'the answer of a good conscience toward God,' that brings the blessing.

"The ease of infants, therefore, must be judged of accordingly. And if your Lordship had taken the ground that our infants are the proper subjects of Baptism as the children of Christians, inasmuch as such children are called 'holy' by the apostle, and are to be considered as interested while infants in the Covenant made with their parents, so that they must be viewed as, to a certain extent, objects of the Divine mercy, and therefore that

Baptism seals and makes over to them the remission of the guilt of original sin, your Lordship would have stood on very different ground from that on which you now stand. But this doctrine you distinctly repudiate. Nothing will satisfy you, but the absolute power of giving remission of sins to *every* infant at your sovereign will and pleasure, by the *mere* act of baptizing it. And further, the question, be it remembered, between your Lordship and Mr. Gorham, is not, what precise view has the best foundation to rest upon; but whether Mr. Gorham's view is not tenable in strict consistency with all the Articles and Formularies of the Church of England. And the truth is, that it has been undeniably held in our Church by multitudes of our most eminent divines from the period of the Reformation."

Hear Mr. Goode bring forward the Bishop's own chosen witness, whom he himself quoted under "the illustrious name of Usher."

"You speak of 'the illustrious name of Usher,' (p. 31.) You will not doubt his profound erudition, or the value of his judgment on theological questions. Hear then, my Lord, the modest language in which this profound theologian speaks to a brother theologian, Dr. Ward, on the subject, and judge of the estimate he would have formed of the course you are now pursuing.

"'You have done me,' he says, 'a great pleasure in communicating unto me my Lord of Salisbury's and your own determination, touching the efficacy of Baptism in infants, for it is an obscure point, and such as I desire to be taught in by such as you are, rather than deliver mine own opinion thereof.'

"So spoke Usher in 1630, when Archbishop of Armagh, to his friend Dr. Ward. What a contrast does the language of this profoundly learned prelate present to that with which the Church is now echoing! But the emptiest vessels make the loudest noise."

Who will not concur in the stern but righteous rebuke which, after an examination of the charges brought against the Archbishop, of inconsistency, heresy, and popery, Mr. Goode administers to the Right Rev. author of these scandalous libels against our meek, excellent, and pious primate?

"My Lord, I have now gone through that portion of your Letter which refers to the statements of His Grace the Arch-

bishop of Canterbury. And I would ask you calmly to look back, and review the result of this examination of the charges you have brought against him. In the whole annals of the Church, it would be difficult to find a parallel for such an outbreak on the part of a provincial Bishop against his Metropolitan. The terms of insult and reproach with which you—you who are calling for almost abject submission to your will from those placed under your own Episcopal superintendence—have here addressed your Ecclesiastical superior, are such as, even in the heat of controversy, men hesitate to use towards those to whom they owe no obedience, no deference.

"You have charged him with 'now, in his advanced years and exalted station, materially impairing, and almost contradicting, the sounder teaching of his earlier years,' and with the *falsehood* of speaking of a Work as if it was substantially the same, though there had been introduced into it 'most important changes.' What have we found to be the case? That what you charge upon him as 'most important changes,' first published in 1850, 'almost contradicting the sounder teaching of his earlier years,' have formed part of the Work ever since the year 1817.

"You charge upon him that, 'instead of leading, he has misled those whom he was to instruct, not only by mis-stating the matters on which he advised, but also by *misquoting all, or almost all, the authors cited by him.* (p. 25.)

"And what do we find? That one and all of the citations made by His Grace are strictly applicable for the purpose for which he quotes them, and fully bear him out in the inferences he has deduced from them; and that your haughty and self-sufficient denunciations of your Primate, for maintaining Mr. Gorham's doctrine to be thoroughly consistent with an honest adherence to the Articles and Formularies of our Church and of the true Catholic Church, are entirely opposed to the testimony of a host of the best, and wisest, and most learned men our Church has ever produced. For, be it remembered, the citations we have been considering, are only a few *which His Grace happened to select*, out of a multitude that had been brought before the public, of a similar kind."

"My Lord, you have yourself admitted (p. 27.) that if you fail to establish your charges, you will have 'fastened on yourself the guilt not only of calumny, but of schism.' I leave it then to the public

to determine in what position you now stand."

We might quote page after page of this most admirable reply; every line, every word is pregnant with irrefragable proof of the utter baselessness and audacity of the Bishop of Exeter's position and language. We would that every churchman, lay and clerical, could procure and attentively peruse Mr. Goode's laborious refutation of the Bishop's sophistries and inaccuracies. We expected much from this noble champion of the eternal Word of God; we heartily thank him for undertaking the task, in itself disagreeable, but to the Church invaluable, of silencing, alas, a bishop of a Reformed Church, who labours to establish one of the worst errors of Popery;—who persecutes all within his reach; while he vilifies those beyond his power, and far above his station, who dare to cling to the authority of the Word of God, and the clearly-defined rights and liberties of the Church in which they minister.

Words of ours are insufficient to convey any idea of the powerful manner in which Mr. Goode closes his Letter, by disposing of the Bishop of Exeter's Protest against the Judgment of the Privy Council; and his determination to resist the execution of that Judgment by the Archbishop, or the delegation of his authority, by withdrawing from such heretical communion.

But we turn from this sad and heart-sickening subject, with the prayer, that He, who holds in His hands the hearts of all men, may dispose and turn the heart of this old, and would we could say venerable, prelate, ere it be too late, to the acknowledgment of the truth of what he now despises and rails at as "awful heresy." May the Bishop of Exeter yet prove in his own person, and rest in, at last, as his only hope for eternity, the truth that man must be made a new creature; not by the water of baptism, but by the mighty operation of the Holy Ghost making him to receive, and live upon Christ Jesus, the Lord, as his Saviour and Redeemer.

FINAL APPEAL IN MATTERS OF FAITH.

A Sermon preached in St. George's Catholic Church, Southwark, on Sunday, the 17th March, 1850. By the RIGHT REV. N. WISEMAN, Bishop of Melipotamus, V.A.L. 8vo. Thos. Richardson.

The course of the Church of England seems to be closely watched by the members of the Church of Rome. The seed of discord, in the baptismal controversy, has been sown in the midst of our field, and enemies from within and from without, are doing all they can to make our Church reap a speedy harvest of ruin and desolation. Dr. Wiseman breathes in this sermon a withering blast of scorn over the position and the struggle of "a depressed and afflicted Church." Speaking of our condition, Dr. Wiseman says,—

"These various parts of the living Church of Christ (the Church of Rome?) can in fact only look on the agitated Establishment of this country as men can do from a firm and lofty shore, upon a frail and shattered bark, tossed upon the billows. To save it, and guide it into port, is totally beyond their power. They can only pray for those who are on board, that when it shall break to pieces on the rock, they may be borne on its fragments towards the only safe shore; and stand ready to stretch forth a helping hand to them in that hour. But, as a Church, as a religious body, one which has any claim upon them, they heed it not, they leave it to itself."

The whole of the learned and eloquent bishop's sermon is one cool and imperturbable assumption of ecclesiastical domination. To the Pope, general council, or what he calls "all the Churches of the Catholic Unity," Dr. Wiseman would have us take all our differences in doctrines or practice, indeed to anything and everything, short of the Word of God, those Scriptures which are able to make us "wise unto salvation." In this, the hour of our Church's conflict, and sorrow, and peril, we turn alike from princes and judges of the earth; we put not our trust in man: in this fierce warfare for the pre-eminence between those who would teach for doctrines the

commandments and traditions of men, we turn not even to those who are at the best but earthen vessels; we desire to look to Jesus, "the author and finisher of our faith," the Great and only Head of the universal Church, that He would again, as of old, in the days of His flesh, calm the troubled waters, and say to the storm now agitating a portion of His Church militant, "Peace, be still."

Some may "throw themselves," as Dr. Wiseman says, "into the bark of Peter, the only ark in which God is pleased to rescue from error and perdition." Some of our brethren may forsake the simplicity of the faith, and seek a fancied security in the communion of Rome, to find, hereafter, if not before, that the so-called "bark of Peter" is a treacherous vessel, luring souls to destruction, but which will one day founder amid the fierce storm of the wrath of Almighty God.

THE JUBILEE MEMORIAL OF THE RELIGIOUS TRACT SOCIETY, *containing a Record of its Origin, Proceedings, and Results, from 1799 to 1849.* By WILLIAM JANES. pp. 698. *Religious Tract Society.*

In May, 1799, was sown in faith and prayer, that small seed which was destined to become, under the blessing of Him who can alone make the work of man to grow, a tree, whose leaves may indeed be said to have been for the healing of the nations. Good old George Burder was the originator of the Religious Tract Society. As Mr. Janes, the compiler of the Jubilee volume, tells us, "it was his wish that something should be done in a more regular and systematic way, to promote the dispersion of religious tracts, which should develop more fully than Mrs. More had done in her excellent cheap Repository Tracts, the evangelical doctrines of the Gospel. It was from the expression of this wish to Rowland Hill, and other excellent ministers, that this Society sprung into life; humble at first in extent and aim, but gradually making way, until it has taken rank among

the very first of the religious institutions of the country."

The volume before us is evidently the result of much, but willing labour, in the compilation of the most interesting facts, in connexion with the whole history of the Society's operations at home and abroad.

We do not commit ourselves to the approval of all the actions or publications of the Society, but we can thankfully acknowledge the important services it has rendered to the Church of Christ, through its small and silent, and yet often eloquent and mighty messengers of truth and mercy.

TWO SERMONS *preached in the Parish Church of Watton, the Sunday after the Funeral of the REV. E. BICKERSTETH.* By EDWARD AURIOL, M.A., and HUGH McNEILE, D.D. pp. 63. *Seeleys.*

The grave has closed upon Edward Bickersteth; his body is buried in peace, but his name liveth evermore. We rejoice that it fell to the lot of two such valued friends and co-workers of the departed minister, to speak words of sympathy and exhortation to the sorrowing circle of his family and congregation. There was no difficult task; they had to tell of a brother who had fought a good fight, who had finished his course, and had gone to receive his crown. They forgot not the Master in the servant; but after dwelling much, and deservedly, upon the character and labours of a man who might rather be called a minister of the universal Church of Christ than of one branch, they gave all the glory to Him who made Edward Bickersteth a wise master-builder in His spiritual temple. They magnified Christ in him.

Our readers will appreciate Mr. Auriol's description of the loss the Church has sustained:—

"We are called indeed to mourning; nor is our sorrow confined to a single family or parish, or neighbourhood. The loss which has been sustained in the removal of one so long sent in the provi-

dence of God to minister among you, is a loss which is felt by the whole Church; and, I believe I may truly say, the more spiritually-minded, the more devoted, the more single-hearted are any members of that Church, the more deeply do they feel that they have lost in him a loving brother, a ready helper, a faithful counsellor, and a sympathizing friend. But we have cause for triumph. We have cause to thank God for what He was pleased to make our dear brother amongst us: we have cause to thank and praise Him that He brings before us now, in so remarkable a manner, the certainty of His faithful servant's everlasting triumph in Christ. And although the time of sorrow and bereavement should be doubtless a season of humiliation before God, and when the Church is called upon to lament the removal of one whom the Lord has been wont to use as an instrument for carrying on His own work amongst us, it most becomes her to regard it as a chastening from Him, and to "hear the rod and who has appointed it,"—yet we cannot disconnect even this from a view of the consolation afforded us by the unceasing presence of the Lord Himself; we must not lose sight of the fact that even "in all these things we are more than conquerors through Him that hath loved us;" and sure I am, that the language which your late dear minister would most have desired that we should use on this occasion, would be that of humiliation mingled with praise and hope."

The faithful testimony borne by Mr. Bickersteth is well described by the following extract from an address to his parishioners:—

"It is my bounden duty, as your minister, to testify that, 'except a man be born again, he cannot see the kingdom of heaven.'—That those who are of the world, will love the world, and will perish with the world; and that 'except you be converted, and become as little children, you shall not enter into the kingdom of heaven.' It is my duty thus to warn you, but I heartily rejoice, that it is also my privilege to tell every sinner, without any exception, that God has promised to give 'a new heart, and a new spirit,' to them that ask them of Him. My high privilege indeed I do esteem it, that I am commissioned to assure the most profane and wicked in the parish, that this is the day of salvation, that pardon, peace, and life, may yet be obtained by all who will

repent, and turn to God: that, if in this accepted time, they will but fly to the fountain opened for sin and uncleanness, and trust in Christ as the only Saviour, they will surely obtain mercy and be everlastingly saved.—Oh, then, turn ye, turn ye, why will ye die?"

His desire to love all who "loved the Lord Jesus Christ in sincerity," was a remarkable feature in Mr. Bickersteth's character. He desired

"To take counsel with them as brethren, to engage with them in whatever might further the cause of their common Master, to carry on His work, to help them forward in it, to set others to labour for that cause, and himself to rejoice in their labours and success. The extent of his correspondence, and the character of that correspondence, most strikingly bear testimony to this. How did his loving spirit gladden every roof, and cheer every heart where he came! How did it bring Christian brethren together, and soften down the asperities of some; and even when he stated his own views on any subject, so certain were all who differed from him, of the sincerity and the love with which he spoke, that this very conviction on their part afforded him an opportunity of bearing his testimony to the truth, which he valued above all for its own sake."

"Those who knew him most intimately felt most of all the sunshine of that love; that it was in him, as every thing was, a reality; that in him was exemplified the force of the Apostle's injunction, 'See that ye love one another with a pure heart fervently;' (1 Peter i. 22,) for whatever he was known to be in his public character, that was he in private in a still more eminent degree. To refer to the closing scenes of his life; what testimony can his children, and attendants, and servants, bear to the tenderness, the gentleness, the overflowing love with which he received all their attentions?"

Dr. McNeile in the evening sermon again led the attention of the bereaved flock to their late pastor's character as a witness for Christ.

"He loved his Master, and he loved his work. He did nothing for Christ by constraint, but all willingly. Religion in him had long lost, if it ever wore, the aspect of mere duty, however solemn and however imperative. It had become an instinct, acting with all the unbidden

fervour and energy of an habitual and constraining enjoyment. Jesus was as truly his object for this life, as He was his confidence for eternity. He had no party spirit, no sectarian rivalry, no partizan zeal. The cause of truth, wherever found, of pure, simple evangelical truth, wherever struggling against falsehood, was what he lived for in public and prayed for in private. Hence his unfeigned love for all those who loved the Lord Jesus in sincerity and truth. He was a Churchman, from enlightened conviction and deliberate preference, but wholly free from bigotted exclusiveness. He was not cast in that strong ecclesiastical mould, wherein the angles of uniformity are as unyielding as the body of essential truth, and the time-hallowed traditions of men are elevated into a parallelism of importance with the Word of God. His was the more truly catholic temperament which consents to subordinate every thing, except essential truth, for the sake of peace, and harmony, and love, and co-operation among dear brethren. A peace-maker he desired to be, and by the blessing of God upon his prayers and labours, a peace-maker he was. And 'blessed are the peace-makers, for they shall be called the children of God.' "

Speaking of Mr. Bickersteth's exhibition of the Divine truth, Dr. McNeile thus touches upon the doctrine of election.

"This is clear, and clearly revealed. No truth is more so. That God hath chosen a people out of mankind, to be saved in Christ, is clear and clearly revealed, but not more so than this. That the chosen of God are predestinated to the adoption of sons: that they are given of the Father to the Son in everlasting covenant; that in the fulness of the appointed time they are united to the Son by faith, justified in Him, sanctified by His Spirit, and kept by the power of God, through faith unto salvation,—all this is clear and clearly revealed, but no one part of it more clear or more clearly revealed than this, as again expressed by St. Paul, 'For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' 2 Cor. v. 10.

"This is involved in the parable before us, and constitutes one of its chief difficulties, to persons who make what they consider the Gospel, to consist in one

narrow line of doctrine, in accordance with a human system: just as the sovereignty of God, in the election of His grace, is the stumbling difficulty to others who make the Gospel to consist in another narrow line of doctrine, in accordance with another human system. I have made the word *human*, emphatic; because, beyond all doubt, there is a system, and a system of perfect harmony in the Bible. But it is divine, and its harmony (as might reasonably be expected, nay, as is absolutely inevitable, if it teach us *anything* of God) is too high for human attainment, too deep for human penetration. No human sagacity can demonstrate its perfect unity; and no human ingenuity can convict it of contradiction. Its bold outline is plain to every reasonable creature, as the rainbow to the naked eye of the peasant; while the delicacy of its mingled shadings baffles the most improved optics of the deepest theologian. Your beloved pastor knew this well: and while he received the combined truth as a little child, and delivered it impartially as a faithful witness, he did not frustrate it by vain attempts to compromise or explain it away."

Our limits prevent us from doing more than giving one or two extracts from the appendix to these sermons, which contains a rich and truthful description of the unclouded passage, from time into eternity, of one of whom it can indeed be said, He hath fallen asleep in Jesus. May it be ours "to mark the perfect man, and behold the upright," that, like his, ours may be perfect peace at last.

"It was a lovely spring morning, the lark was singing its first spring welcome, the soft sunshine poured through the open window into that room, where we all, as we thought, were watching our father's dying hours, but the loveliness of creation, when the pang of parting was over, seemed not to jar, but intimately to blend with the peace of the dying Christian; his child-like sleep, the songs of glory awaiting him, the sunshine of heaven to which he was hastening, and the near prospect of the resurrection morning were all in harmony with nature's exultation. All hope of recovery had died in our hearts, his children from a distance were summoned to watch his departing spirit, when, by the tender loving-kindness of our God, he was yet restored

to us for a few more days, to animate, and cheer, and bless.

"It seemed almost miraculous to hear him speak once more,—almost his first words were those already mentioned in the sermon; 'I am a poor heap of mortality, but Jesus is the strength of my life, and my portion for ever;'—'You see me a wreck, but Jesus is on board, and all will be well;' and to another of his children, 'You have been a long sufferer, my child, and now I have had to suffer for a little while, but it will soon be over now.'

"He especially enjoyed draughts of cold water, saying, 'I connect it with spiritual blessings.—'He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him, shall never thirst, but it shall be in him a well of water springing up unto eternal life;'—the excessive coldness of the water, its rich abundance and refreshment, typifying just what the soul wants; nothing seems to me so to resemble the pure refreshing waters of salvation as this.' To his medical attendant he said, 'You have had a troublesome office, but it is nearly over now,' and when assured the trouble and sufferings had been his, he replied, 'Nothing compared with my deservings; I find all my principles confirmed by my last hours; I have believed in the Lord Jesus Christ, and He supports me now; I commend Him to you, as an only and complete Saviour; you have done all you could for my poor body,—it is right that I should commend Christ to you.' When entreated to rest, he answered; 'Quiet rest is in the sense of duty performed.' With peculiar earnestness he said to me, 'You preach the pre-millennial advent. I know you do, because you believe it. I have never regretted the Lord's giving me to grasp that blessed truth.'"

"To his son-in-law he said, 'I have finished my work, I am longing for my rest, my children must not detain me by their prayers.' And again, 'I hope the faith of my dear children will not be weakened, but confirmed by their father's last hours.' But what seemed to us a yet more perfect triumph of God's grace in him, was his resignation to the will of God, though his faith was so clear and his assurance so unclouded. He said to me, 'I have been talking with my dear brother, who had again come from Liverpool to see him, as to whether this will be my dying illness: he tells me he does not say there is no hope; now what he calls no hope, I call the most hopeful of

all things—to go and be with my Saviour. He said it would be so for me, but I must cherish the hope of life for my family and my parish, and the Church of God. Well, the comfort is, that it does not depend on our wishes: it is God's will that orders all.'"

"On Friday, February 22nd, he said to his son-in-law, 'I have been thinking of that precious promise, 'Let not your heart be troubled, neither let it be afraid; ye believe in God, believe also in me;' to believe in Jesus is the great comfort; we must try to be better ministers, the good of the people is the great thing, all beside is a passing dream.' No murmur ever escaped his lips, he had some word of counsel or consolation for all who approached him, and we believe some of his attendants will never forget the simple earnestness with which he addressed them. On the evening of this day, he sank into one of those heavy unconscious sleeps, which this time lasted for near three days and nights without intermission. We never thought to see light in his eye again, or hear words from his lips; he seemed already parted from us; and gathering round his pillow, we commended ourselves to the God of the fatherless, our father's God, and our's.

"But near midnight, on Monday, one of his children was holding his hand, when suddenly his eye lightened up with mind again, as if his spirit had returned from the border land of eternity. 'Dearest father,' she exclaimed, 'is Jesus with you?' his lips tried to move, but in vain. 'If He is, will you press my hand?' he did so most distinctly, looking earnestly upon her. 'Have you no fear?'—again he tried to speak, but unable, he gave the desired recognition. She asked a third question, but the momentary gleam was gone. The intervals of consciousness returned more frequently, and the next day he gave her this rich blessing; 'The Lord bless thee, my child, with overflowing grace, now, and for ever.'

"At seven o'clock on the following Thursday morning, Feb 28th, he became much worse, his breath so hurried, and the pulse quicker than could be counted. He continued in this state the whole morning, and except for the laboured breath, his appearance was that of a tired infant falling gently and wearily asleep. He was not conscious towards those around him, but seemed evidently conscious towards God, for his eyes were clear and raised upwards, reminding them of the motto he had chosen for the year—

"Looking unto Jesus," but those lines describe it most faithfully:—

'How sweet the hour of closing day,
When all is peaceful and serene,
And the broad sun's retiring ray
Sheds a mild lustre o'er the scene.

'Such is the Christian's parting hour
So peacefully he sinks to rest,
And faith rekindling all its power
Lights up the languor of his breast.

'There is a radiance in his eye
A smile upon his wasted cheek,
That seems to tell of glory nigh,
In language that no tongue can speak.'

"A little before five o'clock, the breath which had been drawn at longer and longer intervals suddenly ceased, but with one sob life returned, and this was repeated six or seven times. A shade of deeper solemnity, as at the approach of death, passed over his face, which then kindled with an expression of radiant joy. His breathing became noiseless as an infant's; the eye fixed upward, grew brighter and brighter, till it was glorious to look upon, and he seemed enjoying visible communion with that Saviour whom he loved unseen.

'One gentle sigh his fetters broke,
We scarce could say, He's gone,
Before the willing spirit took
Its mansion near the throne.'

"Light lingered in his eye even after the faint breath returned no more, and we scarcely knew the moment when the spirit returned to the God who gave it."

A MEMOIR OF LADY COLQUHOUN. By JAMES HAMILTON, F. L. S., *Minister of the National Scotch Church, Regent Square*. 8vo, pp. 297. *Nisbet & Co.*, 1850.

We do not remember to have read a memoir more strikingly illustrative of the "beauty of holiness" than the one before us. Surrounded as the subject of it was with all the temptations incident to the exalted sphere in which God saw fit in His providence to place her, we yet behold her the self-denying follower of the meek and lowly Saviour, honouring God by a consistent Christian walk, and honoured by Him in bringing others to that Redeemer in whom she so confidently trusted and whom she so adoringly loved.

The memoir is written with the usual elegance and vigour which characterizes the productions of Mr.

Hamilton's pen, and many interesting extracts might be culled from its pages did space permit. We cannot, however, forbear transcribing a few remarks of the author, contained in a note, which we think will interest our readers, premising that the mansion which Lady Colquhoun inhabited was situated amid the enchanting scenery of Loch-Lomond. He says,—

"A small volume has been compiled, describing the sensations of different travellers in visiting Niagara. A similar volume might be devoted to Loch-Lomond. Such experiences are interesting. Be it the perfection of grandeur or the perfection of beauty, the tendency of noble scenery is to concentrate the soul; and nothing can be more revealing of the real character than the genuine utterance of such intensified moments. And after the lake in all its loveliness had subsided into her calm and daily consciousness, few things were more delightful to Lady Colquhoun, than to witness the rapture of a fervent novice.

"Near the mansion of Rossdhu is the island of Inchtavanach, from whose elevated crest, tradition says, a great bell used to summon to their several churches the people of four parishes. Of course this belfry-knoll commands a splendid view; but, owing to his lameness, it was with some difficulty that they dragged Legh Richmond to its summit. Once there, however, they could not drag him down; but, slowly revolving his radiant visage, and through his great round-eyed spectacles devouring the landscape, he always hushed his fidgetty companions with the sentence, 'The eye is not satisfied with seeing.' But a shorter glance sufficed his friend and cotemporary, Mr. Simeon, of Cambridge. With his usual vivacity he pirouetted round to look at every object as they pointed it out, then, turning to his hospitable guide, he exclaimed, 'Sir James, you turn to this side and you say, That is mine; and you turn to the other side and say, That is mine;' but, lifting up both his hands, 'I look up and say, Heaven is mine!' On the same spot Dr. Chalmers exclaimed, 'I wonder if there will be a Loch-Lomond in heaven!' And there Dr. Malan knelt down, and poured forth the fulness of his heart in such a prayer as many have heard beside his own Lake of Geneva. Perhaps, however, the mood of mind most congenial to her own was that expressed by one whom she never personally knew. In the diary, just published, of the devoted mis-

ationary, John Macdonald, he writes, 'I took an opportunity of visiting Loch-Lomond, and was exceedingly delighted. O how sweet and tranquil was the bosom of the lake! I thought of the 'peace of God that passeth understanding.'"

We perceive that the work has reached a second edition,—indicative of its favourable reception with the public. We cannot but rejoice in the

dissemination of a book like this, containing such a practical exemplification of true christian principles; and all the more when we reflect on the strenuous exertions that are now made in every quarter to imbue the popular mind with theological error. We trust it will have an extensive circulation.

Intelligence.

HOME.

THE GORHAM CASE.

THE last move of the Tractarian party has been defeated: the Queen's Bench has refused to prohibit the Court of Arches from carrying into execution the final decision of her Majesty in Council. By this time the game must be nearly played out; yet still, people who know the tenacity of the Bishop and his beneficed party, are far from expecting that they will, even now, quietly leave the field to the victorious presbyter. What these disturbers of the Church's peace will attempt next, we are at a loss to imagine; what they ought to do, is quite another and less doubtful question. To rest satisfied with the laborious and learned investigations which have issued in the clear and indisputable establishment of the views, motives, and acts of the framers of our present Church standards, is their undoubted duty, if they are christian men and loyal subjects; if they cannot do this, let them leave an Establishment which they are embroiling with their factious and turbulent disputations, and either seek a halting place in the more congenial atmosphere of the Episcopal Church in Scotland; or, if that half-way house be found too mean a resting-place, let them throw themselves into the arms of a Church which will abundantly satisfy the most greedy searcher after dogmatic teaching and infallible interpretation.

"THE RECORD" AND MR. HORSMAN.

If Mr. Horsman effects any good in Church matters, he will not be indebted much to the kind offices or co-operation of the "Record" newspaper. Instead of aiding in those motions of useful enquiry, and the plans of

Church reform, which Mr. Horsman has brought forward, the "Record," with too many of its Evangelical friends, have either hung back altogether, or have somewhat snappishly quarrelled with him as to *asserted* inaccuracies of statement, or imprudencies of intention. Such was peculiarly the case with the "Record's" treatment of Mr. Horsman's last motion relative to episcopal incomes. We are no advocates for the mean and niggard payment of our Bishops; it is right that they should be in possession of enough to render them independent in station, and have wherewith to exercise the amplest charity and hospitality. But the funds of the Church ought now to be husbanded with the most zealous anxiety to provide for the greatest possible amount of help for the entire population; and if certain parties have been in the receipt of more than the law contemplated, even if its incautious wording allowed such an overplus, surely we ought to provide against such possible contingencies for the future. In the business of the world, true Christians often forget the curse attaching to the heaping of riches, to provide for those who will but scatter them to the winds; but, that Bishops, and other Clergymen, should accumulate largely from the funds of the Church, for the formation of fortunes for their children, is matter of no ordinary regret.

It were much to be desired, that the whole question of episcopal revenues were taken into consideration, with the view of relieving Clergymen from the secular burdens and temptations which the present system entails upon them. All true friends of the Church of England should cordially

support and counsel those Members of Parliament who make it manifest, by their continued exertions in favour of a wise Church reform, that they are sincerely desirous to strengthen its hold upon the people, and to add to its efficiency in the grand aim and end of its existence.

CHURCH OF ENGLAND METROPOLITAN TRAINING INSTITUTION.

We are glad to see that Lord Ashley is to preside at the annual meeting of the above new institution, which is to be held at Highbury College, Islington, on the 6th of May, at half-past two o'clock. Most important is it that this institution should be immediately brought into active and extensive operation. Our last number contained a notice of the doings of a Brighton National Schoolmaster, from

St. Mark's College, who had been "thoroughly indoctrinated with all the semi-Romanist errors which are cherished in that institution." And if we are desirous to stop the working of a system which produces such men as Mr. Daymond, we must rally round those who are about to provide a training school for the future masters of our youth, where they will be taught the soundest principles of scriptural truth, as exhibited in the teaching of our Reformed Church. Under the guidance and watchful care of true Protestant masters, young men will be trained to abhor that dallying with Romish doctrine, and that under-current of Romish influence, which is so widely spread by institutions like St. Mark's, whose *cleves* are trained and sent forth to propagate Tractarian doctrine.

FOREIGN.

THE NORTH AMERICAN RED INDIANS.

Near the northern shores of Lake Huron, is situated the island of Mahnetoahneng, one of the chief settlements of the Ojibwa Indians, among whom, for more than eight years, the Rev. F. A. Omeara has been most zealously labouring as Missionary. Being totally unconnected with any society, no regular reports have ever yet been presented to the public, of the blessed effect which has, through the grace of God, followed the faithful preaching of the Gospel among those interesting aboriginal tribes. It is such as should commend the cause to a share in the sympathies and prayers of all who love the Lord Jesus in sincerity, and who long and look for the extension of His kingdom.

The number of converts is slowly, but constantly increasing. In 1846, the school-room, which had served from the commencement of the mission as the only place for public worship, was found quite inadequate to accommodate the increased numbers who desired regularly to attend; while crowds of the heathen who occasionally visited the settlement, were often to be seen standing outside the door and windows, in vain wishing to gain admittance.

The Christian Indians, grieving that

so many of their brethren should thus be prevented from joining in the worship of Almighty God, and the hearing of His word, set to work, felled the timbers, and erected the framework of a church, calculated to hold three hundred and fifty persons.

Having thus "done what they could," they cast themselves on the benevolence of their white fellow Christians, for the means of completing the building. The following was their simple but earnest appeal:—

"We are sure that when there was so much white and yellow metal given to those of our countrymen, who very lately appeared in the English islands,* practising the heathen dances and other bad things, from which we have by the Great Spirit's help escaped, there will still be some few silver and gold heads of our great mother (Q. Victoria) left behind, in the money bags of our white christian brethren, to be given to save us from the reproach which the prayerless ones (the heathen) cast upon us, when they see the uncovered timbers of our house of prayer, and say unto us, 'Where is now your God?' and also to help to bring up our children in the knowledge of those things which make the English wise for this world, and the world to come."

The Ojibwas, who were exhibited in London, and who boasted on their return, that *England* liked greatly their heathen practices, and that the missionaries, therefore, were deceivers.

That church was completed during the past year, and a goodly congregation there assembles, Sabbath after Sabbath, to hear proclaimed, *in their own tongue*, the glad tidings of salvation. Many have been brought, by God's grace, to the knowledge and love of the Saviour, and are adorning his doctrine by their consistent lives and conversation. Among such, may especially be mentioned one aged native woman, whose sweet christian spirit will best be shewn by the following extract from one of her letters to an English lady:—

"June 15th, 1848.

"My dear Sister,—I was very happy that you were kind enough to write to me. I fully understand in my heart what you meant when you said, 'I was much blessed.' That is a true word which you wrote to me.

"I feel most thankful to God who has put it into your heart. of His great mercy and kindness, to be so good to me.

"I know since I heard the good Word of which you speak, in this place, how true every word you wrote to me is. I know it is a Word of life, and that they who receive it, and they alone, have eternal life. I strive since I heard that Word to live according to it, but sin is ever in my way, turning my attention, and making me like a foolish child.

"I do what you told me, when you wrote; whenever I pray to my Father in heaven, I pray for you, and say, 'Oh, my Lord, grant that she and I may see each other in everlasting blessedness, through Him who is our blessed Lord and Saviour.'

"I do not always wear the clothes you sent me, if I did, they would be too soon worn out, and I want to keep them as long as I live, to make me remember how kind you are to me.

"I wish also to tell you, that I and my family have been spared in life and health since last I wrote to you, for which I have to thank my Lord and Owner.

"I shake hands with you who love me so much, on account of your love; and I also salute all in your house.

"I will long to hear from you again, how you, and all with you, are.

"This is all I have to say now.

"ELIZA NAHWAKEGHU."

In reference to this aged Christian, the Missionary states, in a letter dated Jan. 11th, 1850,—

"Old Eliza still continues to adorn the doctrine of God her Saviour in all things, and has been made a blessing to one of her daughters-in-law, who was formerly very careless and indifferent about Divine things, but who is now, I hope and believe, truly seeking the Lord."

There is *one thing greatly* needed in this mission, which would be an incalculable blessing, and a most efficient means of civilizing the whole tribe; this is a *christian female teacher*, to conduct a school under the superintendence of the Missionary. It is unnecessary to dwell upon the absolute necessity of training the female children aright, if we desire to civilize.

A most suitable person has been found who is willing and desirous to devote herself to the work. In fact, everything is ready, and all that is needed is, that the small sum requisite should *at once* be raised; and if the matter be commended to God by earnest prayer, and all who engage in it do so, only with a single eye to His glory, He will not suffer it to fail.

A MISSIONARY'S DAILY LABOUR FOR TWENTY-FOUR HOURS.

A Day well spent in Loohoo.

"I rise," says Dr. Bettelheim, on the 15th of April, "between five and six o'clock,—a flannel shirt and trousers are easily adjusted. The native servant likewise. I hasten into my study, to pour out my brief ejaculations before our Heavenly Father, and immediately take up the list of ten Chinese characters, newly noted down on the preceding day; a good number of stale ones are then repeated. After having awaked the servants, and hung out our little bird into the morning's glee, I take up my pencil, and stroke away as many pictured representations of ideas as I possibly can, till dear Mrs. Bettelheim brings me our two darling babes, one after the other, for prayer. This done, I re-seat myself to the work of the bearded pen till breakfast time, about half-past eight. By nine o'clock this is over; including the feeding of the dogs, and a rapid glance over the slow vegetation of our newly-installed flower garden, a back

corner of the yard, facing the dwarf windows of my study. We then sit down to family worship, reading first a good portion of parts of Scripture which I have already translated into the Loochooan; then a few verses in the Greek Testament, and some in the Hebrew original are examined, to keep up exercise in the languages of Revelation; and it is very agreeable to add, that my dear wife can, and does take part in these rare occupations. We then take from Bogatzky's 'Golden Treasury' the jewel of the day, and fasten it prayerfully upon our hearts. According as time permits, we read a chapter, or half, in the Old or New Testament, and then prostrate ourselves before the Throne of Grace, refreshing our souls and encouraging our hopes by a lively exercise of faith in the Father of all mercies, and the God of all comfort. We pray in the Loochooan language; often we are also enabled to sing a verse or two, and to repeat or study a tune. This, of course, must depend upon the measure of time allotted to our spiritual morning meal. At ten I re-enter my study, and spend two hours in Chinese lore, including the reading the portion of Scripture which I wish to translate into the Loochooan. From noon onward, the translating work commences, in which, thanks be to God, I can now go on with some degree of ease, owing partly to the

aid I receive from my *Todzies*. This done, the *Todzie* who has assisted me in the translation work, has a right to produce his sheet for noting down English phrases. There remains just a hair's breadth of time before dinner, sufficient to wind up and regulate the watches, and for a run or two through the yard, to circulate the blood; and then *sit down* again from two o'clock to half-past, to our frugal meal, during which I often enjoy better the feeding of the dear babes than of my poor self. I rest then till three, looking over the stale newspapers obtained from the English ships, and indulge in speculations. The yesterday's dictionary work is then saved from oblivion, by tracing with ink what was written in pencil in the *Todzies*' room; an exercise in the English language with the *Todzies* closes my work in their room. The scattered words not entered in the dictionary order are then secured, and Chinese characters again pencilled away till dark, or thereabouts; then comes tea, praying and singing with children, and then again the first strong repetition of the day's China lesson, which is always again repeated, to impress it more strongly on the memory. We then read a part of an Index to the Bible, a chapter of the Gospel, and another portion of Scripture, with Notes, and close the work of the day by refreshing ourselves in prayer."

Obituary.

MEMOIR OF THE REV. EDWARD CRAIG.

IN our February number we remarked that "we were losing, one by one, those who had long been foremost in the Lord's host." Mr. Grimshaw had then gone to his rest, and Mr. Bickersteth was only just hovering over the very borders of that grave into which he has since descended, as a sheaf fully ripe to be garnered safe for the great harvest-day of the Son of Man. Another clergyman was at that time lying upon the bed of sickness, full of suffering, yet full of faith; and, as he himself expressed it, "lying in the Lord's

hands, to raise him up or take him to Himself." To the readers of the "*Christian Guardian*" it will be a cause of sorrow that its pages are no more to be enriched by the faithful and gifted articles of the REV. EDWARD CRAIG, who, for a long time, took a deep interest in its success, and was a much valued helper in its work of maintaining truth and exposing error.

Early in the present year, in the very midst of unceasing labour and mental activity, Mr. Craig was attacked by typhus fever, ac-

accompanied by a most painful internal disease; but from both of which, after severe suffering, he so far rallied, as to leave London with the hope of gaining strength by perfect rest and change of air. It is feared that the premature exertion of Mr. Craig's habitual energy of mind and body, not only prevented complete recovery, but again called into action that disorder, which, after a fortnight's severe agony, terminated, on the 5th of April, a life very dear to his family and friends, and most valuable to the Church of which he was the faithful pastor.

Mr. Craig's almost dying effort was to write a short notice of the life and death of his beloved fellow-labourer, Edward Bickersteth, with whom he ever rejoiced to be united in the work of their common Master. It is singular that both Bickersteth and Craig should have been laid upon their deathbeds almost at the same time; just after they had been labouring together to rescue Dr. Achilli from the grasp of Rome, and were both spared to hear that the prisoner had been delivered, although they were not suffered to partake in the joy and thanksgiving for so great an interposition of God's providential mercy.

Like Mr. Bickersteth, it was Mr. Craig's first intention to pursue the profession of the law, but the Great Head of the Church had ordered it otherwise; and, after graduating at St. Edmund's Hall, Oxford, Mr. Craig was ordained to the curacy of Glentworth and Saxvy. His after spheres of ministerial duty were successively, Watton and Clapham, under Dr. (then Mr.) Dealtry; St. James's, Edinburgh; Staines, Burton-Latimer, and, lastly, the one which he occupied at his death, the perpetual curacy of St. James, Pentonville; in all these places he was eminently useful, and has left many a seal of his faithful ministry in the Church of Christ. Mr.

Craig was a man of a extensive scholarship, he was at home on almost every intellectual subject; as a writer, his style was like his preaching, remarkably simple, clear, and elegant; and the latter was consecrated to the unflinching declaration of the whole truth of God, while with his pen he fearlessly attacked the errors, the sins, and follies of the times.

Like Bickersteth, too, Mr. Craig had a heart too large to be confined within the pale of the Establishment, in which by deep conviction and sincere attachment, he was, for the latter portion of his life, an almost gratuitous minister. He laboured to take his share in fulfilling the desire breathed by Christ, that all His "might be one." And in his efforts to promote the union of God's people, it often vexed his spirit to find his brethren in the Church coldly standing aloof from fellow-men, who in heaven they must meet and dwell with as redeemed brethren, while he was no less troubled by the conduct and attitude of the great body of those with whom, as a conscientious Church clergyman, he sought to work more extensively and harmoniously in common efforts for a common Saviour's kingdom. It was the habit of Mr. Craig's mind to view the stirring questions and events of the times as in the sight of God and in the light of eternity. He had long marked and often taken part in those skirmishes which have now given place to a determined battle between the Church of God and its open and disguised enemies. He witnessed a good confession, and "is taken away from the evil to come." May many be raised up in the place of Bickersteth, Craig, and others, who will, like them, regard christian truth, and the interests of the universal Church of Christ, as far dearer than the so-called Church principles and exclusive pretensions of the day.

THE CHRISTIAN GUARDIAN, AND CHURCHMAN'S MAGAZINE.

MAY, 1850.

MEMOIR OF JANE W——.

THE following simple narrative possesses no attraction to any but the lover of *truth*. It is not a tale "founded upon fact," but it is in every particular *literally true*.

JANE W. was born in a pleasant little village in the north of England. Her parents were poor; but their frugal industry and cheerful contentment rendered them, by the blessing of God, comfortable and happy. Living in the midst of ungodly persons, they associated no further with them than the offices of neighbourly kindness required. The most striking characteristic of this worthy couple, was their extreme care in the training of their children, and their constant watchfulness to guard them from associating with those who might lead them into sin. And, surely, never were parents' labours more highly blessed. Their eldest daughter, the subject of this little narrative, was one to whom might have been applied the words of our blessed Lord respecting Nathaniel, "Behold an Israelite indeed, in whom is no guile."

MAY—1850.

Little Jane was nearly twelve years of age, when it pleased God to send to her native village one of His faithful ministers, whose delight it was to fulfil his Lord and Master's command, "Feed my lambs." The long neglected Sunday school was one of the first objects to which his attention was directed. This he found consisted of about twenty or thirty children, a paid master, and a formidable looking stick, which was very unsparingly made use of, and which indeed appeared to be the only agency employed at that period in the school.

On the first Sunday after his arrival in his new parish, the clergyman visited the Sunday school, formed the children into a class around him, and proceeded to examine, and then to address them. He was much struck, on this occasion, with the serious and earnest attention of little Jane, as well as with her modest and respectful manner. She appeared to drink in with eagerness the words which fell from the lips of her pastor, and they evidently made a deep impression on

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her heart. After all the services of the day were ended, and the congregation was dispersed, as the minister was slowly returning from the church, reflecting on the power and blessedness of the Gospel, and praying that all whom he had that day addressed might know it by happy experience, he heard a little footstep behind him. On looking round, he saw this dear little girl following him, at a respectful distance. Her countenance brightened when he called her near, and spoke to her about the concerns of her soul, and about Christ's great love in dying for sinners, and then enlarged on His special invitation to little children to come unto Him; His willingness to receive, to pardon, and to bless them. She was greatly interested, and ever after sought a similar opportunity of receiving instruction so suited to her simple, child-like spirit. Whenever her minister walked home from church, or from any cottage lecture in any part of his parish, he was sure to have little Jane trotting after him. She was a beautiful illustration of that text, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

Her conduct at church and in school was always such as to give the greatest satisfaction to her minister and teacher.

At home, she was ever the joy and comfort of her kind parents, not only "obeying them in all things," but, by her cheerful, happy temper, diffusing gladness through their humble dwelling.

Little Jane's *love of truth* was very remarkable; nothing could ever induce her to deviate from it. When she was about twelve years and a half old, her parents permitted a respectable person in the village to have her

services for a few weeks. While in this situation, a lady one day knocked at the door, and her mistress, being engaged, desired Jane to open the door and say that she was "not at home;" thus becoming, like too many beside, the tempter of one who had been confidently entrusted to her care. Had a thunder-bolt fallen beside her, little Jane could scarcely have appeared more horrified, than at this unheard-of command to tell a lie. As soon as she was sufficiently recovered from her astonishment, to speak, she modestly refused, saying, with mingled surprise and respect, "Oh, mistress, I cannot say so!"

When Jane was about thirteen years of age, the providence of God ordered that her beloved pastor should be removed to a distant sphere of labour. It was proposed to her parents, that Jane should enter the service of his family. After mature deliberation and many prayers, they consented to confide their greatest earthly treasure to the care of others. It cost them many a struggle to part with their beloved child, but they felt assured that it would be for her good.

It was scarcely less painful to little Jane to leave her dear parents, but she was accustomed cheerfully to do whatever they thought best, and she loved her master and mistress, and, above all, had a strong desire to be more fully instructed in the things of God.

In their new parish, Jane was allowed to be a regular attendant at the Sunday school, where she soon won the approbation and love of new friends, by the sweetness of her temper and the gentleness of her disposition. Her devout seriousness and earnest attention were very striking; indeed her whole deportment was

such as frequently to recall to the mind of her teacher, that gentle disciple of old who loved to sit at the feet of Jesus, and listen to His gracious words.

It is no easy task to do justice to Jane's character *as a servant*. Here she shone, a bright example to all who occupy a similar station in life. Her master and mistress can with truth affirm, that from the first day she came under their roof, until she left them, (a period of about two years,) they never saw anything which they could call a fault in her. She did indeed "please them well in *all* things;" she shewed all good fidelity, with good will doing service, and adorning the doctrine of God her Saviour in all things. Her whole service, from first to last, was one of *love*;—with watchful eye and busy hand, she anticipated every command, and almost every wish, before it could be expressed.

There were two other servants in the house,—one was of a very hasty temper; the other, an aged and faithful domestic, but, like Martha of old, careful and troubled about many things, and that continually. Yet was Jane always kind to both, and meekly bore the daily little trials to which she was exposed from these quarters.

When sent on an errand, inquisitive persons, taking advantage of her evident simplicity, would often try to get news from her concerning her master and mistress; but her words, though never rude, were few, and, as she hastened to do her master's business, she had always a good excuse for not stopping to answer idle questions.

One of her class-fellows was allowed to visit Jane sometimes, and on one occasion she happened to call when her master and mistress were out. As

they were walking round the garden, she asked Jane for a few cherries, which were just ripe and hanging in abundance on the trees; but this faithful girl replied, "*Oh, no! how can you ask me? they are not mine; they are all my master's.*" She was deeply grieved and shocked at this want of principle in her companion, and ever after discouraged her visits, and avoided her society.

Her master's friends will long recollect the good-natured face of the little maiden whose bright looks always welcomed them within his doors. The enquiry was frequently made by those who saw her for the first time, "Where did you get that sweet-looking girl?" This remark was the more striking, inasmuch as her features were plain, but the transparency and sweetness of her character beamed from her countenance, and involuntarily attracted the notice of visitors.

Her affection for her master and mistress was very great. Truly she was to them rather as a daughter beloved than a hired servant. It would be impossible to enumerate the daily proofs of love which her ingenuity devised. If it rained when they were out, she would of her own accord prepare a change of dress, and have all warm and comfortable on their return. On one cold winter's night, when her master was gone to a cottage lecture, a heavy storm came on, and remembering that he had gone out unprovided for such weather, she came to her mistress and asked leave to go with a lantern and cloak to the place where he was. Her mistress, although much affected with this proof of attachment, said that she could not think of allowing her to go, as it was her rule never to let her go out anywhere after dark. Poor

Jane's countenance fell, and she silently withdrew. The rain and wind increased, and in a little while Jane returned, and, with tears in her eyes, intreated so earnestly for permission to go, that her mistress could no longer refuse, but consented to her going part of the way, when she was to return if she did not meet her master. On thus obtaining leave, she bounded away with joyous step, and although a very timid girl, and quite unaccustomed ever to be out alone at night, she went forth bold as a lion on this errand of love.

But now a heavy trial was about to befall this affectionate child. Her master received a letter from the clergyman of her native village, stating that her mother was so ill as to require the attendance of her only grown-up girl. Here, then, was no room for doubt or hesitation as to what course she ought to take. But sorrow filled her heart at the thought of separation from her beloved master and mistress. A sermon which she had just heard on Eph. v. 2, strengthened her for the conflict, and the assurance that, if the Lord permitted, she should certainly return as soon as her mother recovered, somewhat comforted her heart, though it could not assuage her tears. Her mistress wept no less than her faithful little maid, for she felt as though parting with her own dear child. Still she too was cheered by the hope that the separation was only for a short time.

How unsearchable are the ways of God. How often does His all-wise hand frustrate our fairest schemes, and blight our fondest hopes.

Thus it was in the case of Jane W. Her mother recovered in a few months; but, alas, her darling child fell sick, and died. A complaint of the heart

terminated her life after a few weeks' illness.

Her end was peace and joy. During her short illness, the only book she read was her Bible, in which she delighted, and which was to her a well-spring of consolation. All her trust was in her Saviour; He was her "*all in all*."

She was not only resigned to death, but longed to "depart, and be with Christ;" and often tried to comfort her weeping parents by saying it was far better for *her* to die than her dear mother. For three days before her death she was unable to speak, but she continually pointed towards heaven; and thither she turned her longing eyes, with an expression which plainly told all around, that her treasure was in heaven, and that her affections were fixed on things above. Thus she fell asleep in Jesus.

We have often recorded the wondrous ways in which it hath pleased our Heavenly Father to call His chosen people from darkness to light. With Him is no respect of age or station; He calls when, where, and how He will; He goes after the sheep of full age, that have gone astray, and brings them at evening time into the fold; but He has also His tender lambs, whom He sanctifies from the womb; early gathering them with His arm, and carrying them in His bosom to the fold above. Here we have narrated the short career of a little lamb of Christ, gathered by a faithful under-shepherd, whose privilege it was to feed and train her for a while, among the flock committed to his care.

"A little while she dwelt with us,—

Blest minister of love;

Then spread the wings we had not seen,

And sought her home above."

JONAH;

OR, THE FAULTS OF A TRUE PROPHET.

CONCLUSION.

ONE corrective dispensation does not make a saint. Wherever we come to look at man in his real character,—in the real actings of his soul towards God, we find little ground, at any time, for anything but humiliation; for such is the innate and ever-rising evil of the heart, that, notwithstanding his many warnings and corrections, it is continually betraying man into rebellion, and leading him to do that which his better principles condemn. The last period of the recorded history of Jonah exemplifies this remark very powerfully; notwithstanding the severity of his former correction, his petulant and angry spirit again shewed itself under circumstances still less excusable, and in actions more bitter and rebellious than before. We will occupy our attention, for a short time, with this subject, and God of His mercy grant that it may tend to correct the proud and angry temper in which we are so apt to indulge. The powerful exhibition of a vice is sometimes made, by God's blessing, the excitement to the opposite virtue. We ought to read our own sin in that of another, and be humbled.

Notice, first, Jonah's displeasure against God. The thought is awful; and yet such is the statement of the Divine record,—the creature is offended at the Creator. When God saw the works of the Ninevites, that they returned from their evil way, He repented of the evil that He had said He would do unto them, and He did it not. But it displeased Jonah exceedingly, and he was very angry. Pause a moment, and look at the facts,

and see how totally Jonah had mistaken here both his duty and his dignity, and the character of the great God. He is sent to Nineveh, a city of 300,000 souls at the least, with a warning message, which bore in itself the intimation of mercy as well as wrath,—“Yet forty days, and Nineveh shall be overthrown.” It gave to the sinful inhabitants of that city yet forty days of sparing mercy ere the threatened vengeance went forth against them. The undaunted prophet stood alone in that thronging multitude, of a city whose sins had cried to heaven for vengeance, and he uttered this awful but salutary warning, and it told upon the heart and conscience of the people. It was a time of sparing mercy, and of general reformation to this city, and on every side Jonah saw an entire change of habits and conduct; from the throne, to the cottage, the spirit of sincere humiliation pervaded the people. He witnessed the striking and interesting scene of a land mourning for sin,—a people fasting and praying, and putting on sackcloth and ashes, and turning from their evil ways and from their violence. This might have had in it, for him, the substance of the most unaffected joy. Had Jonah rightly appreciated the nature of his message, and the character of the Great Being who sent him,—had he valued as he ought those attributes of the Divine character with which he was acquainted, he would have felt that in those symptoms of penitence in the general reformation of a people, the object of his mission would be most effectually

fulfilled, far more than by their ruin. Yet, when these evidences of a great moral change rose to their height, and the period of extended compassion came to its close, and the fortieth day's sun rose and set, unreddened by the flaming clouds of Divine indignation, and its last ray left the walls and the palaces of Nineveh unshaken and unscathed, he was very angry. And we cannot misjudge his feelings, for we have his own account of the cause of his anger,—the reiteration of his sin. He prayed, and said, "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before thee unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." From this, it is evident that he understood the dispensation of God towards this repenting people. He saw why it was that the fortieth day dawned harmless upon Nineveh. He knew that God was a merciful God, not needlessly grieving and afflicting the children of men. He had known this from the dealings of God to his own nation; he had known it, probably, as every one of us has reason to know it, in God's previous dealings with himself; and he feared the operation of this gracious compassion would prevent and forestall that awful vengeance which he was sent to denounce. He admits that under the influence of that suspicion he had formerly fled to Tarshish; and now that his suspicion of the wide extent of the Divine compassion was realized, he thus remonstrates angrily with the great God; and it is fair to infer, that two reasons had wrought with him in this matter. He was jealous for the honour of God as a righteous judge; and he was

jealous for his own honour as a true prophet. The worst motive of the two, was his jealousy of his own honour. This was a selfish motive. Instead of laying passive in God's hands, to be used as God should see fit, he was only content to be made use of in a way which would add to his own consequence and importance. Fearing the operation of God's mercy, he had formerly fled to Tarshish; and, even now, after all his previous correction, the old temper breaks forth. The pride of his heart cannot brook this disappointment; and because God has spared the thousands and the tens of thousands of Nineveh, he is very angry. What awful depths of self-sufficiency lie in the human heart. How ready we are to sacrifice the peace of thousands to our own selfish indulgence and gratification. What a horrid disproportion exists between the sense we have of our own importance and that of others. But it is equally probable that on mistaken grounds, Jonah was jealous of the honour of God in this matter. He abhorred the sins and idolatries of the Ninevites; as a Jew trained to the knowledge, and love, and worship of the one living God, he could not endure the ignorant abominations and the gross impurities of heathen worship; and he thought that Nineveh ought to be destroyed; and that if the Lord sent them a solemn message, limiting the time when His forbearance should cease and His vengeance begin, that then the honour of God was implicated in the fulfilment of his threatening. Or, rather, he judged the great God, in this matter, by his own narrow standard, and would have had the Father of mercies to act upon his false views of consistency. He did judge of what was right in this case,

by what he knew of the Divine character, for he says, "I knew that thou art a gracious God, and merciful:" but he judged of the event by his own meagre standard of right, and then objected to that sparing mercy which he knew to be in God, and which at length appeared in His dispensation. Oh, what a picture is this of man's haughty, fierce, and unforgiving spirit. How often do we see this same harsh and persecuting spirit mixed up with religion, and giving its fiery colour to the differences which almost inevitably arise among professedly religious men. The history of the Church of Christ too frequently presents us with similar scenes. We see men differing about opinions, or about measures; and instead of entering into calm and amicable discussion, in which they try to approximate and to agree rather than to differ, we see them denouncing and anathematizing each other with a bitterness of language, and of temper, altogether inconsistent with man's weakness, ignorance, and sinfulness. And a poor fallen creature, who is himself dependent on daily mercy to keep him out of eternal misery, shews himself exceedingly displeased, and very angry, because God, in His merciful providence, will not put down, and utterly reprobate and destroy, the men and the institutions which he thinks should be condemned. And such conduct might appear less inexcusable in men who are strangers to the excellent attributes of God. But, alas! as in the case of Jonah, it is often the wilful sin of those who know better; even of those whose province it is to declare that "God is gracious and merciful, slow to anger, and of great kindness." How well would it be if men would

learn that "the wrath of man worketh not the righteousness of God;" and, that, to call down fire from heaven upon an offending city, is not the spirit of Christ and of a revealed religion. It would save them from many a providential correction, and from many a bitter reflection in after-life. But, even here, the evil temper of Jonah ended not: stung with disappointment at the failure of his prophecy, and so blinded by passion, that he saw not the blessed superiority of his influential and converting ministration in the prostrate penitence and recovery of three hundred thousand souls; he exclaimed, "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." This is he whose rebellious temper had been a short time before so severely chastised, and who, in the crisis of his deliverance, had sung, "I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God:" and he had learned an awful lesson; yet that chastening, and that transitory feeling of his own sinfulness, and of gratitude for such a singular deliverance, were of no avail. When he came to the very trial which he had anticipated, with a view to which he had been so severely disciplined, his own rebellious temper broke loose again; he threw back presumptuously, on God, the life which he had so miraculously spared. In the moment of passion, he forgot the extraordinary mercy of his escape, and said, Take away my life, "for it is better for me to die than to live." This should exhibit us to ourselves. It should drag forth, into open day, our own proud and swelling tempers, and shew us what we are when we

murmur and repine, and when we think it right, by the display of bad temper, to inflict upon others the misery that our stubborn self-sufficiency brings upon ourselves. Let us listen to the mild reproof which the Lord administered to Jonah:—"Doeſt thou well to be angry?" Let every man receive that inquiry in his own case, as if it came from God. Look to your real state and circumstances; look to your real merits before God; your utter dependence for every breath of life, for every particle of comfort, and your repeated forfeiture of every hope but that which is founded on Divine compassion? and, "doeſt thou well to be angry?" Look to the narrow and upward path of purity, of blamelessness, and harmlessness, in which you ought to walk, following the steps of the meek and lowly Jesus, who did no sin, who, "when he was reviled, reviled not again." Look to the gracious help afforded to you in order that you may "adorn the doctrine of Christ your Saviour in all things." Look to the "wisdom that cometh from above." And, "doeſt thou well to be angry?" Look to the wretched evils which follow on a proud, angry, petulant spirit, the keenness of that lash with which it chastens yourself, the discomfort that it spreads around you, the privation of peace that it inflicts on others, the hindrance that it is to your own progress and to your own prayers, and the term of humiliation, self-abasement, and distress which it must bring on you in later life; and, say, "doeſt thou well to be angry?"

If men would only pause calmly in the midst of their course of wrath and displeasure, and, as in the sight of the living God, ask themselves this question,—what scenes of misery both to themselves and others might be spared.

Do I well to be angry, a mere worthless worm of the dust? and because my convenience, or my consequence, or my consistency, is not consulted, am I at liberty to disturb the peace of the family, the community, or the Church to which I belong? Where there is true humility there will be no such unholy tempers;—only by pride cometh contention.

But, mark the persevering dissatisfaction of the prophet. Though he had seen the penitence of the people, though he knew that God in his mercy had repented of the evil, and allowed the fortieth day to pass; yet Jonah would not believe that the city was to be spared. He hoped either that his remonstrance might change the Divine purpose, or that the reformation of the Ninevites was only temporary and superficial, and that still, therefore, the vengeance which he had announced might be at length executed; so he withdrew, from the city, into the open country. He "sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city."

We may gather from many parallel cases of smaller importance, what would be the state of Jonah's mind in these circumstances. He would be full of self, swollen with the indignant sense of his wrongs. All other interests and concerns would appear of minor importance, and scarcely be seen at all, in comparison with his disappointment and humiliation. The life and happiness of thousands would appear as nothing. He would think lightly of the glory of God in passing by transgression, and less of the encouraging effect of sparing mercy on surrounding nations. Such consideration would scarcely disturb the tenor

of his petulant repining. And so it is with us continually, if we are not renewed and sanctified by the Spirit of God. When we are crossed or disappointed, we sink into ourselves, we withdraw from our fellows, we indulge in bitter and misanthropic spirits; and we are almost prepared to say to the Lord, "take away my life, for it is better for me to die than to live." And how melancholy it is to see this spirit, at times, manifested under providential afflictions, when God has seen it right to chastise; but the afflicted person rebels under the visitation, and, angry at that which God in wisdom and in kindness has seen fit to appoint, is ready to throw back into his Maker's hands the life which he has given. Such persons little know how fully their rebellious murmuring proves the necessity of the correction. The blow at which we repine, whatever it is, whether it touches our friends, our connexions, or our own person, is the very chastening that we needed, or we should not have taken it so indignantly; and like Jonah, we must learn to receive it differently, or God will not cease to chastise. Many, when affliction was a new thing, when they knew little of it by practical experience, have felt all this bitterness:—"I do well to be angry." Take away my life. But some have gradually learned to make a better use of sorrow, and can say, "Before I was afflicted, I went astray, but now I have kept thy word."

But, now notice, in the next place, the correction which it pleased God to administer to Jonah. He had built a small booth in the sunny plain, to shelter himself from the heat; and in that situation the Lord prepared a gourd, some rapidly-growing succulent plant which, under the peculiar

blessing of God, sprung up in a comparatively short time, "that it might be a shadow over his head, to deliver him from his grief." This was evidently a great comfort to him, for it is said, "Jonah was exceeding glad of the gourd." But scarcely had he begun to feel the benefit of its shade, to admire its verdure, and to anticipate its fruit, when the hand that raised it withered it. "God prepared a worm," just as easily as He had prepared the gourd, for all things are in His hands; and both acts, though seemingly so contrary, were in mercy, and had an intimate connexion with each other. "God prepared a worm when the morning rose the next day,"—*i. e.*, just at the time when he began to need it,—"and it smote the gourd that it withered;" and not only did Jonah lose the shade, but he was destined to feel the need of it when the sun did come. The Lord "prepared a vehement east wind," (how He marshals and combines the agents of His power and of His moral teaching,) "and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, it is better for me to die than to live." He had now got something to complain of; and it often occurs, that they who make to themselves imaginary sorrows, at length bring real ones upon them. He had wished for death out of mere ill-temper,—now he wished for it from the severity of his suffering. Oh, we would do well not to tempt the anger of the Lord by premature and ill-founded complaints.

But now let us learn the practical lesson which this part of the narrative suggests.

Observe, first, our dependence upon God for our blessings. All our mercies come from God, and they are

new to us every morning; many of them spring up, unasked, before us, like the gourd of Jonah, and anticipate our wants. Many of them are graciously sent, like this gourd, unasked, to lighten the trials into which our inexperience or impatience brings us. When we look round upon our comforts, whatever they are, that come between us and absolute want and poverty, and perpetual and unmitigated suffering, we must see that we owe them to the compassion of the Lord; that He has only to speak the word, and our fairest gourd, our dearest treasure, our greatest earthly blessing withers before us. And it is to His unwearied and unfailing love we owe it, that any of the many blessings which we enjoy are continued to us. A peaceful home, a healthful body, a rational mind, the comforts if not the luxuries of life, relations, and friends, kind and considerate, these are among our temporal blessings; and to these we have to add blessings of a superior order,—the means of grace, and the hope of glory. On every side we should be made sensible of our dependence. On every side we should feel how vulnerable we are. If God hides His face we are troubled. If He lifts His hand, the worm begins his work, and our gourd withers.

But observe, secondly, how liable we are to an unthinking and idolatrous devotion to our creature comforts. This feeling of Jonah was shewn about a trifle, but it serves the better to exhibit the evil disposition. The primal rebellion of man was about an apple; but the smallness of the thing prohibited shewed the gratuitousness of man's rebellion, and the deep and successful corruption of his heart. "Jonah was exceeding glad of the gourd," and in his solitary circumstances, he

clung to it with excessive fondness as his only comforter; and that is one of the great features of a selfish, morose, and repining state of mind, that while we look on everything and everybody else with frowns, the vagrant affections, checked in their natural course, spring up and luxuriate around some comparatively worthless trifle; and we revenge ourselves on what we call a harsh Providence and an unkind world, by idolizing some remaining creature comfort that has not yet been in judgment removed. This is a common situation, but it is a desperate one. It is common;—many an one instead of turning to God when He smites, turns with a keener relish, and a more palpable idolatry, to that which is not smitten. "I have this left, and this shall have my heart;" and, in anger against a correcting Providence, he tries to fill the empty and gaping heart with what remains.

The fact is, most men are in a state of controversy with God. He requires their heart, their affectionate and ready obedience and devotion to Him, and they will not give it. Like Jonah they have their own ways, and their own speculations. They contend with Him. They are striving to be happy without Him. Then He comes in upon them! chastens them; takes away their expected enjoyment, takes away some subordinate source of blessing; makes them feel that they are in His power. Still they will not yield. They only gather strength for some more idolatrous attachment; and the tendrils of their affections which have been unwound from one support, only acquire a firmer and more suspicious and jealous grasp on another, and so they prepare themselves for a more painful lesson; for when God and man contend, He must overcome.

Observe, then, thirdly, how God corrects. The Lord, therefore, prepares a worm, and it smites the gourd at the root. Whatever that gourd is,—wealth, credit, character, family, friends, a beloved wife, or a darling child, whatever it be that is a shadow over a man's head to deliver him from his grief, the worm touches it and it withers, and leaves the heart of him that loved it, torn, bleeding, and fainting for sorrow. So it was with Jonah. So it was with David. And so it is with countless thousands. We prepare the heart for the blow, as the bullock fattening for the slaughter. We make the corrective visitation necessary, and so it comes. And can we wonder at it? Shall God, who is a jealous God, give His glory to another? Shall earthly things have the heart, and God have only the outward form, dragged to offer up the scanty pittance of a lifeless devotion? Besides, we almost invariably find that an idolatrous preference of any earthly good has a very close connexion with a rebellious state of heart in other things. It is a mark of a deeper revolt. "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." And it cannot be that the Lord will permit this to continue. He is merciful and long-suffering. He beareth long with us. But most assuredly, if we may learn at all from the experience of his people, he will blast the fairest gourd that ever sheltered and refreshed his wayward and inconsistent child; but He will make that child feel and lament the sin of its waywardness, its idolatry, and its estrangement from Him. If you are in this state, be assured that chastening will come. None of God's created comforts can remain as a plausible

excuse between you and your Maker. He who made them will bid them depart.

But, fourthly, observe how the Lord applied this event to the correction of His servant. As he lay exhausted and fainting under the heat of the sun, which the gourd had so lately averted, the word of the Lord came again to him with the lesson which he has previously alighted. What a specimen is Jonah of human stubbornness and rebellion. Here, also, God has to speak twice to him:—"Doest thou well to be angry for the gourd?" And he, still indulging an unchastised temper, and little thinking of the severe reproof which he was preparing for himself, replied, "I do well to be angry, even unto death." "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

This was putting the sin of Jonah in a very strong light indeed. It shews most powerfully the true selfishness of the heart. In the indulgence of our own proud tempers we think nothing of distressing multitudes. The ruin of a whole city was nothing to him aside of his importance as a prophet. He could consign all Nineveh, with its three hundred thousand souls to destruction; but if the providence of God touches the weed on which he doats, he is angry even unto death, and has the daring to justify it. Nor is that an extreme case. Look, for instance, at an angry religious controversialist,

whose words are gall and wormwood, and who cares not where they fall, nor in whose heart they rankle; their sufferings are his sport; all characters, all names, are his prey, nothing is sufficiently sacred to escape his lash; but if his gourd is touched,—but if a particle of his own character is brought into suspicion, he flames like a volcano. He proves the unfairness of his infliction upon others by the impatience with which he bears his own.

But, lastly, we learn from inference the effect of God's merciful teaching upon Jonah. There is every reason to suppose that here at length the proud spirit of Jonah bent beneath the corrective providence of God. We hear no more of him; but it was of course subsequent to this event that Jonah was permitted to record these events with the pen of inspiration, and that he was numbered among the sacred writers of that book which giveth light to the world. It is probable, therefore, that having at length, under a series of teaching and chastening, yielded the contest, and softened under God's correcting hand; he is thus held up to the Church of God as a sample of the wilful temper which naturally reigns in man's fallen heart, that carnal mind which is enmity against God; and of the way by which God can wield the power of the material world to punish and to teach the sinner.

Let us learn sincerely and heartily from these valuable and graphic lessons. Let us take all the additional light which the Gospel dispensation, and which the character of the meek and lowly Jesus throw on such subjects; and let us be in earnest in desiring a sincere and thorough change

of our own wilful hearts. How vile, how full of iniquity and selfishness it is. The outward manifestations of it are often dreadful; but, oh, how fearful is the swell of the tide within. How it lashes indignantly against any boundary. There are times when the pang of selfish anger is at its height, when not even a Nineveh would satisfy us, but we would wish in our wicked misanthropy, all being swallowed up in nothingness, and that we and all a wide creation might be blotted out of existence, and cease to be, merely because we cannot secure the uncontrolled fulfilments, or endure the contradiction, of our own blind and passionate will. Let us take that gloomy, scowling, Ishmael-like spirit to the cross of Christ,—to Him who sacrificed himself for us; and then let us learn our real worth and dignity. Oh! He enquires, why do ye not rather take wrong? Let us learn to leave ourselves and our concerns wholly in the hands of Him who guides the whale, the gourd, the worm, the wind, each to its object. We can get no good in the end, by feeding the temper of a fiend, and setting Omnipotence at defiance. It is only as we take the yoke of Christ upon us and learn of Him, it is only as we grow into the meekness and gentleness of Christ, that we can be happy. God is love, God in Christ is love;—and if we would escape from a "world that lieth in the arms of the wicked one," in malice and envy, in hatefulness and hate, it must be by becoming like the Redeemer. May He sanctify us wholly. May the swell of unsubdued human passion subside in our heart, and our renewed spirit enjoy the calm sunshine of humility and sincere devotion.

THE UNION OF CHURCH AND STATE.

ENLARGED FROM A PAPER READ AT A CLERICAL MEETING.

ONE of the topics of the day, on which every Churchman, and especially every Clergyman, ought to have a definite opinion, and for which he can give a reason, is the present nature of the union between Church and State in England, and the probable consequences of its dissolution. For it is matter of notoriety, that not only those who have no friendly feeling towards the Church, and who covet the dispersion of its revenues, but a large section of an influential party among its attached members, and some of opposite opinions to theirs, and not less attached,—are labouring either openly, or unwittingly but earnestly, for a severance of the union. I wish, therefore, you would direct the minds of your readers to the subject; for it is one on which we ought not to be found either ignorant or prejudiced; and yet it requires a considerable and discriminating knowledge of history, and much patient thought, to do it justice.

A few hints, rather to shew the direction our inquiries should take than to satisfy them, may, nevertheless, in some measure help to classify the various bearings of the subject, and to abridge the labour of forming an opinion upon it.

I. That the two are at present united, is a fact about which there is no dispute. The State, as a State, and not as a member, nor as a collection of members of the Church, has a control over certain Church offices; and the Church is as yet acknowledged to be the representative of the religion of the State; and therefore there is an union of some kind, and to some extent. But that it is an imperfect and ill defined one, is demonstrable, first, from the number of debatable and debated points respecting which the law of the land assigns one tribunal for their decision, Churchmen of various and conflicting opinions agree in assigning another; and, secondly, from the now evident fact, that there is a steadily growing disposition in successive governments, to concede

the position of those who affirm that the Established Church no longer is the representative of the religion of the State, and therefore that it ought not to be treated as such.

Hence the nature of the union, as it stands at present, bears in general the aspect of an institution of the country protected by the Executive, and giving up for that protection, and as the price of it, a portion of what would otherwise belong to it; in fact, like that of any other body corporate; with this privilege, that it is made the principal, though no longer the only, channel through which the Government holds religious communication with its subjects. Thus its worship is guaranteed, its property protected, and its internal laws recognized, sanctioned, and enforced if necessary, by the judicature. And in return, those laws, by the fact of such recognition, admit the power of the *veto* on the part of the State into their enactment, for a State has virtually the power of supervision of whatever laws it recognizes. Whatever may eventually be established as the original principle of the union, and the extent to which it is carried out or departed from, this is the general aspect as it exists now: protection on the one hand; a jealously-scrutinized abridgement of independence on the other.

II. This was not the aspect or nature of the connection at the earliest times in which we are able to trace it; and therefore it will be necessary to go back to the origin of the union, in order rightly to estimate the causes of the change. But the origin of the union is not, so far as I am aware, among the number of those historical facts which are definitely marked and perceptible. I do not know it, if there is any particular event in English history, of which you can say, This is the commencement of the union of Church and State. It appears to be the growth of circumstances, rather than the creature of enactments, and its origin is lost partly in the remoteness of the period during which it began, partly

in the gradual and concealed manner in which it sprung up.

It will not do to date it from the time when persecution ceased and toleration took place, for then it must be admitted to exist in China at the present moment; a notion little better than absurd. And at any rate, such an admission of Christianity into the number of institutions existing within the State, appears to differ in kind, and not in degree, only from being "part and parcel of the Constitution," which is the state of things about which we are enquiring. The period of toleration then is not that from which the union is to be traced; neither yet do I know of any legal enactment, nor of any exercise of the prerogative that will better suit the purpose.

Nor can it fairly be identified, I think, with the fact of conversion to Christianity, and of reception into the Church, of the rulers of the State; because, unless some specific contract were made at the time, (and none I believe was ever made in England nor in any other country,) any direct control exercised over the Church by the ruler would be in virtue of his being an influential *member of it*, not of his sceptre; a fact which is abundantly exemplified in the history of the times we are considering.

Out of such a state of things, however, union *always has grown*; and therefore we shall not be far wrong, while avoiding the expression of any necessary connexion between the two things, in dating it from about the time referred to. And this, if correct, is important; because it shews that the fact of union has been the growth (*perhaps the necessary growth*) of circumstances; a consideration not to be lost sight of in subsequent stages of the inquiry, but to which I shall not have occasion to make further reference within the limits of this paper.

The nature of the union, under such a state of things would materially differ from what we see now. When the Saxon kings and nobles embraced Christianity in Augustine's time, and subsequently were admitted into the Church, they would, as we know they did, conceive themselves bound in duty to mark their sense of its spiri-

tual things, by whatever they could contribute of temporal things, and to aggrandize the Church they had entered, with all their power and all their influence. Protection, therefore, would not then be a suitable word to express the relation between them on either side. The nobles were the State, for the Saxon serfs had no voice in it; and the Church was themselves; or if a distinction were made, as there afterwards was, the Church became an abstract principle, on the side of which they were ranged, and which was represented by its mouth-piece the priesthood. The Church therefore,—the embodiment of the religion they had embraced,—would be and was the object of their special care, to which they were bound by *allegiance*; and the general aspect of the union would not only differ from the present, but would throw Blackstone's description into the shade, and make, not the Christian religion part and parcel of the constitution, but the State to be part and parcel of the Church. And in fact this is a view of things which was openly maintained some ages later, and is not universally abandoned even now; though it is a view more theoretically beautiful than practically true, of which more presently. At the commencement of the union, however, there was (as there has been once since) an appearance of truth in it; for whatever interference in Church matters was made by the State power, was made by it not as the State, but as an agent and son of the Church. This differs in principle from the interference of the present day; besides that, the present disposition of the State towards the Church is evidently not of the same character as that of the earlier times we have been describing.

III. It is not, however, equally certain to what extent this altered mutual aspect has been a real disadvantage to either of the parties to the union.

For let us consult the stream of history again. And in doing so, we must distinguish between two periods; as, in producing somewhat similar effects on public opinion, the elements of the one are very different from those of

the other. The one may be called the Romanist period; the other the Protestant.

1. In reading the early Saxon history, a general impression can hardly be avoided, of a desire on the part of the civil authorities to increase the ecclesiastical power; and that every act, appearing to involve an amalgamation of the two, was for the ostensible purpose, and had the effect, (whatever the intention may have been) of augmenting the latter. Under these circumstances it was natural for Churchmen (and as the nobles then represented the State, so did ecclesiastics the Church) to be all in favour of the union, as we know they were,—claiming independence only in those things in which independence would give them greater power; as in the trial of clerks, the reservation to themselves of the enunciation of doctrines, and the denial of private judgment in the interpretation of Scripture. Hence, eventually, the ecclesiastical power grew to an intolerable tyranny, a state of things as bad for the one party as for the other. But the means by which it rose, namely, the union of Church and State, became also the means of curbing it, and the Royal Prerogative, in vigorous hands, was capable of resuming part of what had been given up. This, though the mode was often indefensible, and the particular acts unjust, was on the whole salutary; and though the severment of Church and State at those particular junctures would probably have been a popular measure with the clergy, yet it certainly would have nothing really to recommend it which it had not equally before. And in the same manner, at the present moment, those who feel, what nobody denies, that the Church is cramped in the exercise of many of its proper functions, by the mixing up of civil penalties with ecclesiastical discipline, and by other consequences of the connection—must remember that the question of the union itself does not depend on such matters, and that for its satisfactory solution is required a much larger discussion than those can give it, who see only immediate effects. It is impossible not to see that the

Church is cramped in the exercise of many important functions by its union with the State; but this inconvenience, or bondage, if it must so be called, *may*, if the union be not positively and in itself unlawful, be counter-balanced by advantages to make the sacrifice worth while. To ascertain this will require an examination into its lawfulness and its expediency.

2. In the change of public feeling, towards ecclesiastical privileges that took place during the Romanist periods, there seems little else to observe than a struggle for power between the two contending parties; and the question was raised simply respecting the due adjustment of limits. But in the second period, commencing with the Reformation, another element, always present, but never previously regarded, gradually forced itself into notice, and has silently revolutionized the entire aspect of the question at issue, and made it assume the character of one of principle. This, as it leads to a wider field of discussion, and one branching out into more heads of inquiry than any other, must be made the subject of a principal division.

IV. The element I speak of is *dissent*; which, as a matter of fact, has existed from the times of the Apostles themselves. That this should be overlooked in Romish times is not surprising, since every form of dissent is in that system accounted heresy. And though the Reformers and fathers of the English Church were in a great measure free from this injustice, yet their minds were not wholly, and the minds of the people were not at all, disentangled from the trammels of centuries; and to this day there is a strong prejudice adhering to many pious and well-informed churchmen, which regards dissent as in its nature and necessarily, error; the natural consequence of which is a reaction on the other side, which may help to account for the secession of many from the Established Church, who had no better reasons for doing so than those they have thought fit to assign in public. Be that, however, as it may, the fact of dissent became an element of the question in the union of Church and State soon after the

Reformation, nor thenceforward could it ever again be wholly disregarded. In Edward 6th's time the Established Church was Protestant, and the Romanists, a large and influential body, were Dissenters. In Mary's time it was Romanist, and the Protestants were Dissenters, also a large and influential body. Under the Commonwealth it was first Presbyterian, afterwards Independent, while both Romanists and Protestant Episcopalians were Dissenters; probably, at that time, the majority of the nation. But it is curious to observe how long the mists of ancient habits of thought obscured the minds of all, and led the most tolerant and sagacious into the mistake of attempting to disregard it; of confounding the decision of a majority with an act of the whole, and so resolutely shutting their eyes to the glaring fact that the *Established Church* was not necessarily co-extensive with the *Church*. Yet we cannot wonder at their mistake when we see the same thing existing still, when there is so much less excuse for it. It is not therefore surprising that Hooker should elaborately maintain, as he does in the 8th Book of his Ecclesiastical Polity, that the Church and the State have no personal difference, but only a circumstantial one; that the two bodies are composed of the very same persons in different points of view. Theoretically the idea is a beautiful one, and it is one of the glories of the latter day. But, unhappily it is reserved for that period, and has never hitherto had an existence on earth. There was an *appearance* of it in this country when the Saxons as a nation were converted to Christianity, but there was not the reality. For the original British Christians whom the Saxons had driven into the fastnesses of Cornwall and Wales, were as much a part of the Christian Church as of the existing State of Britain, though equally unacknowledged in both respects. The other time in which the Church and the Commonwealth seemed to consist of the same individuals, was during the dark ages, when coercion over the mind of the nation produced the appearance of unity by the stillness of

death; a state of things too undesirable for us not to rejoice that it does not exist now. But the personal identity of which Hooker speaks, could only exist on the supposition—1st. That “all Jews, Turks, Infidels, and Heretics” (who do not belong to the Church) be removed also from belonging to the State, by being deprived of all political rights; and, then, 2nd. That the Church itself be understood in the comprehensive sense, which would remove it from the argument of the Ecclesiastical Polity. Assuredly, there is no such personal identity now between the members of the (Established) Church and the members of the Commonwealth, as the able author of that work asserts. These are facts and facts which are continually making themselves more felt and understood; and it would be unwise to shut our eyes to them, and unjust not to consider whither they lead us.

Hooker's argument rests upon the legal fiction, which assumes unity, by refusing to see differences. But this was given up in 1828, when the Corporation and Test Acts were abolished. Since which time, though the question of principle remains the same, the ground on which the controversy must be carried on is very materially shifted. Bishop Warburton thought such a change to be so important, as to be virtually a dissolution of the alliance. In this I cannot agree; and if it be said that it will lead to it, it may be replied that a refusal of such a change might also have led to it by a more expeditious road. But it is quite true that by that act the thin end of the wedge was inserted, which, if we refuse to consider our position, may gradually disunite us from our State connection before we are prepared for it.

If, however, in a spirit of fairness and earnestness we apply ourselves to the task of looking at things as they are, I conceive there is every thing in our favour to place the decision of the question in our own hands. No doubt every privileged community will always be a mark for the rest, a “speckled bird” for the shafts, not only of jealousy and envy,

but of honest misconstruction and error to be aimed at. But while we can shew, as we can now, that we are of more use than encumbrance, nothing, I imagine, but our suffering ourselves to be hoodwinked, can force upon us a separation of which we disapprove.

V. The question of whether such an union be lawful by Scripture is difficult, because no parallel to our circumstances can be found in the New Testament, all the States being then heathen. But the argument thence derived, that, unless expressly provided for by direct precept, it cannot be lawful, is inadmissible; for the principle may be laid down, though no such precept be to be found. The law of Moses of course expressly recognises it; but there is force in the objection that in that case the Church and State were actually co-extensive, which removes it from being a precedent for us. Yet the instance has this of weight on the affirmative side, that it lays the *onus probandi* on the denier, because the Judge of all the earth would not establish a precedent in itself, and essentially, evil, to lead us into error. Now the general principle does seem established in the command for every one to use the talents committed to him to the glory of God. For if a ruler use his power and influence to promote what in his conscience he believes to be the true religion, and the best form of it, and this be granted to be right, the whole principle of the union of Church and State is conceded.

The objection that then the Grand Turk is bound to promote Mohamedism is only an extreme case, and therefore startling at first; but it is quite true that,—on the supposition that he has not, and has never had, the opportunity of examining the evidences of a better religion,—he is so bound; and the rule of Aristotle upon the point is admitted by Hooker to be sound, that a polity is bound to provide what good it can for its subjects, and that religion is the best of goods; yet Aristotle was a heathen.

The argument used by Mr. Noel, and many others, drawn from the fact that the Church grew and pros-

pered during the first three centuries, without the aid of the State, and therefore it would do so now, is in fact entirely beside the point. For the question at present is, not whether God could and would preserve His own under these circumstances, according to His promise, and as He has ever done, (of which no Christian can entertain a doubt,) but whether, now we find in the providence of God the Church in connection with the State, it is our duty to *reject* that connection; which is quite a different thing. Luther and the Reformers never *rejected* the assistance of the State, though they never went out of their way to seek it.

VI. The expediency, or otherwise, of the alliance, must be judged of by a comparison of the advantages and disadvantages arising out of it, and of the probable ones of its dissolution.

1. The disadvantages of the union may be classed under two heads,—the interference with Church functions, and the abuse of Church patronage. Thus, as instances of the former, discipline is rendered almost impossible, by the civil penalties directly and indirectly involved in it; the administration of the rites and ceremonies of the Church thrown open all but indiscriminately, and rendered compulsory upon the clergy towards persons not in communion with it, or even in open hostility against it; convocation and other Church councils put a stop to; the gradual assumption of the ecclesiastical into the civil judicature; and the anomaly of persons of an hostile communion rendered judges of its doctrines, discipline, and practice. This last, more powerful for evil than all the rest put together, is the necessary consequence of the Act of 1828, without a re-adjustment of the ancient landmarks. Nor is it any solace to our just fears that hitherto things have worked well; and that in a recent memorable instance, a judgment was given, of which it is not too much to say, that it is one of the soundest and wisest on record—wisest both in what it said and in what it did not say. As instances of the latter, may be mentioned the disposition not only of its emoluments but of its offices,

especially of the higher grades, unduly usurped by the State, and given rather for State than for Church reasons; the general impeding of Church extension by civil restrictions; and, perhaps, the modern tendency to encroachment upon all its powers and privileges.

2. The advantages are, from the nature of the case, less easily specified, and their effects less easily separated from those of surrounding causes, on which account they require the more careful investigation of the two. Due weight must be given to the public acknowledgment made thereby of a conscience on the part of the State, and of a standard of right and wrong; to the clog to impede irreligious measures on the part of Government, by the infusion of a Church principle into the political machine; to the introduction also of the experience of statesmen into Church politics, a thing which has been by no means without its use; to the reasonable supposition that the Church has been more than once saved from Popery and other errors by the instrumentality of its connection with the State; and to the avoidance of the radical evil of the voluntary system, by the equable diffusion over the country of the form and ordinances of religion.

3. But the hardest of all, duly to estimate, are the probable consequences of a dissolution, because we have no experience to guide us. And this ought to make us pause before we give assistance to those who would sever the bond, before we have something like an assurance that the change will be on the whole beneficial.

Now there are good grounds for supposing that some of the evils would be at once aggravated by such a change, by its removing the principal impediment in the way of theo-

retical statesmen; that others would not be remedied, but only the evil transferred, as in several of the abuses of patronage; and that others, again, might be redressed without it. The anomalies of judicature, for instance, might be abolished; and the restoration, in a proper form, and under proper restrictions, (for otherwise it would be no benefit, but an injury), of convocation and other Church councils, obtained. The Church, by the conduct of its ministers, has sufficient influence in the nation to obtain from the legislature whatever reasonable demands it is disposed to unite in making. The dissemination therefore of sound knowledge on these points, so as to excite a temperate but firm agitation for the redress of acknowledged grievances, would probably be more effectual than any violent disruption of ancient bonds.

There can be little doubt in the minds of thinking men, that the dissolution of the connection between Church and State would be eventually followed by the confiscation of the revenues of the former. And the experience of the last quarter of a century, especially in the matter of education, may lead us to doubt whether in that case they would be employed on the side of or against religion itself. All these are strong reasons for avoiding precipitancy.

I am not prepared to say, that, if in the providence of God, it were thrust upon us, the separation of the Church from the State would necessarily be against the interests of true religion. But my opinion is decided, that it is for the real advantage of all parties that the union should be preserved until circumstances, which may possibly arise before we are prepared for them, make the dissolution inevitable.

G. J.

THOUGHTS ON EPISCOPAL SYNODS.

WE believe that there is no doubt of the fact, that our Bishops have met three or four times during the past month in quasi synodal order, to determine as to the propriety of an au-

thoritative episcopal interference in the present state of Church matters. It is satisfactory to hear, that their deliberations have not as yet produced any result: and indeed it has cozed

out, that the majority of our prelates are of opinion that their wiser course is to avoid the expression of any combined and official declaration upon the points at issue in the Church. We rejoice that their Lordships appear to have taken this view; for we are sure that, did they think or attempt to act otherwise, a vast number of Churchmen of all ranks, orders, and parties, could not, with all respect to the episcopal office, accept their decisions as at all operative or binding, either upon individuals, or the Church as a body. For instance, were the Bishops to declare most positively upon the side of what we, and our readers generally, would term the evangelical view of the questions of the day, would the Bishop of Exeter's party,—the ultra high Churchmen and semi-Romanists, with all their assumed veneration for "the voice of the Bishop as the voice of Christ,"—would these gentlemen bow to a judgment which should knock away the key-stone of their sacramental scheme; or would they abandon a course of teaching and ceremonial which should be determined to be inconsistent with the doctrine and practices of our Reformed Communion? Without judging harshly and unwarrantably, we are sure that they would not, and that these stout maintainers of high Church principles would at once seek for a Church where they might hold and teach, without reserve, all the dogmas of what they call *catholic* doctrine.

We do not disguise from ourselves, that there is a party which would receive with satisfaction the united expression of the Bishops' sentiments, as favourable to the doctrine of actual and unconditional regeneration in the rite of baptism; but we feel sure that even the old high Church party would not consent to receive the judgment as worth a whit more than the interpretation of individual Bishops: they would not regard it as the authoritative sentence of a properly constituted council of the Church. In like manner, were their Lordships to decide for what we consider the true doctrine upon this subject, we ourselves, and the evangelical body generally, could not, and would not, hail the judgment

as adding any other weight to their opinions than that of individual testimony; while, if their Lordships' interpretation were adverse, and they were prepared to act upon their view of what they might consider the Church's dogmatic teaching, it would be for us, and all who bow only to the law and testimony of God, to seek for His guidance and direction, how to act in the emergency in which we might be placed.

The instant we heard that the Bishops were meeting upon this and other subjects, we felt,—and our impressions were strengthened by the remarks of all with whom we came in contact,—Well, but the Bishops are not *the* Church: in their own dioceses they may act as they will up to the power which they possess by the law of the land, and the custom of the Communion, in which they have, doubtless, much of irresponsible prerogative; but out of their dioceses they are no more than individual members of the Church. They may exercise episcopal functions by delegation from other prelates, but we hold that they have no power at all when met in a self called and half constituted convocation, to debate and determine matters affecting the interest and very existence of the Church.

Where are our Clergy,—where are those who constitute the great body by which the Church is supposed to be taught,—where are the men whose peculiar and separate duties are, the ministry of God's Word, and who are, by the help and teaching of the Holy Spirit, to feed the Church of God with the wholesome doctrines to be gathered from that Word alone? Are our Incumbents and Curates to be content to receive the decrees of synods of Bishops, and to have no place or part,—no deliberation or voice,—in councils in which they, assisted by the Holy Spirit, are as competent to take their share, and to give their votes, as their diocesans? With all the reverence that our Presbyters and Deacons would gladly pay to the godly counsels of their ecclesiastical superiors, they would not for a moment be justified in committing the consideration and final adjustment of doctrinal questions, or

matters involving vital consequences, to the keeping of a single fraction of the whole body.

But we cannot forget to urge the entire absence of the Laity from this conclave of the Church. We hold that the laity are as much a portion of the deliberative body of the Church as either Bishop or other Clergyman. We know that it is not a very dubious question with ecclesiastical authorities, whether the laity were ever admitted into the early councils of the Christian Church. It is perhaps correct to assume, that if their presence was ever allowed, their number was invariably very limited, and their participation in the consultations and votes of the assemblies almost, if not quite, a nullity. Of course, we are not now speaking of the constitution of the apostolic councils, as exhibited in the earliest gathering of the infant Church, and recorded in the fifteenth chapter of the Acts; in which we think we have conclusive evidence, that in the terms "Apostles, elders, and brethren," there were included those baptized believers who were not invested with either order of the ministry. Without, therefore, at all affecting the true position, that the laity in the Church of Christ have an inherent and undoubted right to take their share in the deliberations of the respective communions to which they may belong, we may freely and without prejudice admit, that from the earliest councils of which history gives us any account, down to the famous Council of Trent in 1545, lay members of the professing Christian Church have been virtually excluded. The infirmities of our fallen nature very speedily manifested themselves even in those who were early banded together in the very presence and companionship of Christ: pre-eminence was sought after by two of His disciples; and this spirit after broke out afresh in the apostolic times, and among the early labourers in the very first fields of christian enterprise.

It is no marvel then that the clerical order speedily became possessed of that power, which not only claimed predominance and authority over the whole Church, but excluded all not

belonging to their order, from deliberations in their councils, or any influence in their decisions.

Let no one imagine that in these remarks there is the slightest intention of advocating the revival in any shape of Convocation: all that is meant is, to protest against any and every usurpation, by separate sections of the Church, of rights and functions which can belong only to the corporate body. If the system of authoritative and definite interpretation in matters of doubt, or in which, by the custom and consent of the Church from the Reformation to our own times, clergy and laity have held without interruption, and, far more, without positive persecution, different shades of opinions;—if, we say, "this new system of an hierarchical council be once suffered to have a recognized place and power, the clergy and their people may soon look to be again entangled in a yoke of bondage. If we are to have a legislative or even an interpretative assembly in the Church, it must be such an one as shall properly represent its constitutional parts; and which, as so constituted, shall possess the confidence of the entire body. But, in the present state of the times, and the parties of the day, we join heartily with those who deprecate the meeting of Convocation in any shape: the Church is rent with fierce disputations and angry passions, and we fear that the meeting of discordant parties would but produce scenes which would make angels weep and fiends rejoice. Before we can hope for any good to result from a deliberative meeting of the Church, we want the presence of the Master of the household, to say with all authority, "Sirs, ye are brethren;" we want His presence in our midst, who calmed the storm which affrighted His timid disciples, with the words, "Peace, be still;" we want the full out-pouring of that Almighty Spirit, by whom the whole body of the Church is governed, preserved, and sanctified, that we may all speak the same words and mind the same things; and we want to feel ourselves members of the common family of that God and Father, whose name is Love, and to have His

love so richly shed abroad in our hearts, that we may not only love Him supremely, but be filled with love one towards another, though differing in questions which the Word of God has left of doubtful interpretation and authority.

Till our own Church is thus powerfully leavened with spiritual influences, we should have little hope for any pro-

fitable results from the meeting of its Church council; and we are content to remain as we are, and to commit our Church and nation to the over-ruling providence of Him who will guide and keep all the branches of the Church universal, safe from all the perils and perplexing questions which oft-times appear to threaten their very continuance.

C. A.

TRUE RELIGION A SELF-SACRIFICE.

THE foundations of the Christian religion rest on three marvellous gifts: the Father's gift of His Son, the Son's gift of Himself, and the gift of the Holy Ghost. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" "Christ hath loved us and given himself for us;" "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And as salvation is thus a free gift on the part of God, so the work of grace, on the hearts of believers, manifests itself by a gift on their part, namely, the giving of themselves to God in Christ, and to their brethren, for His sake.

1. True religion is a sacrifice of ourselves to God. The notion of a gift or sacrifice seems always to have been connected with religion. Wherever we find a religion, whether among cultivated or savage nations, there we find gifts of some shape or other, chosen as the mode of its outward development. It may be inferred that sacrifices were first instituted by God Himself after the fall, to be a standing memorial of the great sacrifice that was to be offered by His own Son. But, irrespective of this primary intent of sacrifice, which was soon lost sight of among the nations, it was but natural that, as men seek to win the favour of their superiors on earth by gifts, they in their ignorance should think to gain the favour of Heaven by a similar means. There was a gift due from man to God, and which God would have been pleased to accept,—the heart: and of this offering, the con-

secration of a portion of his substance might be a befitting type. But the emblematical meaning of sacred gifts gave way to a gross idea that the Deity was pleased with the sacrifices themselves. Christianity restored the corrupted notions of mankind to a primeval simplicity: it has revealed to us the one Sacrifice,—the Lamb which God provided Himself, for a burnt-offering; and it has also taught us that the sacrifice required of us, is, that we should offer *ourselves* a living sacrifice to God. This is the essence of true piety, as wrought in the heart by the Holy Spirit. God has given Himself for us and to us, and He asks us to give ourselves to Him, and draws us to Him by His grace. In this mysterious interchange of gifts lies the safety, the happiness of the soul. "My beloved is mine, and I am his." "Ye are Christ's, and Christ is God's." O lofty, blessed eminence to which the Christian is led. All things are his, because all things are God's; and he is of God. To him, in every sound of nature,—from the crash of the thunder to the scarce-heard breathing of the wind through the infant corn,—God speaks; and by Him, in every shape of beauty, from the sun to the animalcule, God's hand is seen. That the soul should be absorbed in its source, was the aim of oriental philosophy. Such, with a higher and more definite meaning, is the aspiration of the Christian. Annihilation in God is the sigh of the regenerated soul. "I live," says the holy Apostle, "yet not I, but Christ liveth in me." "Love is a death," says Archbishop Leighton, "he that loves is gone, and lost in God, and

can esteem or take pleasure in nothing besides Him."* "As death is a separation of the soul from the body," observes Clemens Alexandrinus, "thus knowledge," (i.e., true religion,) "is, as it were, the spiritual death, urging and separating the soul from the passions, and conducting it to a life of beneficence, so that it may then say with boldness to God, I am living as Thou wilt."† "When I shall cling to Thee with my whole self," exclaims the seraphic Augustine, "I shall nowhere have grief or toil; and my life will be a *living* life, being wholly filled with Thee."‡ "If any have been so happy," says Sir Thomas Browne, "as truly to understand Christian annihilation, transformation, the kiss of the Spouse, gustation of God, and ingression into the Divine shadow, they have already had a handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them."§

True happiness cannot be found in self-worship. The believer, acting up to the standard of his faith, desires no solitary happiness, no happiness which centres in himself, or is bounded by the little circle in which he moves. Though he himself may be in circumstances of ease and comfort, around him are lying the sinful and suffering masses of mankind. It requires no great exercise of imagination to bring before his mind's eye many a scene of anguish. At this very moment, he may say, When I am free from pain, and in the midst of the conveniences of life, some are taking leave of a home from which poverty is driving them,—some are just yielding to temptation, and purchasing, with the fancied advantage or pleasure of an hour, years of remorse,—others are torn with insupportable pain, or are bending over the lifeless form of some beloved one, or are turning a last glance on things below. No, the good man cannot so wrap himself up in his own enjoyments as to cease to think of the miseries around. Hence he finds no perfect happiness in self, even in his calmest seasons: but when he can lose sight

of himself altogether, and gaze only on Christ, he derives from that glance towards heaven, the power to rise above the world and its sorrows. Of the dread mystery of evil no solution indeed is vouchsafed him; into that dark gulf his eyes cannot pierce; but he may turn from it to the fountain of light—he may look up to the Sun of Righteousness, whence beams of light, love, and healing, continually flow. "O that I were able," cries Horneck, "to go out of myself into the vast light of the Love of God."

2. Christianity is also a sacrifice of ourselves for the sake of our brethren. What mischief the worship of self has done to mankind, is written at large in the annals of history. How frequently do we find the petty interests of individual ambition occasioning the most frightful disasters to whole nations! God has often, it is true, so over-ruled the evil passions of man, as to make the designs of ambition useful to the species, by directing the desire for distinction to some profitable mode of development. The conqueror has sometimes paused from his work of blood to order beneficial improvements, and to reward real merit. But Divine Providence has also permitted vanity to be a severe scourge to the world; and nowhere, perhaps, do we see a clearer proof of the littleness of man than in the trifling incidents which have so materially affected his destinies. A childish desire of making a speech is represented by Guicciardini, at the beginning of his history, as having been a great means of plunging Italy into a long and calamitous war; and, doubtless, if we could penetrate into the secrets of courts and cabinets, we should often stand amazed at the meanness of the causes by which the world is moved. That in private life selfishness is a prolific mother of evils we know too well. On the more detestable enormities to which it leads, we gaze with horror: and, on examining our own hearts, we are startled to discover how imperious is the domination of this bad principle within ourselves. "The maxims of the world," says an eloquent writer, "prudently coincide here with the

* Sermon on John xxi. 22. † Strom. lib. vii.
‡ Conf. x. 28. § Urn-burial.

doctrine of divines; and that no man should trust his brother where self-interest is concerned, is a proverbial adage of undisputed wisdom. Self is the blind and blinding idol. It is the household god in every man's heart, to which he pays a daily homage. Where, however, self is not brought into action, man can understand clearly, feel tenderly, and act in a noble and generous manner. He seems for once to have come to himself; but soon he relapses, and God and his fellow-creatures are again excluded from the charmed circle of his selfish heart."*

Christianity, by calling upon us, through Divine grace, to sacrifice ourselves for the sake of our brethren, points to the cure of this malady. The true believer's happiness is necessarily connected with the happiness of others. It is increased by every accession to the real welfare of his fellow-men. Any advantage built on another's downfall, any happiness wrung from the losses or sufferings of others, must be loathsome to him. His happiness is in God; and his warmest desire for others is, that their happiness may be placed there too. How glorious an example of self-sacrifice is displayed by St. Paul! That noble spirit was willing to be nothing, that Christ might be all. If Christ was preached by some for the express purpose of adding to his bonds, he rejoices; he is willing to be a fool that his fellow-believers may be wise; and he could wish himself banished from Christ's presence, if, through his exclusion, his countrymen might come in.

Oh, how very different is the spirit with which we are often actuated! From the cases of misery which we relieve, we contrive to extract food for self-complacence; in the dispensation of our alms we assume a kind of regal state; and instead of looking upon ourselves as stewards of what is not really our own, we make it a kind of merit, that, after having received so much, we have not retained the whole for ourselves: so very far are we from that perfect renunciation of self which Christianity enjoins.

* Stevenson's "Christ on the Cross," p. 172.

When we have been trained in the ways of the world, when from our earliest associations we have been led to consider it the great duty of life to increase our possessions, importance, and influence, it is indeed like the cutting off of a right hand, to throw our own interests into the background. It is to the successful, we everywhere see, that homage is paid; knowledge is valued not for its own sake, but for the profit or power it will bring; and the sneer and the laugh still pursue the man who dares to hint that worldly advancement is not the great object of life. Against this prevailing desire for self-aggrandizement the Christian has to contend: stern and painful is the struggle, and small is his strength, but God is able to hold him up.

Self-love invests our own modes of doing good with undue importance; we are ready to think that if *our* suggestions were but followed, the world would undoubtedly be saved. We are sometimes angry with our neighbour for not assisting us; we call him selfish and covetous, when perhaps it is only by much self-denial that he can raise funds for carrying on his own plans of usefulness.

Self-love, too, sometimes induces a man to elevate some favourite doctrine into disproportionate value, because it is one on which he has bestowed unusual study, or from which he has derived especial comfort. The texts that bear upon it he has marshalled, he thinks, in invincible array; all ecclesiastical antiquity he declares, is with him; and he is indignant that others, whose views of truth embrace a wider range, cannot acknowledge his beloved dogma as the pillar and ground of the faith.

It is not merely the sacrifice of our time or our substance, it is the sacrifice of our pride and self-importance that is required. To give, implies a condition of superiority; and it may cost us but little effort to be liberal. But to bring into subjection high thoughts of ourselves, to doubt our own infallibility, to yield to others in unimportant matters, to keep down the risings of bigotry, and to pardon

our brethren for presuming to differ from us on questions on which good men have often been unable to agree, this is an immolation of self which it requires a firm and heaven-strengthened hand to perform.

Over this proneness to self-idolatry the best men have deeply mourned. "All I do is for self," lamented that holy man, Adam of Wintringham, "reading, meditating, composing; all terminate in self-gratification, with hardly any view to usefulness or general benefit." The faultless model placed before the Christian's eye, makes any defect in his own conduct strikingly apparent to him. He beholds his life in the light of God's Word; and how clearly do its deformities stand out in that heavenly radiance! He aims at perfection; and he is chained to a body of death.

Our blessed Saviour "pleased not Himself;" He came not to do His own will. When we look at the example He has set before us, we may well be covered with confusion as we think of our puerile vanity and rivalries; and happy is it for the believer when, through the teaching of the Spirit, he can draw from the contemplation of that supreme excellence, the humility of soul which is a sure earnest of future exaltation. When he is weak in himself, then is he strong in Christ. His self-sacrifice, though offered with a trembling hand, will be presented by the Great High Priest; and mingled with the sweet odours of His intercession, its perfume will rise acceptably to the Father, for His Son's sake.

M. N.

OBSERVATIONS

UPON THE CONTROVERTED PARTS OF THE OFFICES FOR THE BAPTISM OF INFANTS.

[The following article is from the pen of a much valued correspondent, with whom we cordially agree in desiring to "remove a burden from the consciences of many of the true servants of God," but we do not altogether consider the scheme of "alternatives" to be either a desirable or curative mode of meeting the evils in question. ED.]

IN the "Office for the Public Ministration of Baptism," we find, after the child has been baptized and received into the Church, the priest is directed to say,—*"Seeing now, dearly beloved brethren, that this child is regenerate."*

The word *regenerate*, was formerly often used synonymously with *baptized*, and here it may mean, introduced into a new state with new spiritual privileges; there is therefore no difficulty in this place, if we may adopt this explanation, though a word requiring no explanation would be better for the generality; but when we proceed to the Thanksgiving the difficulty is apparent.

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with THY HOLY SPIRIT."

The expression, "*regenerate with THY HOLY SPIRIT*," is considerably stronger than the foregoing passage,

and raises the sense of regeneration to its highest meaning, making it synonymous with *the new birth of the soul by the Spirit of God*.

St. Augustine thus distinguishes between the sacrament or sign of the new birth and the new birth itself:—

"In baptized infants, the sacrament of regeneration goes before, and if they shall hold christian piety, conversion of the heart will also follow."

And again,—

"If none are born of the Spirit, *except those who are changed by a true conversion*, all who when of age renounce not sin, in deeds as well as words, are not born of the Spirit but only of water."^a

What Augustine here styles conversion, is precisely that moral change of disposition and real turning of the heart to God, under the influence of the Holy Spirit, which is now under-

^a 1 Cor. ii. 14.—August. Cont. Don. I. 24.

stood by the expression, "spiritual regeneration."

We are aware that many persons do not construe the expression in the thanksgiving after baptism to mean so much. They consider that the words "regenerated by thy Holy Spirit," need not imply more than that introduction into the privileges of the dispensation of the Spirit, which is the Spirit's work. The Holy Spirit, they say, carries out the whole proceeding of Gospel salvation not only in the soul, but also as to all its external arrangements. He not only sanctifies internally the elect people of God, but also introduces the baptized into a new state of the privilege. But if we admit of this construction, which is that of Bishop Hopkins,* we must repeat, that the words taken in their simple and natural sense do imply much more, and identify the sacrament with the thing signified.

We do not wish to adopt the phraseology of those who speak of baptism as a mere rite; we consider it as a sign, a seal, and a means of grace to the faithful, and a pledge to assure us thereof, and that the baptized child becomes a candidate for spiritual regeneration under the most enlarged sense of the term, and may with the earliest dawn of reason plead for it under the promise,—“I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” Baptism is a seal of this blessed promise to children, and an encouragement to the faith of parents, in their prayers and efforts to bring them up in the nurture and admonition of the Lord. An observation in the primary charge of Dr. Graham, the present Bishop of Chester, coincides with this idea, he says,—

“At what precise time, and in what

* “But how then are infants said in baptism to be regenerated by the Holy Spirit, if He doth not inwardly sanctify them in and by that ordinance?”

“I answer, because the whole œconomy and dispensation of the kingdom of Christ is managed by the Spirit of Christ; so that those who are internally sanctified are regenerated by His effectual operation, and those who are only externally sanctified are regenerated by His public institution. Infants, therefore, are in baptism regenerated by the Holy Ghost, because the Holy Spirit of God appoints this ordinance to receive them into the visible Church, which is the regenerate part and state of the world.”
—Bishop Hopkins on the Sacraments.

way God communicates His grace, it does not become men curiously to enquire or define; but it is not unreasonable to hope that infants dedicated to God in baptism will, *with the first dawning of reason*, receive such measures of grace, as are suited to their condition, and if by the instruction of parents, with the study of the Holy Scriptures and the constant habit of prayer, they are trained in the nurture and admonition of the Lord, it may be reasonably supposed that God's Holy Spirit will continue to accompany them, and continue to sanctify their hearts.”

The subject of baptism has been very much obscured by human additions to Divine revelation. We are obliged, in speaking of intellectual and spiritual things to use the language of analogy or metaphor, and when accustomed to this language, we are liable imperceptibly to slide into the substitution of it for literal description, and to reason from it as such. In this case our judgment must correct our imagination. Probably the truly devout of both parties are in reality more united than they appear to be; many who are not of the high Church school cling to the service as it is, they have such a lively faith in the answers accorded to fervent and inwrought* prayer, that when they pray for the babes they baptize, they rest upon those words of our Lord, “Believe that ye receive, and ye shall have,” (Matt. xxi. 22.) and feel encouraged in this confidence by the expression in the Article, “By virtue of prayer to God.”† These persons find no difficulty in the service as it stands, and our Reformers might have felt with them. Others may wish to retain the service from feeling its perfect adaptation to the case of pious children who may for a time have been deprived of baptism, and over whom the Church could really rejoice as regenerate, or born of the Spirit, when admitting them into her bosom. In short, the whole controversy seems to lay between the two monosyllables *may* and *does*. The one party has no hesitation in saying that it *may* be the sovereign will and

* Rom. viii. 26.—James v. 16.

† See Article XXVII.

pleasure of the Great Head of the Church to visit the soul of an infant at the very moment of baptism: the other party says positively He *does* do so. As there is no distinct revelation on the subject, if the former err, they err on the safe side, not venturing to be wise above what is written; and we feel it to be of very great moment that they should be shielded from the reproaches that too frequently issue from the press, and are repeated in conversation, to the intent that no man can be an honest Churchman who does not take the words of the service in their literal sense:—with this they are taunted, notwithstanding the open avowal they make of the construction they put upon them under the sanction of the Article, and in unison with the word of God. They are compared to Mr. Newman, who claimed the privilege of putting a Roman construction upon a Protestant Article,—whereas they hold fast the Protestant faith by the very construction they adopt.

Let us then examine the light that has been thrown upon the subject by the recent controversy. Mr. Gorham, in conjunction with a vast number of the clergy of the Established Church, has clearly proved that, notwithstanding the controverted expressions in the baptismal service, the Reformers did not intend to convey the idea, that spiritual regeneration, or the new birth of the soul by the Spirit of God, was invariably conferred in baptism, or necessarily and absolutely dependent upon the administration of that rite, and has proved this from other parts of the Prayer-book, which declare Scripture to be the standard by which every doctrine is to be tried. Sir Herbert Jenner Fust has decided, after a careful examination of the phraseology of the Prayer-book, that there are *words* in the baptismal service, that distinctly convey the idea that spiritual regeneration is bestowed upon every individual at baptism. The result, therefore, to which many must come, is, that there is an apparent want of unity between the meaning of the Church and her expressions, between her Articles and her Formularies.

This being the case, it must be desirable to see the meaning of the Church and her expressions in exact accordance. A little patient investigation may lead to this desirable result without sacrificing a word of the venerated Formularies, or wounding the feelings of any who really love the truth, and desire to glorify God.

Let us then examine the matter on all sides.

The Bishop of Exeter, Mr. Gorham, and Sir Herbert Fust, represent the three different aspects in which the subject may be viewed.

The Bishop of Exeter represents those who uphold the *opus operatum* of the Church of Rome, with the various gradations of that teaching in the Church of England.

Mr. Gorham represents that large portion of the clergy, who, in accordance with the sixth Article of our Church, believe that the teaching of the Church must be in unison with holy Scripture.

Sir Herbert Fust represents the common sense of the English nation, who, when they hear expressions, take them in their primary meaning, without entering into all the arguments by which schoolmen arrive at an interpretation which perfectly satisfies their consciences in the use of them. Sir Herbert Fust did not undertake to decide that the expression in the baptismal service for infants is scriptural, he merely decided the natural sense of the words.

The Judicial Committee of the Privy Council having now decided that the subject of baptism should remain an open question, as it appears to have been throughout Christendom previously to the Council of Trent, the moment seems to be arrived for relieving the consciences of a large body of the clergy from the distress of using words, which (however they may construe them so as to satisfy themselves) they are aware, mislead many simple and religious minds within the Church, cause many men of God to leave it, and deter many others from entering it.

We abhor compromise of any principle of truth, but we cherish

conciliation, and consideration of the feelings and prepossessions of another large body of the clergy, who, however they may differ from us in opinion, are, many of them, we cannot doubt, actuated by holy motives. We would not hurt their feelings, by suggesting the alteration of existing expressions, particularly as there are numbers, besides those who take them literally, who can use them conscientiously, by looking at them through the medium of other parts of the Prayer-book; but, as the generality of hearers cannot be expected to understand the metaphysical idea of a hypothetical or figurative sense, or of a charitable anticipation—and as we have reason to believe from the preface* to the Liturgy, that it was the wish of our Reformers that every thing should be corrected in the Book of Common Prayer that was liable to misconstruction—we venture to suggest, that in addition to the present Address and Thanksgiving,—not a word of which we would alter—two others should be added, to be used at the discretion of the minister, as in the case of the prayers for the Queen in the communion service.

The present form stands thus:—

After the child has been baptized, and received into the Church, the priest is directed to say,

“Seeing now, dearly beloved, that this child is regenerate and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits, and, with one accord, make our prayers unto him, that this child may lead the rest of his life according to this beginning.”

We would append to it,

Or this,

Seeing now, dearly beloved, that this child is baptized in the name of the Father, the Son, and the Holy Ghost† and grafted

into the body of Christ’s Church; let us give thanks unto Almighty God for these benefits, and, with one accord, make our prayers unto Him, that this child may lead the rest of his life according to this beginning.

Then shall he said, all kneeling,
The Lord’s Prayer.

Then may the priest say, (as in the Prayer-book,)

“We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church; and humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy son, he may also be partaker of his resurrection, so that finally, with the residue of thy saints, he may be an inheritor of thine everlasting kingdom; through Christ our Lord. Amen.”

Here we would add,

Or this,

We yield Thee hearty thanks, most merciful Father, that under the guidance of thy good Spirit,* and by our office and ministry, this child is now baptized unto Christ for remission of sin and all other benefits of his passion;† grant that he may indeed die unto sin and live unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin: we bless Thy holy name that it hath pleased Thee to receive him for Thine own child by adoption,‡ and to incorporate him into Thy holy Church; and we pray that, as he is made partaker of the death of Thy son, he may also be partaker of His resurrection, so that finally, with the residue of Thy holy Church, he may be an inheritor of Thine everlasting kingdom; through Christ our Lord. Amen.

The same permission might be

* Extract from the preface to the Prayer-book,—“Our general aim in the revision of the Prayer-book was first, for the better direction of them that are to officiate; and, secondly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of the present times; and the clearer explanation of some other words and phrases that were either of doubtful signification, or otherwise liable to misconstruction.”

† Matt. xviii. 19.

* See Collect for all Conditions of Men, and second Collect for Good Friday.

† See prayer in the Communion Service, after the elements have been received.

‡ We see no objection to the term “adoption,” St. Paul uses it in speaking of the Jewish nation, it is therefore applicable in the same sense to all Christians. The Spirit of Adoption is a higher gift, and not necessarily understood here.

given with regard to the service for the private baptism of infants. The present thanksgiving might stand, and another might be added to the following effect, preceded by the words,—

Or this,

We yield Thee hearty thanks, most merciful Father, that, under the guidance of Thy good Spirit, and by our office and ministry, this infant is now baptized unto Christ for remission of sin, and all other benefits of His passion. Grant that, as he is now made partaker of the death of Thy Son, so he may be also of His resurrection. We bless Thy holy name that it hath pleased Thee to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church; and we pray that, with the residue of Thy saints, he may inherit Thine everlasting kingdom; through the same Thy Son, Jesus Christ our Lord. Amen.

The very few and simple alterations we have suggested in these new forms, will prove that we are not actuated by love of change or want of vene-

ration for ancient usages, but solely by a desire to remove a burden from the consciences of many true servants of God.

The sacraments will always be whatever Christ is pleased to make them to every individual heart; and no words of ours can either take from, or add to, whatever He may be pleased to dispense in the wisdom of His sovereign will. He, the Great Head of the Church, alone can distinguish the wheat from the tares. We *hope* all things for every child we bring to Him in baptism, and only desire *not to be obliged to assert positively* with whom He graciously condescends to dwell.

God grant that this controversy may awaken many hearts to think of Him who never thought of Him before, and that thousands and thousands who may read and speak about regeneration, may know, by their happy experience, what it is to have the indwelling of the Spirit of God.

TRUTH AND PEACE.

CHURCH AGENCIES FOR THE SPIRITUAL WANTS OF THE PEOPLE.

OUR last number contained a letter from one whom we know to be in the position of a daily labourer, really earning his bread by the sweat of his brow. It will repay perusal, and it demands attention. The question, how to get at the masses, has often perplexed the overwhelmed incumbents of our metropolitan and large provincial parishes; but the obstacles in the way of their ministering to anything like the bulk of their people are manifold. It is well when attention is kept alive to the enormous and ever-increasing weight of responsibility which the teeming millions of our countrymen throw upon christian men; it is doubly well when we are roused to fresh efforts, and invited to try new expedients for the introduction of the Gospel, by members of that very class which it should be the aim of the Christian to evangelize. Let us see if we can profit by the hints of our friend, "a la-

bourer," and strike out any channel of thought as to what may be still further done to meet the evil of which he justly complains.

Not a word is necessary upon the actual fact that London contains immense multitudes who never go within the walls of our churches, or hear the voice of a minister of Christ. These masses are made up of individuals who either cannot or will not seek for themselves instruction in things spiritual. Many amongst these people are deterred from entering the house of God, by the very fact to which "a labourer" alludes,—the dislike of being brought into such close contact with their better dressed fellow-creatures. We might add, that another reason often more effectually prevents the attempt where there is the disposition, and that is, that our churches in general have but miserably insufficient and uninviting accommodation for all but those who can

pay for places in a house of prayer, where the rich and the poor should meet together as fellow-worshippers of a common God and Father. We would not, we do not, undervalue the great exertions that all denominations of Christians are making to penetrate into this mass of human souls, and to take the sound of the Gospel to those who will not seek for themselves the knowledge of these glad tidings of salvation.

Clergymen, Ministers, District Visitors, Scripture Readers, and City Missionaries have done, and are doing much; but it is frightful to know the insufficiency of all these agencies when compared with the field of labour wherein the Christian Church is called to work. Of all these agencies, bearing upon what we may term this hitherto "forlorn hope" of our population, we must assign the foremost rank to the "City Mission." Through the agents of this society we think that more of extended good and lasting benefit has resulted, than has been achieved by the efforts of all the other means. We have watched its operations for years, and with a somewhat jealous eye as churchmen; but the more we have seen and heard of the character and labours of its missionaries, the more we have studied the nature and simplicity of their persevering, faithful, and affectionate visitations and ministrations among a people difficult of access, and under circumstances oftentimes disheartening and self-denying,—above all, when we know that the rich and manifest blessing of our Heavenly Father has stamped the broad seal of His own approbation upon this work of faith and love—how can we withhold our heartfelt testimony as to the present value, and our heartiest wishes for the ever-increasing success of the London City Mission?

Yet, as churchmen, we should be glad to witness a well-directed and vigorous effort made by our own Church, upon a population nominally committed to its charge, and for whose spiritual instruction it is in the eyes of the world responsible. We have machinery,—but it is defective in extent, power, and adaptation.

We have clergymen,—but what are they in number, say, for instance, to the two millions of our London population? they preach, but it is to the rich and to the comparatively well-to-do; only a wretched gathering of the poor of their parishes are found within their churches; they visit, yea, in many instances, to the utmost of their strength and beyond it; they are assisted by district visitors, but does it not often make the minister of Christ tremble to think of the thousands and tens of thousands still beyond the reach of his ministry? We have now a small band of Scripture Readers,—and here our suggestive remarks begin. It was well that the success of the London City Mission called a new, and a Church Society into existence; but to be anything like as useful as its elder sister, the Scripture Reader's Society must altogether enlarge the duties of its agents, and entrust them, like the London City Mission, with the power of proclaiming the simple Gospel to as many as they can gather together to hear the Word of God. We believe that at the formation of the Society, and, indeed, until lately, the duties of its agents were restricted to the visiting from house to house, and reading the Scriptures to their inmates, and that separately, without comment and without prayer. It was painfully obvious to those who felt the need of additional helps to the clergy, that however valuable this Scripture reading might be in itself, it was, in this limited character, totally inadequate and inefficient to meet, in any degree, the Church's wants. If the Ethiopian eunuch, reading for himself the prophet Isaiah, yet felt his need of one who could guide him to understand what he read, how much more the class amongst which these men in our own day are commissioned to read the Bible, have need of helpers who are not tied to the mere utterance of the letter of the Word, but can, like Philip the deacon, open their mouths, and from the same Scriptures preach unto them Jesus. We understand that, in this respect, the Society have modified their rules, that the Readers are now allowed to make plain remarks, and

that prayer may be offered by the bedside of the sick; this is doubtless an improvement; but while the agents are prohibited from ministering to more than a single family at a time, the work of these "few labourers" is sorely crippled, and the field left unsown by us with the seed of the Word. Why are men, in whom there is, or should be, every reason to believe the existence of that "grace which bringeth salvation," to be prevented from gathering the little company which might be brought to hear the plain and affectionate counsels of a christian man labouring "if by any means he might save some?" Why is it thought unsuitable, or irregular, that prayer and praise should be offered in such meetings and by such men, when it is found not only that the people will not come to church, but that our churches have not room for them if they did, and that the numbers of our willing clergy are not sufficient to stand in the stead of such lay agencies? The Church of England must cast away the unholy jealousy which would see in such a proposition an interference with the regular ministry. Where our regular troops are insufficient in number, or not adapted for the service, we must look to what may be termed irregular forces, to come in as auxiliaries, or pioneers for more perfectly trained soldiers. If it be thought essential to Church order and discipline that none but actually ordained ministers should preach to perishing immortals the unsearchable riches of Christ;—why not ordain our Scripture Readers as deacons, not of necessity immediately to assume the higher office of the presbyter, but to remain deacon, ministering amongst that class for whose service they should be ordained? Let them really purchase the next step by labours long, by zeal and humility, and by being found properly qualified labourers in the Lord's vineyard. We have our large Ragged schools; we do not seek for Ragged churches, but we do plead for a ministry which shall reach the poor and the very poor of our flocks; we do not seek to separate the poor from the rich, but we know that the former do not

and will not now come to our churches; we want, therefore, some provision to be made for this emergency, and what seems more feasible than that our Church should use the same means, and bring the same free and unfettered agency to bear upon its charge, which is found so eminently successful in other branches of the Christian Church? These Scripture Readers, the extension of whose functions we urge, should be men, not so far removed in their own persons, or their families, from the class amongst which they labour, as are our incumbents and their curates, by their birth, their education, their family associations, and general habits of life.

We have often heard the question mooted as to the position of the clergy in reference to the mass of their flock, and we have as often found that the general impression is not favourable. With too many the office of a minister of Jesus Christ is regarded as professional. Instead of being looked upon as humble and ever approachable ambassadors of Christ, people think of them too much as a caste, far removed from their own sphere, and only to be listened to with worldly respect in their sabbath ministrations. It may be somewhat different with the upper and richer ranks, whose comparative place in the scale of our artificial society entitles them to mix with those who are termed their equals; but this spirit of caste works most mischievously with reference to the grade immediately below them, and worse still with regard to those who are struggling amid the toils, the wants, and the sufferings of a life of labour and poverty.

Unwilling as we are to acknowledge this, we have been compelled by long and extensive observation to attribute to this isolation of the clergy and their families from their people, a large portion of that separation from our Church which exists amongst our middle classes, our respectable shopkeepers, and our poor generally, who when they have been brought to care for religion, desire to join with those with whom they can in some degree worship as brethren, and have the privi-

lege of knowing those who are over them in the Lord. We are aware how difficult it is in the present state of society to conduct a pastoral visitation which shall be general and efficient, in the exercise of which the minister shall exhibit himself to all alike as their servant for Christ Jesus' sake, as one that strives to win souls for Christ, and who can and will enter into the joys, the sorrows, and the trials of every member of his flock. Were our brethren in the ministry aware how much their reserve and stiffness of demeanour, their slight and cold recognition of classes a grade or two beneath them, repels instead of wins the affections, they would not wonder at much of the dissent and more of the general religious indifference which prevails in their parishes.

But to return to the Scripture Readers' Society. We cannot help thinking that if our Church wishes more effectually to have the Gospel preached to the poor, and to get at the masses who now care not for, or know not its glad tidings, it must devise ampler and more liberal means than are at present at work. Our bishops, our clergy, yes, and our laity also, ought to ponder upon the meaning of that text,—“The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

We cannot now obtain, or support, it is true, a sufficiency of what the authorities of the Church consider perfectly educated ministers of the Word of God; how imperfectly educated for the thorough discharge of the ministerial work are a vast number, needs no comment here; but lacking, as we do, anything like an adequate supply of even such as we have, ought we not, as a Church, to remove every needless impediment, and send, without let or hindrance, those who, having themselves received the gift, are commanded to minister the same, one to another, as good stewards of the manifold grace of

God. We were much struck, one day, when told of the remark of a minister to his people, who was urging upon them the duty of caring for the neglected population of their neighbourhoods. He said, “it had often struck him, that there were numbers amongst his congregation, who came, Sunday after Sunday, and sat quietly in their pews listening to and feeding upon the Word of God, who nevertheless forgot the perishing and uncared for masses around them. Many amongst them,” he said, “were able to go forth and speak to their brethren of the things of God and eternity; and such might gather a small congregation of outcasts; they might gently compel some from the lanes and the alleys to come into some convenient place, where might be offered, without money and without price, that unspeakable gift which they themselves had accepted.”

If we hesitate about ordaining our Scripture Readers, if we think it unwise to intrust men in humble life with the office, in any measure, of ministering the Gospel, have we not in our own Church congregations, men of true and undoubted piety, men of education, gifted with a ready utterance, who could easily find rooms wherein they could use either the whole or a suitable adaptation of our Liturgy, and declare to their poor and ignorant brethren, the blessings purchased for fallen man through the sacrifice of a crucified Redeemer?

We think that if some such plans were wisely proposed, properly arranged, and countenanced by our ecclesiastical authorities, they would be productive of immense and saving benefit to multitudes, prove an incalculable *comfort and auxiliary* to overburdened and perplexed clergymen, while the secondary result to that of being made instrumental in bringing men to Christ, would be to gather within the pale and the teaching of our Church those who, if left to the labours of others, would become aliens to our own communion.

GOD'S METHOD OF DEALING WITH HIS PEOPLE.

(From the Spanish.)

How wonderful is God in His saints ! As incomprehensible as His judgments, are the means by which He brings back souls to His love. His wisdom directs them to dark windings and impassable roads, to abodes of horror and strange paths, in order that they may reach the celestial repose of His bosom. Some He bids pass through the rugged roads of persecution, and so loads them with tribulations, cares, and anxieties, that it seems as though He is not seeking them, but driving them from Him, appearing rather to be treating them as criminals than as favourites of His mercy. Others He detains in the deep, gloomy ravines of inward affliction, withdrawing from the eyes of their spirit, the bright light of His inspiration, denying them access to His joys, and even leading them to think that they are forgotten by His never-failing help and succour. He keeps them in this most melancholy desert and utter solitude; so perplexed, so inconsolable, and so disgusted with

all things, that they know not which way to turn, nor on whom to call for deliverance from the awful cavern of their own corrupt imaginations. They suffer the horrible anguish of suspecting themselves condemned to this abyss; and in it He purifies and prepares them to enjoy with greater delight His sweetest pleasures. For others He selects, as the passage to His love, the fruitful vallies of serenity and the fertile fields of an internal celestial refreshment; and in the midst of their road of happiness, He plants sorrows, insults, and the whole tribe of calamities, losses, and contempt; alternating in the short career of their lives, terrors and delights, health and sickness, pain and glory, causing them to pass through the fire and the water of His ineffable providences and dispensations. He gives ease and joy; and then seems with a prompt severity to strip them of the boons with which He is so-lacing them; and thus He fixes them the more deeply in His love.

M. N.

Reviews, and Short Notices of Books.

THOUGHTS ON RATIONALISM, REVELATION, AND THE DIVINE AUTHORITY OF THE OLD TESTAMENT. *By the* REV. A. M'CAUL, D.D. *Seeleys.*

REASON AND FAITH: *their Claims and Conflicts.* *By* HENRY ROGERS. *Longman & Co.*

LETTER AND SPIRIT: *a Discourse on Modern Philosophical Spiritualism, in its relation to Christianity.* *By* ROBERT VAUGHAN, D.D. *Jackson & Walford.*

RECENT occurrences both within and without the Church of England, have given an importance to what is commonly called German theology, which it would never have obtained

from anything intrinsic. The dreamy speculations of Coleridge have resulted in the undisguised scepticism of Sterling, in the flippant sneers of Froude, in the mystic jargon of Newman, in the pretensive but shallow lucubrations of Morell; while the establishment and continued existence amongst us of a club bearing the name of the former of these, which numbers amongst its members a Bishop and other dignitaries of the Church,—together with the perversion of one of the oldest and most catholic of the dissenting periodicals,—alike prove the extent and virulence of the evil. The subject has already occupied the pens of some of our brethren in the Church and amongst the Dissenters. The "Christian Observer" and the "Evangelical Maga-

zine," the "Record" and the "British Banner," have come boldly forward to denounce the offenders; and we feel it a duty to add our efforts to theirs in protesting against error and maintaining the truth.

If we look back to the times when infidelity was first formed into a system, we shall find that a continual progress has been made in the boldness of its attacks. Lord Herbert, of Chirbury, was one of the first who framed what may be termed the creed of an unbeliever. He set natural religion on the same level with revealed, and digested it into five heads, which were as follows: 1. That there is one supreme God; 2. That He is chiefly to be worshipped; 3. That piety and virtue are the principal part of his worship; 4. That we must repent of our sins, and if we do so, God will pardon them; 5. That there are rewards for good men and punishments for bad men in a future state. He was followed by Hobbes, Collins, Tindal, Chubb, and Hume, with a number of minor contributors, till the series was brought to a climax in Paine, who, combining the sophistry of Chubb and Hume with the daring impiety of Voltaire, gained for himself the unenviable distinction, which was derived from his having surpassed his predecessors in evil. Infidelity then seemed for a time to experience a repulse, and to be driven from the educated classes to take refuge amongst the dregs of society, until a well-known legal functionary, who is more celebrated for the acuteness than for the depth of his reasoning, for his versatility than for the soundness of his judgment, uttered his well-known dogma concerning man's non-accountability for his religious belief. This doctrine strikes so heavy a blow at the foundation of morality, and at the very bonds of society, that it is difficult to account for its obtaining such extensive popularity, except by its affording an easy palliative to the goadings of a burdened conscience. The writings of Combe and other authors, followed; who pretended to prove that man's belief, and consequently his conduct, were the inevitable result of his physical constitution.

MAY—1850.

Concurrently with these were introduced into the country the speculations of some of the German metaphysicians, who, starting from a different principle, and one in many respects opposed to the former, have tended towards the same conclusion, of superseding the authority of the Word of God as the only infallible rule of faith and conduct.

The three works, the titles of which we have given above, are all designed to aid in stemming the torrent of infidelity which has begun to overflow the country; to one of them we have already alluded in a previous number, and we now proceed to fulfil the promise we then made of giving some further account of its contents.

Dr. M'Caul's remarks are adapted more for the speculative Christian than for the incipient sceptic;—rather as a warning against the danger of admitting doubts, than as a corrective after they have found entrance. He shews that the question really is, not whether the Old Testament contains mistakes, but whether we are to believe in Revelation at all; and, that as sceptics who, in former times, denied the inspiration of the Old Testament, were led to reject the authority of the New; so when

"we are asked to concede a little, to distinguish between the religion of the Hebrew Scriptures, and their history and philosophy, it may be well to be on our guard, to understand how far we may be asked to go—how far consistency of reasoning may lead us—how far others have gone in the same direction—and whether we may not, and must not, ultimately renounce all revelation." (p. 3.)

He then, assuming the truth of Revelation as his foundation, exhibits in the clearest manner the necessary consequences of the Rationalist scheme, and makes manifest the inconsistency of those who adopt it, and yet call themselves Christians. By those who have imbibed Rationalist views, he will probably be charged with having assumed the very point at issue, i. e., the fact of a Divine Revelation, but we think not justly so; for, surely, after the Scriptures have been subject to the examination of opponents for 1700 years, and have withstood the

attacks of their bitterest foes, we are fully warranted in assuming their truth, when combatting the arguments of those who call themselves Christians. Let the mask be thrown off, and let them profess their disbelief of the authenticity of the Scriptures as openly as they deny or limit their authority, and then we will admit their right to call upon us to prove their authenticity, before we argue upon premises drawn from their contents; but then our task is rendered comparatively easy; it is not an open enemy we fear, but a pretended friend. With the former we can appeal to the triumphant defences which have been raised in answer to the attacks of their predecessors, and to the confessions of those whose prejudices have been overcome by an examination of the Bible; but when we see those who ought to defend the truth, pulling down the walls under the pretence that they are insufficient, and, while proposing to raise better, leaving the place without any,—then we feel that our safety depends upon these deceivers being exposed and ejected from the city, and we can heartily join in the sentiments thus expressed by Dr. McCaul:—

“Far be it from any believer in the Scriptures to misrepresent, or even willingly to hurt the feelings of any man, because he is so unhappy as not to believe in Divine Revelation; but how is it possible for any honest man to say that men are Lutherans, or Calvinists, or Christians, if their doctrine is directly opposed to that of Luther, Calvin, and Christ? And why should they be offended at being called Deists and Naturalists, when their principles and doctrines are identical with the principles and doctrines of those so called? If their system be true, should they not rather wish to be called by that name which is appropriate and characteristic, rather than those other names which entirely keep out of view their distinctive principles, and confound them with the multitude of the superstitious and ignorant?” (p. 15.)

What may be considered deficient in Dr. McCaul's remarks, is in some measure supplied by the translation which he has appended to them of Quinet's Review of Strauss' Life of Jesus. In this review, the writer,

after tracing the rise and progressive development of the system of Rationalism, enters upon an examination of the mythical theory as applied to the investigation of Scripture, and by proving its insufficiency and fallacy, indirectly establishes the authority of Scripture as a Divine Revelation. To some minds it may perhaps be a recommendation that he appears to be perfectly free from any *prejudice* in favour of Scripture,—with ourselves we cannot say this is the case. Believing that it will always command the assent of an impartial inquirer, we cannot consider those as the best qualified to sit in judgment on such questions, who are either so indifferent as not to enquire, or so prejudiced as to be proof against overwhelming evidence. We could therefore have wished that he had exhibited somewhat more of a religious feeling in his work; which, though it might have brought upon him from some the charge of partiality, would, we feel convinced, have rendered his work more satisfactory and more generally useful. His exposure of the impossibility of accounting for the facts connected with the rise of Christianity, by the theory of myths, amounts however to demonstration; and the warning he has given of the results which must inevitably follow from its general adoption, is most deserving of the attention of those young men who are devoting their time to the study of German theology, to the neglect of the valuable stores in our old English divines.

The work entitled “Reason and Faith,” is designed to shew the real harmony of these principles, which are too often represented as antagonistic; and that while Reason without Faith tends to scepticism, Faith without Reason is little, if at all, removed from superstition.

“It is easy just now to detect in many classes of minds a tendency to divorce Reason from Faith, or Faith from Reason; and to proclaim that ‘what God hath joined together’ shall henceforth exist in alienation. The old conflict between the claims of these two guiding principles of man (in no age wholly suppressed) is visibly renewed in our day;

and the tendency in question is manifested in relation both to Natural Theology and to Revealed Religion. In relation to the latter especially, there are large classes amongst us who press the claims of faith so far, that it would become, if they had their will, an utterly unreasonable faith; some of whom do not scruple to speak slightly of the evidences which substantiate Christianity; to decry and depreciate the study of them; to pronounce that study unnecessary; and in many cases even to insinuate their insufficiency. They are loud in the mean time in extolling a faith which, as Whately truly observes, is no whit better than the faith of a heathen, who has no other or better reason to offer for his religion than that his father told him it was true! But this plainly is not the intelligent faith which, as we have seen, is everywhere inculcated and applauded in the Scriptures; it is not that faith by which Christianity, appealing in the midst of a multitude of such traditional religions to palpable evidence addressed to men's senses and understandings, (in a way no other religion ever did,) everywhere destroyed the systems for which their votaries could only say that their fathers told them they were true. And yet this blind belief in such tradition, many advocates of Christianity would now enjoin us to imitate! It might have occurred to them, one would think, that on their principles, Christianity never could have succeeded; for every mind must have been hopelessly pre-occupied against all examination of its claims. It is, indeed, incomparably better that a man should be a sincere Christian even by an utterly unreasoning and passive faith, (if that be possible,) than no Christian at all; yet at the best, such a man is a possessor of the truth only by accident. He ought to have, and, if he be a sincere disciple of truth, will seek, some more solid grounds for holding it. It is but too obvious, however, that the disposition in many to enjoin this obsequious mood of mind is prompted by a strong desire to revive the ancient empire of priestcraft and the pretensions of ecclesiastical despotism; to secure re-admission amongst mankind of extravagant and preposterous claims, which their advocates are sadly conscious rest on no solid foundation. They feel that as reason is not *with* them, it must be *against* them: and reason therefore they are determined to exclude." (pp. 15, 16.)

Taking his departure from the

principle that nothing is really incredible "which cannot be *demonstrated*," the writer proceeds to shew that men act in the daily occurrences of life upon evidence far inferior in degree to the evidence for Christianity, and that sound reason therefore does not forbid, but requires them to do so likewise, when their higher interests are involved. The passage (pp. 33 to 36) exhibiting the paradoxes involved in the rejection of this evidence, is well worthy the attention of those whose faith may have been disturbed by the pretended difficulties of which infidels make so much parade. This author has also raised a warning voice of the danger of indulging in such studies before the judgment is matured.

"It may be feared that many young minds in our day are exposed to the danger of falling into one or other of the prevailing forms of unbelief, and especially into that of pantheistic mysticism, from rashly meditating in the cloudy regions of German philosophy, on difficulties which would seem beyond the limits of human reason, but which that philosophy too often promises to solve—with what success we may see from the rapid succession and impenetrable obscurities of its various systems. Alas! when will men learn that one of the highest achievements of philosophy is to know when it is vain to philosophise. When the obscure principles of these most uncouth philosophies, expressed, we verily believe, in the darkest language ever used by civilized man, are applied to the solution of the problems of theology and ethics, no wonder that the natural consequence, as well as just retribution, of such temerity is a plunge into tenfold night. Systems of German philosophy may perhaps be advantageously studied by those who are mature enough to study them; but that they have an incomparable power of *intoxicating* the intellect of the young aspirant to their mysteries is, we think, undeniable. They are producing this effect just now in a multitude of our juveniles, who are beclouding themselves in the vain attempt to comprehend ill-translated fragments of ill-understood philosophies (executed in a sort of Anglicised-German, or Germanised English, we know not what to call it, but certainly neither German nor

English,) from the perusal of which they carry away nothing but some very obscure terms, on which they themselves have super-induced a very vague meaning. These terms you in vain implore them to define; or, if they define them, they define them in terms which as much need definition." (p. 65, 66.)

And, again,

"To let the mind exist for a time in an atmosphere of doubt—to breath little but azote, is one of the easiest and most compendious ways of destroying faith." (p. 97.)

The last book on our list is not the least important of the three;—taking our Lord's saying, "The words that I speak unto you, they are spirit, and they are life;" the author has exposed the source of the two prevailing errors of the times, in the general adoption of the notion that the opposite of error must be truth,—forgetting "that a rebound may be so violent as to become itself an error." He then proceeds to shew that the letter of religion, without the spirit, becomes superstition; while spiritualism,* without the letter, degenerates into mere Deism; that

"The religion of the letter alone, if carried fairly out, ends in a fanatical superstition. The religion of the spirit alone, if carried fairly out, ends in the most scientific form of mere Deism. By the one, the Bible is denuded of its proper result—for souls are not regenerated. By the other, the Bible is denuded of its proper authority—for the authority of the interpreter becomes greater than the authority of the text. In either case, the loss is the loss of Christianity. In either case, there may be a kind of religiousness, but it will not be the religion of Christ. If the words—the doctrines of Christ, are to be without historical certainty and authority, then nothing higher is left to mankind than such systems of religion as may be generated by their own experiences, in accordance with their own sense of need. *If we have not a Christianity sustained by authentic documents, we have none.* All pretence to anything certainly Christian, on the

* Spiritualism is often confounded with spirituality; we have employed the term as opposed to formalism; spirituality is opposed to carnality—the one has reference to the essence of religion, the other to its development in the christian life.

part of men who repudiate the historical proofs of Christianity, must be simply absurd. When such men tell us, in the abundance of their gravity, that they have tried the historical argument, and found it utterly fail them, and still claim to be regarded as in possession of all that was most valuable in primitive Christianity, we are constrained, in the name of all the consistencies, to ask—*how do you know that?* Have you not just now sunk the bridge—the bridge of history, which alone could have connected the present with the past, and how, then, have you contrived to make this supposed comparison of the one with the other? Why, man, with one breath you cut yourself off from all means of knowing what primitive Christianity really was, and with the next you claim to be in possession of that knowledge, and of the thing itself! To what *must* we attribute a contradiction like this? Does it come from a strange imbecility of mind; or from a refined policy, which suggests, that, for the present, at least, it is not expedient that you should seem to have become so alien from all scriptural Christianity as you really are? Certainly, it is not too much to say, that the man who can persuade himself that he has a right to claim a place among Christians, while giving up the historical evidence of Christianity, is a man in a state of mind admitting that he should persuade himself of anything." (pp. 23—25.)

We fear that Dr. V. has conceded too much to the theorists of the present day, as to the possibility of man's feeling a want of religion before it is presented to him from without. We believe that all man's knowledge of the physical world is derived through the medium of his senses: and that all his knowledge of the spiritual world is derived from Revelation;—not that we doubt the possibility of God's revealing religious truth directly to the mind, without any means of communication which should be apparent to the senses,—i. e., by inspiration: but inspiration is an extraordinary gift, and we are now referring only to His ordinary mode of dealing with mankind.

Believing, then, that *all* knowledge of religion is derived directly or indirectly from Revelation, we cannot,

without a limitation, admit with the author,—

"That there are certain religious ideas and sentiments that may be said to be common to the race, and that will perish only as man shall perish. These ideas, and the impulses natural to them, have their place at the root of all religion. They are older than any of the forms or systems of religion now existing through the east or west, and would survive if all else should pass away. Wherever man is found, it is inseparable from his experiences that he should become sensible to a want of knowledge, a want of power, a want of comfort, a want of hope. These experiences, which go along with him as inevitably as his own shadow, force him to look, more or less, beyond himself and above himself, and thus beget in him everywhere a cast of religiousness." (pp. 10, 11.)

So far as the simple fact, that nowhere has there been found any people without a form of religion, we can admit; but if it is intended to imply that men would, from a feeling of their own necessity alone, and irrespective of any light derived from Revelation, originate a form of religion for themselves, we must demur;—nor do we see how the Doctor could reconcile this doctrine with that which he has so plainly and, as we believe, so correctly laid down in another part of his address:

"The mind of man is so conditioned, that, if it is not to remain for ever a blank, it must be brought under the teaching of agencies altogether *external* to itself. The *senses*, all of which are of the body, and not of the soul, must be its first educators. No one dreams now-a-days that the mind is born with ideas or sentiments. The belief of all men is, that the mind is so constituted, that, placed in connexion with the influences which now act upon it, ideas and sentiments naturally follow. But the influence external to the mind is indispensable." (p. 53.)

Nor can we imagine in what manner he would reply to those who maintain that man is in himself competent to discover all truth which it is necessary for him to know. How, for instance, would he answer the following argument, which we recently met with:—*"They who deny to man all inherent*

capacity to know God, all immediate perception of spiritual truth, place man out of the condition of ever knowing anything of God. Man can only know what he has a capacity to know. God may speak to him, and utter truths which he could not of himself have found out; but unless there be in him something which recognizes the voice of God, and bears witness for God, it is all in vain. If there be not this something in man, then can man receive no revelation from God. There must be a God within to recognize and vouch for the God who speaks to us from without." "If our reason is below it, (the revealed Word of God,) it is above us, and therefore not for us. If the alleged word of God be above my reason, it can be of no use to me." Now if man has this inherent capacity to know God, it must be sufficient, or it is of no value to him; and if it is sufficient, he needs no revelation; but "the world by wisdom knew not God;" and the absurdities and follies into which the best and wisest of the heathen have always fallen, sufficiently proves that man by searching cannot find out God. It is true that our author qualifies his admissions by insisting elsewhere upon the authority of the written Word, but we fear that his admission will be adopted by some who will repudiate his limitations.

As members of the Established Church we could not but be somewhat amused at the author's anticipations of a time when the maintenance of truth may devolve upon Protestant Nonconformists. Recent events have shewn that Dissenters so far from being exempt from the plague which has come upon the land, are even more deeply tainted than the members of our own Church. It does not become us however to be upbraiding one another in the sight of the enemy, but let us with one mind and one heart prepare for the conflict which is before us.

To any one who is acquainted with the history of infidelity, it will be apparent, on a slight examination of the theories with which Christianity has lately been assailed, that it is the form alone which presents any novelty. In

all essential points, the objections which are now put forth with so much assumption and parade, are identical with those advanced by infidels in past times; and we can therefore fully concur in Dr. Vaughan's anticipation that the adherents of these errors "will be beaten, thoroughly beaten, in the field of fair discussion," though we fear he is correct in supposing that this result will not be attained immediately. While, however, we have no fears as to the effects of the conflict which is approaching, as upon Christianity itself, we do entertain grave fears for the effects upon individual Christians; for as Dr. Vaughan has elsewhere said,—

"Speculations, adverse to religion, and to all the intents dependent on that great interest, are no longer restricted to a highly educated few. In new forms, and through new channels, they have descended to the reading multitude of our times, finding with some a too cordial welcome, becoming to others the occasion of much perplexity—of mental suffering, only the more costly from being pent up rather than expressed."

In this view of the matter, what is our duty as Christians?—to sit still while the enemy is battering at the gates, and rest secure in the strength of our defences, without attempting to drive him from his posts, although one and another of our fellow-citizens are tempted to stray beyond the lines, and fall a prey to his devices? Surely not;—this would be to betray the trust committed to our charge, and would justly bring upon us the punishment due to unfaithful stewards. No, —we must gird on our armour and betake ourselves to our weapons, and rest not day or night till we have forced the enemy to retire from the walls. And, in conclusion, we must once more refer our readers to Dr. Vaughan's summary of the duties of Christians, at the present crisis, which he has arranged under four heads:—1st. To strive after a true christian spiritualism. 2nd. To maintain the authority of the written Word of God. 3rd. The ministers of Christianity must defend it from the pulpit. 4th. The press should be a coadjutor to the pulpit.

REVISION: or a *Wise and Timely Alteration of certain Expressions in the Baptismal Services of the Church of England, &c., &c.* By a BENEFICED CLERGYMAN. pp. 88. Seeleys.

In another part of this number we insert some "observations" from a much valued correspondent, who feels strongly upon the controversy now agitating and dividing the Church. We need not—as that writer has dwelt much on the same topic and much to the same purpose—enter at any length upon the Tract before us; it has, however, given us great satisfaction to meet with a beneficed clergyman who, amid the multitude of publications which are issuing from the press, some upholding the dogma of unconditional baptismal regeneration, and others limiting the efficacy of the sacrament and explaining variously its terms—it is, we say, refreshing to meet with one who, dissatisfied with these various

"Attempts to reconcile the devotional language of the formularies, with the more precise and authoritative expressions of the Articles of our Church," desires "to urge the necessity of such a revision of the services for Baptism, as may render them more in accordance with the doctrinal teaching of the Church in her Articles." (Introd. p. 3.)

We quite agree with our author,

"That no good will follow from shutting our eyes to defects in our otherwise admirable Liturgical Services, but that the true remedy for our difficulties is to be found in calmly, yet unflinchingly surveying these defects, in order to the removal of them by a wise and timely revision, that, as Dr. McNeile observes, 'Many a heart may be gladdened, and many a hand that hangs down may be strengthened, among zealous and devoted Churchmen.'"

Upon a subject, in the discussion of which our readers, lay as well as clerical, must be well nigh wearied out, we will not extract more from the Tract before us than our author's mode of dealing with the respective doctrines of the "charitable assumption" of the existence of faith, and right reception of the sacrament, as asserted

by Mr. Vores in his "Judgment of Charity," and the allegation that the Church "meets her members as *true* Christians;—since she considers that she is dealing with believers, and believers only, she cannot do otherwise than assume that they are what they profess to be."

"Mr. Goode also, though approving of our formularies, makes the following admissions, 'out of *every hundred* to whom they administer the Sacraments, there may be *very few* to whom they minister more than an outward ceremony.' 'Clearly we have *not the smallest right to assume*, that God will in all such cases (those of infants) confer the gift of spiritual regeneration.' Now where there is so much *admitted* uncertainty, are we warranted in using what, on the face of it at least, is the language of *certainty*?"

"Mr. Vores, in his 'Judgment of Charity,' endeavours to support the propriety of our Church's language by the following illustration: 'There is a large class of legal and moral subjects in which the external and the internal are blended together; where the visible and external is frequently all that can be known for certain, and yet absolute decisions must be given about the internal character as well as the external facts. And where these are carefully investigated, it will be found that absolute judgments,—as absolute as words can make them,—are frequently given, in which nevertheless, an hypothesis is necessarily implied. To take an instance from a court of justice; a man is put upon his trial for wilful murder: he is found guilty, sentenced, and executed. The verdict is absolute: 'the man is guilty.' Yet the truth of the absolute verdict depends upon the hypothesis that the evidence was true and sufficient. It seldom happens that this hypothesis is shewn to have been false; but it does sometimes occur. And the existence of one such case would be sufficient to show that, however absolute a verdict may be, it is in fact hypothetical.' This may be a good illustration in support of the argument against the dogma of *invariable* spiritual regeneration in baptism, maintained by the High Church Party; but, on the other hand, it may serve to show how unwarrantable is the assumption expressed in our formularies. Mr. Vores admits that, in his illustration, 'it seldom happens that the hypothesis is shewn to have been false.' The hypothesis is, in fact, *almost universally* true. There is a *bona fide* conviction in the

minds of judge and jury that the man who is *pronounced* guilty, is guilty. But in the baptismal case (wherein in nineteen cases out of twenty the hypothesis is afterwards proved false) is there such a bona fide conviction in the minister's mind that the child whom he pronounces regenerate *is* regenerate? Judging from facts within his own knowledge, does his experience justify him in maintaining such a conviction, and in expressing that conviction in the language of our Baptismal Services?"

"To carry out Mr. Vores' parallel case a little more fully,—the truth of the assumption respecting the guilt of the prisoner is contingent upon the credibility and sufficiency of the evidence of the witnesses. If the judge and jury are satisfied on those points, the prisoner is convicted, and sentenced accordingly. In the case of Baptism, the truth of the assumption respecting the infant being a 'worthy' recipient is contingent upon the credibility and sufficiency of the evidence of the Sponsors—i. e. of the answers given by them to the formal questions of the minister. But however *questionably* their replies are given, the minister assumes that what they state is *credible and sufficient*; and, having baptized the infant, at once and unhesitatingly pronounces it to be 'regenerated with the Holy Spirit.' The writer would, however, appeal to any spiritually-minded brother in the ministry, and ask whether he can truly affirm that even *one half* of the Sponsors who present children for Baptism, are to be credited when they give their evidence, so to speak, concerning the child, that 'in his name they renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that they believe all the Articles of the Christian faith; and will keep God's holy commandments, and walk in the same all the days of their life?' Does not the parallel here fail? In the court of justice the assumption is generally right, rarely wrong: but in the baptismal case, is it not generally wrong, rarely right? And yet in order to warrant us in maintaining 'the Judgment of Charity' for the future, should not facts prove, as in the other case, that we are generally right, rarely wrong? 'Who can tell,' asks Archbishop Whitgift, 'whether he be holy or unholy, good or evil, clean or unclean, elect or reprobate, of the household of the Church or not of the Church, *that is baptized*, be he infant, or at the years of discretion?'

"It is alleged in vindication of our Church's practice, that since she meets her members as *true* Christians—since she considers that she is dealing with believers and believers only—she cannot do otherwise than assume that they are what they profess to be.

"This, it may be replied, is all well with respect to the forms of *Public Worship*, because there are doubtless many in the congregation (perhaps in some instances the larger part) for whom the language of such forms is suitable; and since there is no *specification of individuals* in such forms, there is nothing in the use of them that is likely to mislead. Just as St. Paul addressing himself to the Church at Corinth, styles it 'sanctified in Christ Jesus,'—that language being perfectly applicable to the members of the true Church there—though he immediately afterwards brings a heavy charge against *some* members of the Visible Church, which proved them to be mere professors. But in our Baptismal Services we *individualize* each member of our congregations, and pronounce *EACH PERSONALLY*, as he is admitted into the visible Church, in the most unqualified terms, to be 'born again of the Spirit,' before we have any fruits to judge by. As soon however as the fruits shew themselves, we find them, in nineteen cases out of twenty, to be no better than the evil fruits of the wicked one. And then in our future addresses to those whom we have baptized, we have to unsay what we have broadly asserted respecting them, and to deny what we have solemnly affirmed 'in the face of God and of the congregation.'

"The writer would again ask any zealous clergyman, who is well acquainted with the children whom in a course of years he has baptized, whether he has not found it necessary, when instructing, in the Sunday or Day School, or for Confirmation, those whom he pronounced to be 'regenerated with the Holy Spirit,' to contradict what he affirmed of them in Baptism, and to say to the greater number of them, 'Ye must be born again?' This comes of reversing our Lord's rule, 'by their fruits ye shall know them.' If that rule were our guide, we should pronounce no definite opinion about the *spiritual* regeneration of the baptized, at the *time of baptism*, but should wait until we had fruits to direct us in our judgment."

One word as to the anonymous character of this Tract. It is written

by a beneficed clergyman, but we much fear that it will fall almost still-born from the press, from the very fact that people will know, if they can, by whom such works are written. Whether this be a right principle or no, it is one on which the great majority of readers act; and where it is not absolutely impossible, or productive of unnecessarily serious consequences, it would be far wiser and better that such writers as the beneficed clergyman should give the advantage of their names, with their opinions, to the world.

THE LIGHTED VALLEY; or, *Closing Scenes of the Life of* ABBY BOLTON. By ONE OF HER SISTERS; with a preface by her Grandfather, the Rev. W. JAY, of Bath. pp. 194. Hamilton & Co.

We can unhesitatingly recommend the perusal, by the daughters of the old country, of this brief but most interesting account of the short yet consistent christian life, and quietly-rejoicing death, of one who was early transplanted, with her family, from this country, to dwell in America.

The subject of this little sketch, says her grandfather, Mr. Jay,—

"Was one of thirteen children, the offspring of the Rev. Robert Bolton, Rector of Christ-Church, and Anne Jay, his wife, all of whom have walked undeviating in the way of truth, and two of whom are Episcopalian Clergymen, determined to know nothing save Jesus Christ, and Him crucified."

This beautiful testimony from a grandfather like William Jay, reminds us of the commencement of St. John's Second Epistle, addressed to "the elect lady and her children," whom he rejoiced greatly to find walking in truth; a result which, in the case of his grandchildren, Mr. Jay attributes to a system of proper education;—

"A system which at once reaches the health, head, heart, and hands,—which embraces the life that now is, and that which is to come; which equally combines authority and affection, which does

not needlessly multiply prohibitions and commands, but always abides by them when once issued; all recommended by personal character and conduct, and all accompanied with dependence upon God for that blessing which maketh rich and addeth no sorrow with it."

The Memoir itself is a gathering together by a sister's hand of the prominent traits, incidents, and general fruits of that christian life which Abby Bolton had received from its Divine Author, almost with the dawn of natural existence, for, in a conversation with her sister-in-law, upon death-bed repentance, the subject of this sketch remarked,—

"I have not the satisfaction of looking back to a particular time when I experienced a decided change of heart. It was my highly privileged education I suppose;—for I never remember the time when I did not love God, and desire, above all things, to be conformed to His will."

With this young, but ripe Christian, the passage was short, but attended with much of suffering, from a happy home and circle, to that "lighted valley," which was to conduct her to her Heavenly Father's presence. We have not, at present, room for any further notice, or extracts, but in a future number we may possibly cull some instructive and beautiful passages from this Memoir of one who was lovely in life, and of whose death it could be said, to her sorrowing family,—“We give you joy of her decease, for she rests in the bosom of her God.”

THE SYRIAN NOBLE; or, *Believe and be Healed.* By the Author of the “*Good Shepherd*,” &c. 18mo, pp. 191. J. H. Jackson.

This little book, like its predecessor, “*The Good Shepherd*,” aims at setting forth in an attractive form, the one method of a sinner's salvation, unencumbered with anything that can distract the youthful mind from the scriptural doctrine of free justification by faith in Jesus. The cure of Naaman must be the cure of every sinner. “Wash and be clean,” was the com-

mand which, although the great captain at first set at nought, yet he afterwards found to be “the one thing needful” for his case. He believed and obeyed, and his leprosy departed from him. The author of this unpretending yet truthful book, seeks to lead children from the stream of Jordan, and the command given to Naaman, to wash therein, to that fountain open for sin and uncleanness, where all are besought to come and to believe that the blood of Jesus cleanses from all sin. Faith and obedience are the two principles which are strongly, yet simply inculcated by our author; the first portion shews these principles exemplified in our Lord's miracles, and deeds of love and mercy; the other chapters contain an interesting account of John Newton's life, conversion, and ministry; and also a few extracts from the memoir of two children, who very early manifested that they had been “born again,” and become by faith new creatures in Christ Jesus.

THE CHILD PREACHER; or, *the Gospel taught to Children in very simple language.* By the Hon. & Rev. L. BARRINGTON, M.A. pp. 150. *Wentheim & Macintosh.*

Children are sadly overlooked in our Sabbath services. We have often felt that this portion of our congregations wants some more peculiar and direct attention from their pastor than they now receive. Much of the careless demeanour, the improper conduct, and the drowsy eye, may be attributed to the almost entire absence of any special attention being bestowed upon children, who might become, if now and then suitably addressed, interested and quiet listeners. Ministers too generally and habitually forget that seated among their people are those infant minds which are perfectly unarrested by the truths they deliver, for they are conveyed in language they cannot understand.

It has become a question, how far we should adopt the plan of separate services for our schools and children generally. But while we think that

much good might be effected by having these special occasions for the young, we are far from deeming it desirable to abandon the good old way of habituating, from the very earliest moment, our children to worship with us in the House of God. Mr. Barrington, who we trust will prove a worthy successor to the loved and lamented Bickersteth, has not forgotten the lambs of his flock; he has felt the want they suffer of the "milk of the word;" and the little volume before us is the fruit of many short and simple services, held expressly for the benefit of the young. He says,—

"His plan succeeded beyond his most sanguine expectation; all was life and attention. The novelty has passed away, but the interest has not diminished! and it is comparatively seldom that a listless countenance, or a weary eyelid is seen among the children; whilst superintendence is almost superfluous."

Whilst we would strongly urge the necessity of remembering the presence of children, in our ordinary ministrations, we can nevertheless heartily recommend the frequent adoption of these occasional services; and where clergymen may not have the gift of simplicity of expression, or that adaptation of language so necessary to arrest the attention of children, we should recommend the adoption of this excellent little collection of sermons, at all events as a model;

while pious fathers and mothers will find in their use, an interesting and instructive home occupation for a Sabbath afternoon or evening.

GOOD OUT OF EVIL; or, the *History of Adjai, the African Slave Boy*. By A LADY. pp. 123. Wertheim & Macintosh.

This is a very pleasing little volume, exhibiting to the youthful mind the gracious over-ruling providence of God, in making even the odious slave-trade an instrument of bringing about His designs of mercy. After describing the horrors of the slave-trade, our young authoress tells, in simple language, the true and affecting story of an African boy, Adjai, who with his mother, and part of her family, was torn from home by the followers of this traffic in human flesh and blood. We will not, from such a small book, extract anything; we will rather tell Christian parents that their little children will receive much pleasure and real profit from the perusal of a story which will tell them how God watched over the stolen boy, until, in His own good time, He made Adjai, the African slave, to become a missionary to preach to his own people the glad tidings of the Gospel. We will just now say that Adjai is the Rev. Samuel Crowther of Abbeokuta.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—An article in your number for February, signed "C. A." and entitled "Luther at Marburg," appeared to advocate a revision of some portion of our Services. I am much of that writer's opinion upon the abstract question of the necessity for such a review, and have been thinking much upon the manner in which it could be effected. Since reading C. A.'s re-

marks, Cardwell's History of the Conferences on the Book of Common Prayer, has fallen into my hands, and I have examined its contents, with some anxiety to learn from the past, wisdom and experience for the future. Without saying that I completely agree with Cardwell, in his summing up of that great body of evidence which he has collected upon the subject, yet I have thought that C. A., and your readers generally, would be

in a better position for mootings, or for carrying on the question of revision, after carefully considering the calm and sensible observations which I have extracted from this valuable history of by-gone conferences. Perhaps, after your insertion of this conclusion, either C. A. or some other of your correspondents, may favour us with their view upon Cardwell's sentiments. H.

"The commission issued by King William is the last attempt made by authority for the revision of the Liturgy. But though so completely frustrated in that memorable case, the project has at all subsequent periods met with supporters among the sanguine, the anxious, and the intemperate; and in one instance, if not in others, has been brought distinctly before the governors of the Church for their consideration. Archbishop Cornwallis was petitioned in the year 1772 by several clergymen,* some of whom afterwards obtained high stations in the Church, to sanction a review of the Liturgy and Articles, with a request 'that their wishes might be signified to the rest of the bishops that every thing might be done, which could be prudently and safely done, to promote those important and salutary purposes.' The Archbishop's answer given on the 11th of February, 1773, was in the following words: 'I have consulted severally my brethren the bishops; and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to their consideration.'

"To obtain then from this history of conferences such practical instruction as may direct us in our proceedings for the future, it may be well to consider, as the conclusion of the whole subject, whether it is necessary or desirable to make any further at-

tempt at revising the Book of Common Prayer. It may readily be granted that there are regulations, as to the conducting of the services, which might be improved, and words and phrases in the services themselves, which, when addressed to modern ears, require to be explained. To use the language of a living prelate, whose authority rests upon his personal qualifications, no less than upon his exalted station; 'lapse of time has rendered some phrases obsolete, or strange, or improper: condemnation of heretical opinions may have been expressed in stronger terms than is necessary or convenient: the selection of lessons might certainly be improved, and better adapted to the customary times of attendance on public worship. Above all, it would seem productive of many advantages if the limits of that discretion, already given to the officiating minister in certain parts of the service, were extended, subject only to the interference of canonical advice and authority, whenever it might be thought expedient to check too great a latitude.'*

"Now in a Liturgy, the component parts of which may be considered as coeval with the first ages of Christianity, and as having met with general acceptance and veneration at all subsequent periods, the necessity for a revision cannot seriously be entertained, except on one extreme and extravagant supposition. It cannot be entertained on any consideration of the Liturgy in itself, but solely on the supposition, that the people, for whose use it is designed, and on whose judgment, humanly speaking, its fate is to depend, have so far receded from its confession of faith, or tone of devotion, as to find it discordant and irreconcilable with their sentiments. But such a supposition it would be irrelevant and unprofitable to discuss.

"To the further question, whether a revision is desirable, an answer must be sought not so much from the general principles of a ritual, or the wants of a mixed congregation, as from the practical difficulties inseparable from such an undertaking. The

* Among the petitioners were Drs. Porteus, Yorke, and Percy, afterwards Bishops of London, Ely, and Dromore. See Hodgson's *Life of Bishop Porteus*, p. 38. In the British Museum is a Collection of Volumes, 39 in number, bequeathed to it in the year 1766, by a Bedfordshire clergyman of the name of Jones, which contain the most copious materials for a revision of the Liturgy, and illustrate at the same time the boundless extravagance to which a love of alterations is sometimes carried. (Addit. MSS. 5368—5407.)

* Charge delivered in the diocese of Llandaff in the year 1833, p. 27.

change must be made, if at all, by means of three distinct assemblies, a commission, a convocation, and a parliament,—their united concurrence being indispensable, although the approbation of any one of them would seem to be almost unattainable. Suppose a commission to have met, and to consist of divines selected partly from the stations they occupied, and partly from their known approval, in general terms, of the projected measure. It is highly improbable that they would adopt any given amount of alterations, without a conviction on the part of some, that more concessions were required, and of others, that too many had been granted already: it is certain that before they had reached that point in their progress, they would have met with questions involving cases of conscience, and articles of faith, and would not have been able to solve them without differences of opinion on matters essential. But suppose that by the careful selection of the commissioners, or by their extraordinary forbearance, these first difficulties are surmounted, and the proposition, drawn out and matured, is ready to be laid before the two houses of convocation. That body is not merely in the probable character of its individual members, but still more in its corporate nature and constitution, opposed to such a change, and morally incapable of consenting to it. But suppose again by some remarkable coincidence, these further obstacles are overcome, and a schedule of alterations has been adopted by the representatives of the clergy. Then succeeds a parliament, not following the precedent of former times, and giving their sanction to the projected changes without examination, but submitting probably every point to discussion, and deciding on principles entirely different from those of the two assemblies that had preceded them. Forthwith arise inquiries as to the nature and extent of the powers of convocations; dissertations on the alliance between the Church and the State; assertions of Sovereignty on the one side, and of Divine authority on the other; inquiries running back into

the remotest periods of constitutional history, and losing themselves in the wide ocean of absolute rights. And if the foresight of all, or any, of these confusions were not sufficient to deter reasonable men from calling them out of chaos, there must still be obtained a combination of external circumstances, such as it would be matter for surprise to find singly even in tranquil times, but to find them all concurring at one period, and that too a period of great excitement, would surpass the boldest flights of rational speculation. There must still be a combination of such circumstances, as a church possessed of power but willing to relinquish it, an aggregation of Dissenters harmonious among themselves, and with feelings of respect and deference towards Churchmen, a large mass of spectators looking calmly on the progress of change, without accelerating or disturbing it, and lastly, a paternal government seeking only the moral welfare of the people, and laying aside all views of party or personal aggrandizement.

"It would scarcely be possible to imagine occasions more favourable for such an undertaking than the times of the restoration and the revolution, when the Church, the Dissenters, and the government might be expected to concur in promoting some scheme of comprehension. And yet, in both those instances, there were many essential differences never fully developed, that would, by their emergence, have prevented a coalition, even had not the plan suffered shipwreck in the outset, on such unforeseen and incidental dangers as the predominance of a few impracticable Dissenters in the one instance, and the intervention of the non-jurors in the other.

"Let it be remembered, also, on the part of Non-conformists, that whenever objection is made against any expressions as ambiguous or indefinite, other parties, of different and even opposite opinions, will be as ready as they themselves are, to offer amendments. In such a case, the result will probably be, that phrases, which had previously afforded a common shelter to both, will be made precise and contracted, in accordance with the wishes

of the more rigid interpreters. Let it be remembered, that if one party complain of a strict adherence to forms and a tendency towards superstition, another party, more compact, more learned, and more resolute, may call for the restoration* of prayers and usages, which once found a place in the Liturgy, and were removed by the fathers of the Reformation as too nearly allied to Romanism. It is the natural progress of controversy, the numbers of a party going on inversely with the refinement of opinion, that discussion begets distinction, and distinction is followed by exclusion.

"The revision of King Charles II., memorable as a passage of history, is no less instructive as an example. Be-

* See the two Liturgies of King Edward VI. compared. Pref. p. xxxv.

ginning in a sense of thankfulness, that the times of trouble were at an end, in a generous spirit of forgiveness for past sufferings, and in a prevailing disposition to renounce private interests and to include all reasonable worshippers within one common ritual, it terminated in a stricter interpretation of religious faith, in more rigorous requirements of ecclesiastical discipline, and in an increased amount of civil disabilities. And this result was probably warranted, and certainly excusable, under the peculiar aspect of the times; but it was owing in a great degree to the rash and intemperate proceedings of the Non-conformists, who had caused the flood-gates of inquiry to be thrown open, and were the first to be carried away by the torrent."

Intelligence.

THE BIRTH OF A PRINCE.

IN common with all classes of our fellow subjects, we have to record with heart-felt thankfulness that God has again been present with our beloved Queen in the hour of nature's sorrow, has brought her in safety through its perils, and has added another prince to her royal house. Let those, whose prayer it is, that the throne of Britain may be long established in righteousness, be fervent in their supplications that this infant prince, with all the members of our gracious Queen and Prince Consort's family, may be early trained in the true faith and fear of Him who is King of kings and Lord of lords. It is said that the royal stranger is to receive the name of Arthur; a delicate compliment to the illustrious Duke upon whose birthday he was born: rumour informs us that his second baptismal name is to be Patrick, as a special mark of royal favour towards the sister country, which claims for what is called its patron saint, the individual who bore that name of old. May the time not be far distant when England shall bestow, and Ireland receive, the blessings flowing from that Name which is above every name; the Name at which every knee must bow.

THE MAY ANNIVERSARIES.

With the departure of the month of May, it will not be an unprofitable occupation to offer a few thoughts upon its past Anniversary Religious Meetings. It has often struck us as a noble proof of the power of that real vital Christianity, which, as salt, still seasons and preserves our country, to find these gatherings of earnest-minded men and women, meeting, May after May, to hear of the results with which it has pleased the Great Head of the Church to bless the varied labours of the year. We do not wish to ascribe the smallest glory to men, or any set of men, for we know too well that "he that glorieth must glory in the Lord" alone, but we cannot help feeling deeply grateful that the Lord is increasingly honouring that portion of our Church, which, whether it works in the extension of the circulation of the pure Word of God; whether it labours to enlarge the borders and to extend the working machinery of our own Church at home, in its true Protestant simplicity; whether it regards with a watchful eye and a helping hand the thousands and ten thousands of its children, and aims to give them schoolmasters, who shall bring them to Christ, and not teach them the disguised doctrines of

those so-called High Church principles, which would lead them to Rome and ruin; whether we regard it as sending forth its faithful missionaries to those nations, which either know not God at all, or who are already craving for more knowledge and for more labourers;—for these, and for much more, we cannot help thankfully acknowledging that God has blessed and is blessing that section of the Church of England which is not ashamed of being termed Evangelical.

We shall briefly notice a few of the principal meetings; and first we come to the

CHURCH MISSIONARY SOCIETY.

The sermon preached by Dr. Musgrave, the Archbishop of York, was upon the whole, a satisfactory statement and defence of missionary enterprise in general, and of the particular objects of the Church Missionary Society, as far as his Grace's comparatively recent and limited knowledge extended. If the discourse wanted that warmth of tone and rich spiritual unction which have so often characterized the sermons delivered upon these occasions from St. Bride's pulpit, we have to be thankful that we were enabled to witness the two Archbishops of our church, the one, an old and attached friend, a listener; and the other, we feel sure, a willing learner, and an increasingly zealous advocate of the principles of the Society for which he pleaded.

The meeting on the following day, although as crowded as ever, yet was felt by many to be wanting in that interest which preceding years have exhibited.

The gross income of the Society was reported at £104,273, being an increase of £3,269. Two missionaries have been removed by death; 13 additional clergymen sent out; the number of clergymen employed is as follows: English, 87; natives of the Continent in English orders, 42; in Lutheran orders, 5; native clergymen, 5; catechists and other European lay-agents, 27. Attendants on christian worship throughout the world, 107,000; communicants, 13,551; children under christian education, 40,000. The Rev. John Thomas, from India, gave a most interesting

account of his labours, and their results, in his sphere of the immense missionary field of India.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The meeting of this noble Society seems to have given great satisfaction. The Report told of "undiminished income and an increased circulation of the Word of God. The receipts for the past year have been £91,634.12s.2d. The issues of Bibles and Testaments at home and abroad, 1,136,695 copies. The total issues of the Society now amount to 23,110,050 copies of that book which makes man 'wise unto salvation.'"

The new Bishop of Norwich came forward as a zealous and eloquent friend of this Society, and we cordially echo his fervent aspiration that God would make that Word which He allows us to circulate, the spiritual life of every heart to which it thus obtains access. His Lordship alluded to a new and interesting agency which the Ragged Schools now in operation have opened, for the introduction of the Bible into the homes and haunts of children which these schools are attempting to rescue from misery and degradation. The Bishop remarked "I would remind you of one feature in a school, which though not confined to these schools, is more remarkable in them than in any other. When the Word of God is fairly in the hands of a school-boy, or school-girl, that school-boy, or school-girl becomes a missionary to his or her home; and, when I tell you that the homes of these children, if homes they can be called, are haunts and dens of vice and misery, to which no other messenger of God is ever likely to gain effectual access, I may well ask you whether these schools do not form one of the most important agencies of this Society in the circulation of the Word of God."

The Rev. Dr. Archer, although he described himself as a "phlegmatic and cold-blooded Scotchman," was warmed to impassioned eloquence by the sublimity of his subject—the overwhelming power of the book of God to crush every error. The Rev. Dr. alluded to the two "antipodal errors of the day,—Infidelity and Ro-

manism." The first he described as saying, through the literary men of the age, "Monarchs and priests have ceased to instruct you; we are the formers and fashioners of thought; lay down your office and submit to the power with which we are invested; we are the priests of the temple of truth, and we call upon you to do us homage. 'Never,' says the christian pastor, 'Never, while we can inculcate the Gospel of Christ; never while we know the truth and power of that blessed Word which has made us what we are, and to whose direction we are indebted for what we shall be.'" "We must fight with truth against error,—with the realities and personalities of our Divine religion against misty and dreamy superstitions,—with the free and independent Catholic and unsectarian Gospel of Jesus Christ, against the crushing despotism, and iron hoof of the power of Rome."

THE WESLEYAN MISSIONARY SOCIETY.

The managers of this Society were enabled to announce an income for the past year of £111,685. 13s. 6d.; the employment in the Society's operations of 1,208 missionary and other paid agents, and the general statistics of the Society may be thus stated;—324 stations; 2,992 chapels and other preaching places; 105,392 full and accredited church-members; on trial for church-membership, 4,130. Scholars, 78,548. Printing establishments, 8. The harmony of the meeting was attempted to be disturbed by certain mal-contents in the Wesleyan body; but whatever may have been the varied opinions of the meeting, it was felt that a Missionary Anniversary was neither the time, or the subject for the consideration of controversies now agitating the Wesleyan communion.

THE LONDON MISSIONARY SOCIETY.

This Society has 170 missionaries labouring amongst the heathen, and we are glad to find that the income reaches to £62,545. Although they follow not us in all things, yet we hail their efforts in the missionary field, and can rejoice at the success with which our common Head vouchsafes to own and bless the labours of the different members of His one body.

THE LONDON CITY MISSION.

We always take much delight in the meeting of this Society; so pure, so holy is its object, and so manifestly are its labours accompanied and crowned by the rich blessing of the great Head of the Church.

During the year, 99,908 visits have been made to the sick and dying: the total amount of visits to all classes has been 1,018,436. The number of missionaries is now 242. Tracts distributed, 1,197,953. And the receipts of the Society have reached £20,320. Not the least important features in the Society's operations, are the following facts;—20,000 copies of two prize essays on the Sabbath, published in a cheap form by the Tract Society, have been distributed by the missionaries with much good result. Many new Ragged schools have been formed through the agency of the missionaries; and of the 900 voluntary teachers in Ragged schools, by far the greater proportion have been obtained by the efforts of the missionaries.

THE IRISH SOCIETY OF LONDON.

The Society for promoting the education and religious instruction of the native Irish, through the medium of their own tongue, is doing good service in bringing before the poor benighted and priest-ridden Irish both orally, and in the written Word, in their own language, the wonderful works and free mercy of God. The report gave £9,000 as the income of the year; 116 scripture readers employed, 3 inspecting agents, 43 inspectors, and 721 teachers; besides having clerical Missions in Donegal, Mayo, Roscommon, Kerry, north, west, and south Cork. The Earl of Galloway congratulated the meeting that the Society was "now enabled to speak of the results of bygone years, and the breaking down of the barriers of superstition, in the increased desire for the knowledge of the Word of God; the fearlessness manifested by the people in every direction, the gathering together of congregations, forming a nucleus of Protestant Church extension." This society, with others, which have at heart the spiritual regeneration of Ireland, ought to have the earnest prayers and the zealous support of British Christians.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Exeter Hall is sure to be crowded upon the Anniversary meeting of the friends of God's peculiar people; and the gathering of the year was deeply interested by the detail of what the Committee had been enabled to do since it last met its constituents. The report stated, "the very great interest felt in the cause of Israel in our Church and nation; the vast change which has taken place in the state of the Jewish mind in many countries; the increased number of the Scriptures circulated; and the greatly enlarged sphere of missionary operations." In the important item of funds, an increase over the preceding year was reported of nearly a thousand pounds; the receipts amounting to £28,283. We are unable to say more, than that the chairman, Lord Ashley, was surrounded by a noble band of the champions of the cause of Israel, and that through all the proceedings was manifested that true christian love and zeal which prompts so many Christian Gentiles not only to pray, but to labour for the peace and conversion of Jerusalem.

THE CHURCH PASTORAL-AID SOCIETY.

We can only join in the satisfaction which the report of this Society expressed for the blessings which had been abundantly bestowed upon its operations during the year just closed. The receipts amounted to £35,660. The aid of the society is now extended to 302 incumbents. The Society provides for the regular maintenance of 528 additional services on the Lord's day; besides numerous week-day services, school-room and cottage lectures.

CHURCH OF ENGLAND METROPOLITAN TRAINING SCHOOL.

In our last number we announced the meeting of the above new Society, we have now the gratification of briefly noticing what would doubtless have been a much larger assembly had the place of meeting been more convenient. The nobleman, whose name and praise is in all the Churches—Lord Ashley—presided. Without entering into any comparison of similar existing institutions, he gave a correct statement of the principles which led

to the formation of the New Training School; and one sentence of his Lordship's speech will, we trust, satisfy all evangelical Churchmen, what is to be the firm object and aim of all connected with the Society. "It is founded," said his Lordship, "on the necessities of the times; it is founded on the principle of maintaining and diffusing true evangelical and Protestant knowledge; it is founded on the principle of maintaining the integrity of Scripture, and the plenary inspiration of Holy Writ." The total outlay is estimated at £18,000, of which £17,000 is obtained. It is expected that the institution will be opened for the reception of students in October next, and the necessary expenditure is calculated at £4,000 per annum; of this, half will, it is hoped, be provided by the students, and for the remainder, the Committee look with every confidence to those who desire that our schools should receive thoroughly instructed and true Protestant schoolmasters.

THE RELIGIOUS TRACT SOCIETY.

The friends and supporters of this Institution received that well-deserved gratification and encouragement which a report, containing a statement of large pecuniary income and large and widely extended usefulness, always affords. The receipts for the year, including the sales of publications, amounted to £61,327; the issues, 19,245,441.

THE BISHOP OF EXETER v. GORHAM.

We have this month to record the issue of what we earnestly hope will be a final struggle, upon the part of the Bishop of Exeter, against the effect of the late decision of the Privy Council. We should have thought that the decision of the Court of Queen's Bench would have been enough to satisfy the Rt. Rev. Prelate, and that we should have been spared the unseemly spectacle of a solitary Bishop dragging the cause of his Presbyter from court to court, after having been solemnly decided by the Queen in Council. Lord Chief Justice Wilde, and his brethren in the Common Pleas, have ably supported the view taken by the Judges in the Court above, and have refused the Bishop's application.

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

JUNE, 1850.

MEMOIR OF BENJAMIN B—.

THE work of the Spirit of God on the human mind, is characterized both by oneness and diversity;—oneness of object, diversity of operation. The object is to restore the soul to the moral image of God, which it has lost by the fall; to rebuild, with more than pristine beauty, the once fair temple which met with so disastrous an overthrow in Paradise; to make the sinner meet to enter that world where nothing can enter that defileth. The modes of the Spirit's operations, however, are various: in some He allures by the bright display of the Redeemer's grace and love, removes the veil from the spiritual sight, and reveals Christ in all His loveliness, and suitability to meet the wants of the soul; so that the sinner becomes at once enamoured of his Lord and Saviour, and, like the spouse in the Canticles, esteems Him as "the chiefest among ten thousand," "the altogether lovely." At another time the Spirit approaches the soul when agonized with sorrow, paints in vivid colours the unsatisfying nature of earth-

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born good, and makes known to it the source of substantial and enduring joy; the mourner dries his tears, no longer seeks below that happiness which is "not the growth of earth," but bends his footsteps towards the land of promise, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Or, again, the Spirit clothes the mental firmament with blackness, and causes the flashes of Jehovah's wrath, and the thunder of His threatenings, to startle and arouse the slumbering sinner; nor can he rest until he flies for refuge to the hope set before him in the Gospel, even to Jesus, who delivereth us from the wrath to come.

The times, also, in which the Holy Spirit works, are as varied as the method of His operations. More frequently, perhaps, does He display His power in the morning of life, when the judgment is matured and years of discretion have arrived. A youth, perhaps, is just on the point of

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quitting the home which he has never left before, of bidding adieu to the gentle restraints and sweet influences of a father's counsel and a mother's love; how critical is his position: he is embarking on the troubled sea of worldly business, and entering into the inevitable temptations of a world opposed to all vital godliness; but the Spirit's grace constrains him to cry with earnestness and sincerity, "My Father, be thou the guide of my youth." His prayer is heard; the prompting Spirit becomes his teacher and guide, and leads him in the paths of righteousness and peace.

Others are met by the same good Spirit when further advanced in life's journey. They are fully engrossed by, and quite satisfied with, things seen and temporal; nor have they leisure or inclination to think of the things unseen and eternal. These latter topics perchance occupied their thoughts years before, and created then some anxiety; but they have long ceased to trouble themselves with subjects so unwelcome, and which seem, for the present at least, so unnecessary. But suddenly a change comes over the scene; their health is shattered, the dearest earthly friend is rudely torn from their embrace, or life's prospects are suddenly darkened; the sun of their happiness goes down while it is yet day; they feel life's hollowness, they cannot resist the conviction of its uncertainty; and now the conscience awakens, and those dread realities,—death and judgment, heaven and hell,—present themselves in all their solemnity before the mind. They now begin to seek salvation, and at length Jesus is revealed to them, and, by the agency of God the Holy Ghost, they believe and are saved.

There are yet others, who travel on still further in the journey of life, carrying with them their false hopes, or indifference, to the very threshold of the tomb. Such feel not sin's burden; how, then, can they desire a deliverance? Their religion, whatever it is, has lasted them until now, and they are too old to care for novelties. But, again, the Spirit's grace is sometimes seen in the rescue of a few even of these hoary-headed sinners; through His omnipotent energy they are "born again when they are old," and the bright beams of the Sun of Righteousness illumine the evening of their life, ere the night of death closes in upon the scene.

But there is yet another class, to which the writer would more particularly allude, and to illustrate which more fully, a short and simple sketch is subjoined, namely, the *literal*, as well as *figurative*, *babes in Christ*. Such seem to possess from the very dawn of reason, a bias towards the things of God, an almost intuitive perception of spiritual truths. The writer is not of the number of those who believe in the inherent goodness of humanity, or in the invariable connexion of regenerating grace with baptism; nay, he believes that "every man that naturally is engendered of the offspring of Adam is of his own nature inclined to evil," and that without the special grace of the Holy Ghost, such inclinations will never be eradicated, and that where heavenly dispositions are apparent, they form conclusive evidence of the Spirit's converting work upon the soul, whether the time when such dispositions first began to manifest themselves be distinctly known, or, as in the case which follows, appear to have co-existed with the first development of

the reasoning powers. In the latter case the lovely plant of grace begins to bud and blossom in tenderest childhood, and is often matured with a rapidity which we look for in vain among those who occupy for a much longer period the garden of the Lord, until, like fruit slowly ripened, they are at last gathered into the celestial garner.

In high northern latitudes the winter is long and dreary, while the summer is so short that it allows but little season for the husbandman to perform the duties of his calling, and admonishes him to let none of the precious time be lost, but to sow as soon as the more genial days have come, that he may reap ere winter seals up his land again in icy barrenness; but there the God of nature has graciously provided that the seed should vegetate with unusual quickness, and sowing and reaping almost go together. Just so was it in the case of BENJAMIN B—, whose pilgrimage on earth was but of four years' duration. Little time, indeed, was there to exhibit, "first the blade, then the ear, then the full corn in the ear," of a christian life; and therefore did the sunshine of Divine grace beam all the more brightly on his young heart, perfecting with unwonted rapidity the good seed sown therein, and causing it to bring forth fruit to the praise of God.

The writer regrets that, owing to the distance of time at which the facts here narrated took place, he has but little of detail to lay before the reader; he would himself fain gather more respecting so sweet a character, were he able, but he feels assured that what he has to offer will excite in other minds the same lively sensations of interest and pleasure which they have long since awakened in his own.

BENJAMIN B—, or, as he was affectionately designated in the bosom of his family, "Little Ben," was one of the sons of pious parents residing in the West of England many years ago. At that time, as is well known, what is now termed Evangelical preaching was but seldom heard, and men delivered from the pulpit dry essays, filled with the wisdom of Socrates and Plato, rather than the peculiar doctrines of Christianity. Having himself experienced the power of the Gospel, and been made wise unto salvation through faith in Christ Jesus, it was his father's desire to communicate to others the blessings he himself enjoyed; to effect which, he gathered together whom he could and spoke to them, in spite of much opposition, of the way of salvation through a crucified Saviour. Being a man of such principles, and united to one who was with himself a fellow-heir of the grace of life, it was to be expected that they should seek to bring up their offspring,—and Benjamin B— among the rest,—“in the nurture and admonition of the Lord.” Nor is it matter for surprise, that the Divine blessing crowned their efforts; for sooner or later is it found that believing prayer never goes unrewarded. Often has a mother's heart been cheered by instances of the faithfulness of God, when perhaps the wild and godless youth, for whom she offered up her supplications day and night at the footstool of mercy, has been brought at last to the feet of Jesus; and her obedience to the command to "pray without ceasing," "to pray and not faint," has brought, perhaps a late, but nevertheless a full reward. But parents have not always so long to wait; the blessing sometimes comes immediately, as a rich cordial, to re-

vive and invigorate the prayerful soul. While indulging in child-like play with his little brothers and sisters, it was no unusual occurrence for Little Ben to be suddenly missed, and when search was made, he was often found alone upon his knees, in prayer; and it was also his custom to assemble his little playmates, and to pray with, and for them; and thus, at an age when most children know scarcely anything of what real prayer is, did he himself hold communion with his God, and seek that others should obtain also the blessings he enjoyed.

The work of praise, too, was not strange to his youthful lips; often were the hearts of his parents thrilled with joy, to hear him with ardent delight endeavouring to sing the songs of Zion, as though in preparation for that world of praise, among whose hymning choirs he was so soon to celebrate his Saviour's love.

But it is not all joy with any believer, whatever his age, attainments, or condition in life; on the contrary, it is through much tribulation he must enter the heavenly kingdom. Benjamin B— was no stranger to the plague of his own heart; he felt with much sorrow that it contained the germs of every evil, and Satan, the great adversary of the soul, was ever watching to fan these evil propensities to a flame. Although unable to pluck the sheep out of the Father's embrace, their great adversary spares no pains to rob them of their peace, or, what is worse, to make them sully their Christian profession by sin. Little Ben suffered much from such temptation, and was especially fearful of sins of the tongue, which probably he felt most prone to commit, while engaged in play with his companions, and to obtain the victory over which he used,

as we have seen, to repair to his Heavenly Father for "grace to help in time of need." His earthly parent, also, was witness to his soul's sorrow, when in his trouble his beloved child was wont to seek his sympathy, telling him that he feared after all he must fall into sin. But a gracious God suffered not such fears to be realized; the Captain of his salvation bore the youthful soldier safely through the fight until, his struggles ended and the battle won, he received the victor's crown.

A very remarkable fact, however,—and one of which the writer cannot offer an explanation, but which he does not question,—was, that Little Ben foretold, not long before the event, the day on which he should be summoned from this mortal state. His parents did not attach much importance to the fact, thinking it a mere childish fancy; yet it made just so much impression on his father's mind as to induce him to spend, as he terms it, "the fatal day," in secret prayer for the continuance of the life of one so dear to him. But God, in His wisdom, ordained otherwise; and on that very day was Little Ben, after a pilgrimage of only four short years, and after a very short illness, called to quit the scene of his earthly conflicts, trials, and joys, "to occupy the fold above."

Thus terminated the short, but interesting career of one member of that "little flock," to whom it is the Father's good pleasure to give His heavenly kingdom. While the things of God are often "hidden from the wise and prudent," they are revealed unto babes; and does it not teach us, that whatever be our natural endowments, or mental acquirements, we must become as little children, if we

would enter the kingdom of God? The feeblest intellect may understand the things of God, if taught by His Holy Spirit, and the most gigantic powers of mind will never lead us, apart from His influence, to the right understanding of the simplest Divine truths. It is a distinctive mark of the true Church, that all its members are "taught of God."

"We bless thy holy Name," is the language of our Liturgy in one of its addresses to the throne of grace, "for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." How reasonable such thanksgiving! Every one so departed is another trophy of redeeming love, another soul

everlastingly saved, an accession to the "multitude which no man can number, who have washed their robes and made them white in the blood of the Lamb." The bodies of such may indeed commingle with the dust, but they shall be raised again at the last day, and form a fit tabernacle for the perfected spirit, wherein to enjoy, to all eternity, the beatific vision of the Triune Jehovah, and to serve Him without weariness and without end.

"They are not lost but saved who sleep in God;

Christ will not lose the purchase of his blood,

But raise their sleeping atoms, make them shine

In endless brightness by His power divine."

S. T. M.

"WHAT IS TRUTH?"

It is surely an extraordinary fact, and one which should go far to determine the moral character of our world, that in a solemn judicial assembly, where the judge was selected from the most enlightened and civilized nation of the world, there was an utter ignorance and disregard of the principles of truth. This will not be wondered at in one respect, when we consider that, at that tribunal the Eternal Truth itself, in all the inimitable interest and unassuming loveliness of its simplicity, stood arraigned, undiscovered and hated, and was finally condemned. "To this end," said Christ, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." And the civilized and educated Roman, the slave of lying, idolatrous superstitions, the

falsehood and vanity of which his common sense probably acknowledged, and who most probably knew, as most men know, from experience, that the larger portion of the operations of this world, with which we are in one degree or another associated, is a cheat;—he startled at the very idea of truth, a thing so remote from his knowledge or experience, and for one instant indulged the inquiry after it,— "What is truth?" It seemed like a bright moment of existence in this world of darkness, fiction, and deceit, when the ray of Divine illumination rested and lingered upon the closed eyelid, and when he had only to lift, and receive into his soul the meridian blaze of day; when the influence of the Divine and sanctifying Spirit was passing over him, and arousing him

to a train of inquiry which would lead to hope and heaven. And probably the day which discloses the secrets of all hearts, will unfold to us the workings of the heart of Pilate at that time, under the pressure of the word of Christ, and the measure of his guilt in putting the gracious opportunity away from him. "What is truth?" said he;—a question which at once applied itself to all the fathomless resources of divine and saving knowledge treasured up in the compassionate breast of Christ; and which, applied to Him whose delight it is to teach sinners in the way, and who giveth wisdom liberally and upbraideth not, would not, if it had been sincere, have been neglected. But the softening moment passed away. It was but the momentary warmth and vibration of his iron heart, as the electric spark of truth passed over its surface, and the next instant it was gone. "And when he had said this, he went out again unto the Jews," to mingle with a lying and deceitful world again, and in one breath to pronounce his Victim innocent, yet, from motives of worldly policy, to give Him up to death, and to save in His stead a robber and a murderer.

Now here is a fact in the moral history of our species, of the most extraordinary and awful kind; that men shall address themselves calmly and deliberately to the most solemn of all duties, in utter ignorance of truth, and even while the inquiry after it hangs upon their lips; and be yet so absorbed by the petty and meagre interests of this transitory state, and so biased by its prejudices and its policy as not to follow out the inquiry a single step, but to act definitely and irrevocably in mat-

ters of awful moment, while thus confessedly indifferent to the only principle which could have guided them rightly. This was evidently the case with Pilate. Is it not possible that precisely the same evil may exist in ourselves, and that many allow themselves a line of conduct which is directly in opposition to the sound, unquestionable principles of truth? At the first sight, most men would be disposed directly to answer, No! But let us not get rid of the question so easily. It is worth while to go more systematically into the inquiry. We will examine,—

I. *What is truth?*

II. *How we are affected by it.*

And, first, What is truth? i.e., What are the essential and leading truths which a rational inhabitant of this earth ought specially to know and consider? And it is true that,—

1. We are responsible moral beings; we are manifestly the creatures of God. We came from the hand of an almighty, intelligent, benevolent, first cause, and that is God. The consent of all men, except a scattered few of perverted hearts and misapplied intellects, establishes that truth beyond a doubt. Then we are responsible to Him who made us for our actions. This moral responsibility is a perfectly natural idea. A servant owes it to his master; a child, to its parents; a subject, to his ruler. We see this, and approve it; and beyond this, there is in the depth of the soul an intimate conviction, that in the same way we owe to the Being who made us a perfect service, and that if we fail, we stand responsible for that failure to Him.

2. It is true that we must die, i.e. we must pass away from this present existence. This material frame, which

is merely an appendage of the thinking moral being, is liable to injury, corruption, and decay, and must, within a short time, bend under this universal law of destruction, and mingle again with the lowest and most disgusting portion of the dust of the earth. It is a fact which, taken alone and independently of all consequences, should make men serious as the grave to which they are going. The hour is not far distant, is perhaps already on the wing, when our connection with that only scene, in which hitherto we have known intellectual consciousness and moral sentiment, must terminate. Some vital evil must seize upon us, and press us out of life, —must terminate that compound existence of body and soul together which began only a few years ago, but which, as involving in it all our experience, has had much endearment to us, and which we feel we could not well consent to lose, without the prospect of something better in its place. And then, also, while we feel a certain anticipation of a future state, which the boldest scepticism cannot altogether quell, we feel ourselves compelled to unite together the two truths of our removal from hence by death and our moral responsibility. We are certain that *as yet* we have given in no account; we are certain that there are multitudes of cases in which retribution has not been dealt out before death here; and the most extravagant self-sufficiency would hardly persuade us that such an admeasurement of justice has taken place in ourselves. Then it is evident that the obscure anticipation which we have of another existence, into which the spirit passes away from the corrupted body, receives additional confirmation from the fact,

that the day of our moral account does not come to us in this present life. And thus it becomes the conviction of every honest mind, that the soul goes elsewhere at death, to give an account of the things which have been done in the body.

So far of the speculations of the mind, in its natural state, and of the convictions which arise within it, as undoubted truths. But then,—

3. It is truth that the invisible God has spoken to man by revelation. This is a point of the first importance. If God has given a plain statement of His will in any form whatever, other than the mere convictions of our minds, by which we are individually guided, then every man ought to know its certainty. If he has a doubt upon the point, it is the most serious doubt that could exist in his mind. Can we conceive of a situation more solemn and pitiable, than that of him who thinks it probable that the Scriptures may be the word of God, and yet is not satisfied fully that they are? Such a man, if he could get satisfaction in no other way, had better, in a question of such vital consequence, renounce all prospects of occupation for earthly aggrandizement or comfort, and all other duties that would absorb his attention for a moment, and wholly give himself to that inquiry—had better doom himself never to be elevated a single step beyond the most abject poverty, till he has settled that point. We do not say, that in the providence of God this would be necessary: we believe it would not, and that honest inquiry into that question is much more speedily answered; but we say this, to shew the infinite importance of the question, and of the prospects which, if they are truth, those Scriptures open to us.

"For what is a man profited if he gain the whole world and lose his own soul?" And on his death-bed what would he not have given in exchange for his soul? There is, however, no reasonable doubt whatever, that the Scriptures are the revealed will of the Eternal God. The evidence is graciously ample, and, when fairly inspected, it ought to satisfy every one. The Scriptures are "the words of truth and soberness." And though there may be a few in the world who deny this, yet those whose observance of the Sabbath, and whose religious worship, have no other basis but the inspiration and authority of the Bible,—we say such are bound to assume as a truth that God has spoken His will to us in that book. We are acting upon it as a revelation when we assemble together for holy worship; for either it has the authority of God to unite us in congregation, or it has no authority at all, and our meeting is unmeaning and vain. At the same time, let it be remembered that we do not consider that the Divine origin of the Scriptures can be fairly made a question. Excepting the cavils of those whom nothing in the way of evidence upon such a point will convince, there is no doubt at all about the matter. Then we open at once upon another most extensive range of truths, which are spoken from heaven to us on the authority of God, as the voluntary and compassionate Teacher of our ignorant spirits, and which ought to be regarded by us as more definitely certain than even the conviction of our own senses; for material things communicating by impressions on our material organs may deceive us, but God speaking directly to the soul cannot. Now out of that volume, we will select three

essential truths that must not be lost sight of:—

1st. That we are to be judged in another world with an impartial judgment: "It is appointed unto man to die, and after that the judgment." There is "a day of wrath and revelation of the righteous judgment of God," when He "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." And again, "The Lord Jesus shall be revealed," "in flaming fire," as a Judge, to punish and to reward, respectively; and "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Another truth is, that on that day of scrutiny there is only one acceptable plea for guilty man, and that is the merit of Jesus Christ the Son of God. No truth of Scripture can be more plainly stated than this. It is in every page of the New Testament. God has made His Son the propitiatory victim for the sins of a guilty world; and His merits are imputed to us for righteousness, if we believe on Him,—and this exclusively. The sensual, sinful, ignorant state of man is abundantly shewn in Scripture;—that he has no righteousness; that it is as filthy rags; but that Jesus Christ has poured forth His own blood as an atonement; and that the merits and intercession of this one Mediator between God and man, are the only effectual plea for a sinner's deliverance at the bar of God, from wrath

and condemnation. "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him." It is in itself a gracious truth, but involving a fearful alternative.

And then the third and last truth is, that the real and saving possession of that plea for deliverance involves in it necessarily a certain line of holy conduct. It makes holiness of heart and life absolutely necessary. The natural mind is thoroughly averse to religion ; it would prefer to have no religion ; but, as the next step to having no religion at all, it seeks for a religious system which leaves the rebellious passions and unholy habits untouched and uncorrected, while it holds out on other grounds the hope of safety in the end. This is the essential basis of Popery ;—"a form of godliness without the power ;" a religious system which still ventures to associate with the lifeless, powerless formality, the promise of eternal life. Much of this yet remains in all churches, because there have always been hitherto, in every communion, those who, from the unsanctified state of their hearts, are prepared to make Popery out of the purest religious system in the world, and to rely on the holding of certain truths, and the observance of certain forms, rather than on any influence which those truths and forms produce upon the heart. But all this the Scripture sweeps away with utter abhorrence. The religion of the Bible is the belief of God's unspeakable compassion in the death of His Son, operating, by His own gracious appointment, to make sin in every form and character hateful, and to purify the soul from its dominion. It is the grace of God, teach-

ing to deny ungodliness ; it is the elevation of the human soul, through the means of the love of Christ, to the renewed love of holiness, and to a patient perseverance in well doing in the midst of temptation and trial, till the work of sanctification is complete, and the soul removed to the enjoyments of that holier world for which it has been preparing.

Consequently the Scripture is perpetually asserting the necessity of a life corresponding with the sanctity of the Christian profession : "Let him that nameth the name of Christ depart from iniquity." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." And it condemns in the most unqualified terms the state of those who hold the truth in unrighteousness, who have a name to live with, while they are dead before God ; and never speaks with such severity of any, as of those who, while they talk of liberty, are themselves the servants of corruption, and who sin that grace may abound.

Here, then, in answer to the inquiry, "What is truth?" we have given a brief view of the most important features of undoubted truth ; and I have endeavoured to set them forth in that order in which they must arise to any person of inquiring mind, so that in the course of a serious reflection, he would gradually arrive at these successive results ;—I am God's moral and responsible creature ; I must die, and leave this world, and go to my account ; God has spoken to me by revelation, and shewn me the path of life ; I must be judged at His bar in eternity, and, as a sinful creature, I have no hope but in the gracious satisfaction of His Son Jesus

Christ, who came to save sinners, and to give His life a ransom for many ; but if I am to be saved by this plea, I must be in earnest, and I must apply myself to this Saviour with such real and practical sincerity, that it must work a holy change on me now, and I must not only take up with a name and an outside religion, but,—which is the only thing consistent with the operations and the honour of omnipotent holiness,—I must find that promised help to be an actual deliverance now from that iniquity which has been my ruin. This is truth ; it is truth which commends itself to my conscience, and my common sense ; and by it my eternal interests must be regulated.

We say such would be the conviction gradually formed by an inquiring mind ; and to such conclusions we should all, with our opportunities, have come ; for we believe there is not in the whole of that train of thought one questionable point. It is all pure truth,—the truth of God. Then the question occurs,—

II. How do we stand affected to these truths ?

There are two cases that come within the range of our present inquiry ; the first is, that of the man who, with the means of knowing truth accurately,—which in fact every one in this country possesses,—has never, by examination and attention to the subject, made these thoughts his own. Are there not such persons among us in the present day, who have never set themselves down to deliberate thought upon the nature of their situation here, and their responsibilities and their prospects hereafter ? Are there not some who have never seriously thought of death here, and an eternal existence beyond ?

Are there not some who have no more accurate notion of the substance of scriptural truth, than of the laws of Confucius, or of Mohammed ? Do we not see daily among our busy men, and our triflers, many who act merely upon the principles of policy or morality,—that society in general sanctions, without a thought beyond, without anything like a serious reference to those truths which should have been the very alphabet of all their knowledge, without any serious habitual reference to the moral government of God ? The state of religion is very different from what it was some few years back ; but still it is melancholy to see how large a portion of society, in all ranks of life, live entirely independent of the Christian religion, as an influence coming upon them to regulate their conduct, their tempers, their hopes. As far as they are concerned, it might have been any other religion, and the most serious changes might taken place in the principles of religious truth, without their knowing or caring about the matter. It is impossible to shut our eyes upon this fact, as the stream of society rolls by, and all that we can do is, to mourn over the thoughtless, irreligious, state of our fellow-men, and pray that the Eternal Spirit would, by His mighty energy, fix their attention on things divine, and shew them that without the realizing grasp of truth, theirs must be a lot of misery. To live without God here, is to be separated from him for ever hereafter.

But there is another case : I wish to examine into the state of those who have attained a sort of speculative knowledge of that series of truths which we have been considering,—men who, if they ever do seriously

ask themselves, What is truth? would find that the train of convictions to which we have referred, do rise up in their minds as facts which are absolutely incontrovertible. The result of any occasional inquiry is, that this is truth.

Now we say, Is it not possible that this should be the case, and yet that the conduct of such individuals shall be marked by no religious seriousness consistent with such convictions? Let us look at this. There are two or three points of examination which may help us speedily to a conclusion, and the best and safest way is to put it home to the heart.

1. Are you living under the practical conviction that you are passing speedily through this world, about to die, and to go to the bar of judgment? It is hardly possible to conceive of a situation of deeper interest than that which in this respect the truth sets before us. How would such a man live? Should not a deep seriousness settle on his spirit? Would he wish to be entangled and busied with overwhelming and distracting cares? or would he wish to be immersed in frivolities and dissipating amusements? How should the man condemned to die, or the man in whose frame a mortification has begun, spend his few remaining hours,—the ebbing moments of a closing life? Certainly with God. At all events, he should live under the consciousness of the shortness of his stay, and the solemnity of the transition he is about to make. Then we ask, Is there any very material difference between such cases and those of men in general? Some will say, I have not seen it necessary to make this life such a serious business yet. The question occurs, How far are you influenced by the truth

which you admit? But then we ask, Does the truth of death and judgment dwell seriously on your mind, or are you not rather conscious that it is pushed out by trifles, or business of one sort or another, and treated as an unwelcome visitor, rather than a desirable and constant inmate, and that this is in fact the secret of your indifference? The man who felt rightly on such a subject, would set God always before him, in the consideration of the immensity of eternal things; the few remaining years of his life on earth would dwindle to a point, and their incidents and interest would wither into nothingness, aside of the solemnity of meeting God, and the scrutiny of His impartial balance; and, instead of death appearing to terminate his prospects and to damp his hopes, the real and substantial blessings would appear to be beyond that line which death draws between time and eternity. Common sense dictates such a line of conduct. It is for us to say if this conduct is ours. Alas, how many know, that with all their theoretical knowledge, they turn from the whole train of thought about death and judgment with absolute horror and disgust.

2. Are you living as a man should, who believes that God has caused the word of truth and salvation to be written for our learning. If you can lay your hand upon the book of the Old and New Testament, and say, I believe this is the word of the God of truth and grace, then what are your habits, as the consequence of that admitted truth? Mark how a man will devote himself to some superior and standard work in his favourite line of study! And what for? To secure a little respect, or power, or wealth, in this uncertain world, if he should live

long enough to apply his knowledge. How then should he act towards that book which regulates God's proceeding in eternity, and his hopes?—that source of invaluable light; that channel of holy blessings. Should he not dive deeply into its mysteries? should he not read, and compare, and weigh, and consider, and remove other matters to a decidedly subordinate distance? Should not the great characteristic of his operations be the study of Scripture? for will not everything else,—this temporary scene, with all its fascinations,—roll away like the morning vapour, and leave him one day in the presence of God, and the volume of eternal truth open between them, as the rule of his final judgment? How, we ask; how is it with us in this respect? Say, ye men of wealth, and of care, and of vanity, do you search those Scriptures? Measure your hours of greedy bustle after the good things of earth, or your hours of recreative reading, against the hours devoted to the study of Divine truth, and see on which side the balance falls.

Are you living as one who believes that your soul, once guilty and condemned to eternal misery, has been washed in the blood of the crucified Son of God, who died here on the cross for your redemption, and now sits at the right hand of God to make intercession for you. What an extraordinary truth this is! What an unspeakable grace is this deliverance! The extent of the grace is certainly, as yet, inconceivable. We must know more thoroughly the misery of those that perish, and the joy of those who are made perfect in glory. Still we can obtain some faint notion of what has been done for us, and what we ought to feel about it. Mark the poor

felon, pining in chains in a dark dungeon, lingering through the last night of horror, and watching the breaking day, as it announces the coming hour of a violent and disgraceful death; and if at that moment which he thought would seal his fate, the opening door presents a messenger of mercy,—a reprieve,—an active and unwearied friend, successful with a benevolent sovereign; can you not conceive something of the joy of such a deliverance, the burst of feeling, amounting almost to agony, and the convulsive sob of joy, and the meltings of gratitude, and the returning consciousness that life is a reality not yet to be parted with. It is a moment for deep and real feeling. And yet what is this, compared with deliverance from the doom of hell, the blotting out of transgression, acceptance with God, the hope of eternal life, and the unspeakable enjoyments of eternal glory! Are these feelings in the human heart too warm for such a deliverance? Is there a vein of gratitude too tender? are there chords there, the vibrations of which would be too mighty,—feel too strongly the grace of pardon through the blood of the Son of God? impossible! But then what is the fact with men who talk of redemption? what is the fact with us all? Where are the affections consistent with such language? where is the delight that should be felt in dwelling upon this heavenly topic? where is the life which we should live by the faith of the Son of God? where is the living no longer to ourselves, but to Him who died for us? where is the imbibing the spirit and the mind of Christ,—the meekness, the loveliness, the heavenly mind, the disinterested sacrifice, and the ready self-denial? and where the purifying ourselves as

He is pure? I do not mean to deny the fact, that in real Christians there is a measure of these excellencies, though in no man do they reach the height which they ought. The holiest child of grace that ever wept tears of gratitude and joy, before the mercy seat, has reason to be ashamed of the scantiness of his works and the poverty of his religious affections. But it is to others we refer; for there are those to whom the idea of this deliverance, though received and approved by them as a right notion, is little better than a notion, and has never yet stirred the affections, nor altered the conduct; the work of Christ for redemption, has nothing like that interest and importance which the concerns of this world have; earth is a reality, and salvation, and heaven, and a crucified Saviour, a sort of dreamy notion which does not touch the heart. It must be so, or we could not have such painful inconsistency as we have in professed Christians,—men who are still walking in the course of this world, and in the indulgence of that carnal mind which is enmity with God. There is some awful error upon such minds. We appeal to the heart of every one; not that we condemn any individual; but we draw the bow at a venture, and we appeal to all, whether your lives do not exhibit, in connexion with the profession of Christianity, a degree of earthliness, and unsanctified temper and conduct, which could not continue, if you really possessed in truth and power the principles of the Gospel of Christ? Go to your casual conversation; go to the language of incautious passion; go to your business transactions; go to your secret thoughts, and your solitary hours;—let them speak. Take the light of

truth into the secret chamber of conscience, and let all these means of proof, put forth in the moral realities of his character, exhibit the man who would assume to be a follower of Jesus Christ in faith and love;—we say, let this sort of scrutiny shew you what you really are, and it would make you start with horror, lest you have hitherto only made the religion of Christ a cloke for evil; at least so far as this, that while you continued to do almost precisely as you would have done, though there had been no such way of deliverance, you have been administering to your soul the opiate of a false confidence, and thinking, most delusively, that because you named the name of Christ, and called Him Lord, He would own you at the last day among His redeemed people.

Such an examination, then, as we have suggested, will make out the case with which we started, that many, even under the purest privileges of the Christian Church, do continue deliberately to allow themselves in conduct directly at variance to the principles which they admit, and, with floating convictions of what is christian truth upon their minds, do live as if they were entirely strangers to it. And what then must we conclude of such? verily, that they are the most melancholy characters that come within our notice. What can we think of an avowed inquirer after saving truth, who seems to ask, but waits not for an answer; a pilgrim, through the trials of a few uncertain years, to death and judgment, who lives here as thoughtlessly as if he were to live for ever; an avowed believer in revelation, who scarcely glances at its sacred pages; a sinner, without repentance; a soul saved by Christ, without love, without gratitude, without prayer,

without holiness; a man habituated to use all the terms of this peculiar scheme of grace, and habituated to do so officially, without any meaning whatever, while his habits of communication with the world prove him to be, in mere earthly matters, capable of warm affection and devoted and disinterested service? We must regard him as one on whom hitherto the message of mercy has spent its force in vain. To such an one the Gospel is hidden in the most fearful manner; he has persuaded himself that the formalities of worship make him a Christian, that Church privileges confer gracious blessings, whilst he is still an alien and unconverted; he thinks well of himself, as far as he thinks at all; and to do him any good whatever, he must be led back to the very first principles of truth; he must be guided by a spiritual agency through every step of the inquiry; he must be stripped of his false confidence; he must be cast down into the dust; he must see himself a lost creature; he must discover the evil of sin within

him, which he has not yet found;—and then, and not till then, will there be hope.

What is needed then is, that not in the careless spirit of Pilate, but in a serious, sober spirit,—a spirit of inquiry, wrought into the soul by a Divine influence,—we should begin to ask, “What is truth?” and, that not content with seeking at human sources, we should go to the Eternal Fountain of Light itself, and ask of Him from whom truth emanates to teach us. Whenever we shall look up in simplicity to the God of heaven, to guide us into His truth; whenever, in the sad consciousness of our present necessity, we shall cast ourselves on his fathomless compassion, there will be the dawn of hope. The honest wish for a saving knowledge of God is an emotion above nature; it is His own gift; it is the pledge of greater blessing; it is in itself encouragement. The prayer that it suggests in the heart will be heard; and to him that hath more will be given.

ΦΩΤΗ-ΤΕΒΗΚΟΤΟΣ.

THE ROMANISTS' IDEA OF CATHOLICITY.

THERE has been a charge made against Dr. Wiseman, that he held very cheaply all the secessions which had taken place from our Church, and had expressed the difficulty which he and other prelates felt as to the disposition and employment of their converts. This accusation, Dr. Wiseman has formally denied; and has pointed, amongst other practical refutations, to the labours of the Oratory of St. Philip Neri.

We have never visited this new trap-fall of Rome; but we know enough of its character, and actors, to doubt for a moment that Dr. Wiseman is using with all possible acumen

and diligence the most distinguished convert who has yet submitted to the claims of his Church. It does not surprise us, therefore, to find John Henry Newman a “priest of the Oratory of St. Philip Neri,” in full activity, weaving a web of sophistries, and undermining, in every way, the Church and faith of which he has been for so many years a minister. The Anglican Church is his theme, and he sets no bounds to the scorn with which he treats its foundation, its past history, and its present position. The National Establishment of England is, in the eyes of this priest of Neri, “a mere ideal form without

body politic,"—"a common-place and worthless thing,"—"a framework, or machinery," "to be regarded neither with anger, nor with aversion, nor with contempt, any more than with respect or interest." Such is the manner in which Mr. Newman approaches the question of "the difficulties felt by Anglicans in submitting to the Catholic Church;" and he proceeds to meet those difficulties by first sapping every principle by which the Church of England is distinguished. His first lecture is devoted to the proof of our utter nothingness as a branch of the Catholic Church; and that "doubting members of our communion need not contemplate with alarm, submission to the Catholic Church, from the fear of weakening the communion they leave, which, with whatever defects, they see in matter of fact to be a defence of Christianity against its enemies;"—"No, my brethren," says Mr. Newman, "if the National Church falls, this will be because it is *national*; because it left the centre of unity in the sixteenth century, not because you leave it in the present. Cranmer, Parker, and Jewell will complete their own work—they who made it, will be its destruction."

This is the point which most interested us, and to which we have to request the attention of our readers. It is a positive statement, that if our National Protestant Church fails, it does so because England, in the sixteenth century, burst that iron bondage of Papal usurpations and tyranny; which Mr. Newman gently construes into leaving "the centre of unity." His, or rather his new Church's notion of Catholicism, is his idol; he assumes this principle to be divine and unassailable, and he disdains to add to, or repeat, one iota of the arguments which he says already exist in its support "in the greatest abundance, in the highest cogency, and the most wonderful variety;" he contents himself with demolishing counter objections, and his second lecture is specially directed to the hopelessness and impotency of that movement "*which calls itself Anglo-catholic teaching*," to work out, within the bosom of the Establishment, any-

thing approximating to the true principle of Catholicism.

We shall not follow our lecturer, much as we are tempted to do so, into the description he gives of the insidious working of the party with which he himself laboured, in company with the notorious Froude, and others of the development school; we accept from his own mouth, what he admits as "the response of every part of the Establishment," the condemnation this school has met with. Mr. Newman quotes Dr. Arnold, when speaking of his (Mr. Newman's) *Work on the "Prophetical Office."* Dr. Arnold says, "Mr. Newman was a man who always spoke his mind,—and he avowed that his feelings towards a Roman Catholic were quite different from his feelings to the author of the above work. "I think the one," he continued, "a fair enemy; the other a treacherous one. The one is a Frenchman in his own uniform; the other is the Frenchman disguised in a red coat. I should honour the first, and hang the second."

We would that our Bishops were either more able, or more willing to detect beneath the gowns and surplices of English Protestant clergymen, the hearts of stoled and albed priests of Rome; and not vainly endeavour to think of quieting the assumed scruples of these men by a concession of principles to which a Protestant Church and nation never can agree. Putting aside all this, however, we come to the main question:—What is the Romanist idea of this wonder-working and all-cementing principle of Catholicism? and we oppose to it, not the dogma of this or that Church, or of any body of Christians; but we are content to meet it by the plain exhibition of its character in the Word of God. By that rule we deny the authenticity of this arrogant claim of the Church of Rome to be the sole fount and centre of unity; we reject even the idea that Rome is itself, in any measure, a possessor of the principle she affects to perpetuate.

The catholicity claimed by the Romish Church is, in its character, threefold. Its advocates assert—1st,

that their Church sprang from St. Peter, and has had existence from the very time of the apostles downwards. 2nd. That it contains the largest number of Christians. And, 3rd. That it is to be met with in all parts of the world wherever the name or religion of Jesus has found entrance. The first of these claims we unhesitatingly deny. Peter knew nothing of this title said to be derived, by succession, from him as prince of the apostles: while the other apostles give us no clue whatever by which we can recognize the Church of Rome to gain from them any pretension to the origin or continuance of the Church as the Church Catholic. The Scriptures are not silent upon the subject, for when they speak, it is in language altogether opposed to the pretensions of any one section, more especially that of a notoriously erring section of the Christian Church, to claim for itself, not only the pre-eminence in, but the absolute incorporation within itself of the whole Church of Christ. The very first thing to be done with regard to this portion of the Romish claim, is to bring the pretender and confront it in character, doctrine, and practice, with that Church of Christ and His apostles, which we read of in the records they have left for our instruction. If, in that mirror of unerring truth, we can perceive its image and counterpart reflected in the visible and living thing which the Church of Rome exhibits, it is well; but, if the latter present us in every line of its past and present history, with features almost diametrically in opposition to those of which it claims to be the only representative, what can we do, but reject so palpable a contradiction.

The Roman Church is not catholic in virtue of its origin and continued descent from the apostolic times; it never had, at any time, exclusive right to that term; and whatever participation it once enjoyed in the universal brotherhood of Christ, it forfeited long since by the adoption and arbitrary enforcement of those capital errors which compelled the true members of Christ's body to turn away from its communion and fellowship.

Romanists may lay what claim they will to an unbroken succession of bishops in what they call "Peter's Chair," at Rome; but their own writers have given such an account both of the interruption or confusion in the succession itself, and the horrible characters of those who form what is called the chain, that we are content to leave the question in their hands.

The second argument for the claim to Catholicity is just as untenable. Multitude is no mark of a true Catholic Church; and if it were, the Romish communion, tried by this standard of appeal, must fall, as has been ably shewn by a Layman in his *Essays on Romanism*, p. 141, where he says, "Let the Romanist remember too, that there is one very awkward consequence connected with the resting his case on this single circumstance. If the Romish Church is to be declared to be the Catholic Church—and Dr. Milner so argues—on the ground of her having 'the most numerous body' of adherents,—then what are we to say of that period when she unquestionably had *not* so numerous a body as the rival Church? The Greek Church, in its first strength, unquestionably outnumbered the Italian section. Was then, the eastern body, as 'the most numerous,' the Catholic Church of that day? And, if not,—why not? Or was the Romish Church then, the *Catholic* Church, though it numbered only a portion, and the smaller portion, of the great body of Christians."

What were the circumstances of this Church of Rome at one time, do not and cannot alter the nature of her claims. What was true then must be true with her now, as she is an infallible and unchanging Church; and by this very argument of majority of numbers forming one of her proofs of Catholicity, she is placed in the strange position of having entirely shifted the ground of such a claim. But we have only to examine attentively the materials which compose the multitude of which Rome boasts, to see what the claim is worth if its nature and cogency were allowed.

To be of any value at all, as a mark

of Christ's Catholic Church, this multitude should, for the most part, be made up of those who are distinguishable, even by the eyes of man, as living members of the Great Head of the Church; they should be throughout the world, witnesses for the truth of the Gospel, and stand out in strong contrast from those who still dwell in darkness and idolatry, or from those who know and serve no other God but the God of this world. Now let the most prejudiced person contemplate the practical Christianity of the millions of Rome; let him turn to the countless throngs of heathen nations which Romish missionaries have professed to convert to the one faith. They have abandoned the worship of the block of wood or stone, representing some great but unknown spirit, for the worship of the wafer-god, and the adoration of the pictures, or the images, of dead men and women. History has told us enough of such conversions of the past, and Hobart Seymour has recently informed us of what Jesuits are still doing, to make enlightened and common sense minds revolt from such ideas of acquisition to the Christian Church. Nor is the consideration of what may be called the more immediate body of the Roman Church, a whit more favourable to the recognition of its claims as the Catholic Church of Christ. The same author we have already quoted, well remarks, "What does the Romanism of France amount to? To nothing better than a tolerant, indifferent sort of Atheism. And what of Spain? Did not Blanco White confess, a dozen years since, that the bulk of the Spanish priests were merely concealed infidels?"... "And yet it is only by calculating the populations of these great nations as wholly '*Catholic*' that the Romish controversialists are able to give some colour to their assumption, that the adherents to Rome are still the most numerous body of Christians."* We may also look at the Romanists of Italy and in their comparatively new and almost sole Virgin worship, mixed with the most lying legends, false relics, and miracles;—of what value is the

most overwhelming number of the followers of such a superstition, as a test of their being members of the one Catholic Church.

The last argument for Catholicity we shall here touch upon is, that of the Romish faith being held wherever the name of Christ and His religion has penetrated.

We may at once allow that the Roman Church has not been idle in propagating its faith, and that she has laboured with a diligence and zeal which may put the professors of a purer faith to the blush. But it is no mark of a Catholic Church to find men employed in various regions of the world in teaching, under what they call Christian Catholic truth, its very opposite; substituting for Pagan faith and worship, a faith and idolatry of their own, and presenting to their converts, as a true religion, that masterpiece of Satan,—the great counterfeit of Christianity, which has been the work and growth of centuries since the Apostolic times.

After the first promulgation of the Christian faith, and its spread throughout the world, it became really and nominally received by multitudes in various parts, who thus formed different branches of the visible universal Church; it belonged not to any one body among these to claim for itself the essence of the whole; they were one in Christ, only so as they each clung to the oneness of that faith which was delivered to them by Christ and His Apostles; and their catholicity was to be manifested by all acknowledging one Head, even Jesus, and one faith, even that handed down to them through the written Word. For the time when the Roman burst this bond of catholicity we again quote from *Essays on Romanism*, pp. 136. In reply to Dr. Wiseman's demand therefore, when his "Church ceased to be the one holy, Catholic, and Apostolic Church?" we answer, without hesitation, There was a time when the Church was one, visibly one, and when no division or section of it asserted a right to rule over the rest. After this, another state of things succeeded, in which, by the assertion of such a claim, put forward by Rome,

* *Essays on Romanism*, p. 131.

the visible Church was split into parts. The Church of Rome was one of these parts; and so soon as it become visibly a part, a section, just so soon did every individual member of it lose all right to say, My Church is *the Catholic Church*.

The much vaunted catholicity of the Romanist is a *ignis fatuus*, tempting the unstable Protestant to quit what is called the isolated position of this or that section of true Christianity, and luring him to the ever shifting and engulfing quicksands of a false unity.

John Mayer well wrote, in 1623, of the true catholicity of Christ's Church, "as consisting of persons of all sorts, scattered all over the world, and of all times and ages. It is universal.—First, in regard of persons belonging to the Church, viz., men and women of all sorts of conditions, high and low, rich and poor, bond and free; princes and subjects, noble and ignoble,—the Lord taketh some of all these estates and degrees into His kingdom. Secondly, in regard of places, the Church is dispersed east, west, north, and south, and not tied to any certain place or places, neither to Jerusalem, nor at Rome, neither to Grecia, nor to Barbaria; BUT WHERESOEVER THE WORD OF GOD TAKETH EFFECT, there is the Church also. Thirdly, in regard of time, the Church was from the beginning, is now, and shall be, throughout all ages, and in the end of this world, be crowned with eternity, as the head thereof,

Christ Jesus, is." From this one true Church as the true centre of unity, flows "that holy and sweet fellowship which all the members of Christ's Church have one with another; as they make all but one body in Christ, so communicating of all good things unto one another, whether spiritual or temporal, as their mutual necessities do require."

With all the present turmoil about the Catholic Church, and its doctrines and its principles, we are too much in danger to be drawn away from the earnest enquiry, What is the true Church *before God*? What are the marks by which He knows and acknowledges those that are His,—and are we ourselves very members incorporate with His Son? The business of each man in this age, is to ascertain clearly for himself whether he is a member of this true Church *before God*. Not by reason of any outward privilege, entering him into the visible company of God's people, but whether he himself, by saving faith, is inwardly before God made a member of the invisible Church. The visible Church consists of a great company, compared with which the true Church is but a little flock. Let each of us strive to be really grafted into that Church, which, when all the number of His elect shall have been accomplished, Christ shall present unto the Father without blemish, without wrinkle, and without spot.

C. A.

SUGGESTIONS FOR HEALING DIVISIONS;

FROM "THE CHURCH AND THE CHURCHES," BY THE REV. H. M'NEILE, D.D.

GREAT and manifold are the lamentations uttered by good and pious men over the existing divisions in the Church of God, and earnest are their longings after unity. It may, however, be fairly questioned, whether much that is complained of as division, be really division, and whether much that is longed for as unity, be indeed essential to unity. For in what,—let it be asked, and let it be thoughtfully and carefully answered,

—in what consists the true unity of the Christian Church?

Is it that all who profess and call themselves Christians should pray in the same language,—thus reversing the great miracle of Pentecost? Or is it that they all should worship in the same forms; all their ministers wearing the same dresses, and using the same postures? Or is it, that while reverently obedient in observing the outward ordinances of Christianity

instituted by the Lord, they should all ascribe exactly the same kind and the same degree of efficiency to those ordinances? Or is it that they should all interpret exactly in the same way, those intimations of Scripture, and those records of antiquity, which describe Church government and discipline?

If uniformity in these things, and such as these, be indeed essential to christian unity, then, it must be confessed that great are our divisions; and it must be confessed further, by all who will take the trouble to think, that a remedy is utterly hopeless. Uniformity in such things is amongst the absolute *impossibilia*. Human nature recoils from it. Christianity nowhere enjoins it. The authority which enjoins, and then proceeds to enforce it, is at once anti-human and anti-christian. Such authority is first the originator of separations, and then the punisher of one or more of the separating bodies.

But if christian unity consist in the relation which every member bears to Jesus Christ, the Head; and the affection which they all should bear and manifest to one another;—if it be “a unity of the Spirit,” as the Apostle calls it, (Eph. iv. 3,) and if its “bond of peace” be a bond not of universal sameness, but of mutual forbearance;—then, although our position is not what we could wish, it is far from being so deplorable as many imagine; and there is some hope of successful amendment.

The question is obviously one of primary importance,—In what consists the true unity of the Christian Church? Is external uniformity indispensable towards it?

Within our own National Church, circumstances have lately elicited a craving after external uniformity, extending to the most minute particulars connected with christian worship. The letter of the rubrical directions in our Book of Common Prayer is cited, as if there could be but one mode of understanding it. The terms of our subscription are reiterated, as if one only view of them were consistent with common honesty; and rigid uniformity with *that* view is proclaimed

to be so essential, that to those who differ from it, the name of true Churchman is denied, and participation in our common Christianity is scarcely conceded.

Such language on the one side is unfortunately, though too naturally, resented by parallel intemperance of denunciation and exclusion on the other side.

How then can there be agreement? Ordinary men, on either side, wish, each to have his own way imposed upon others. Each laments our divisions very feelingly, and warmly expresses his love of, and desire for, unity; and in the simplicity of his heart thinks it easy, since nothing more is necessary for the attainment of this millenium of agreement than, that every one should adopt *his* view of things, which of course he conscientiously believes to be the best. Unfortunately, however, his neighbour is equally conscientious in himself, and equally inconsiderate of the feelings of others, and *his* aspirations after unity all go forth in a very different direction. These forces are simply and interminably antagonistic.

Superior men on either side,—men of large and loving hearts,—who desire to yield their own way, and sacrifice their own preferences, for the sake of brotherly union, and consequent christian influence, are powerless here. Even their genuine charity is neutralized by the adverse elements which now surround them. They cannot take a step calculated to win those on the one side, without finding that in so doing they have,—though wholly unintentionally,—offended and alienated those on the other side. They cannot aim at enlarging their christian influence on the right, without finding that in the act they have abridged that influence on the left. They cannot co-operate with Dissenters,—though for a high christian purpose, and with truly christian men,—without seriously widening the gulph which separates them from their High Church brethren; and they cannot recognize the truth and importance of church authority, and church order, without incurring from Dissenters, and some others, the charge of semi-

Popery, or worse. They are in a strait: anxious for union, and willing to yield their own preferences both ways; but finding that even self-sacrifice, instead of joining the wall, widens both breaches.

What can be done? Is external uniformity indispensable? If not, there may still be hope. With unfeigned diffidence, yet with the honest frankness of matured conviction, it is here suggested that the idea of external uniformity being indispensable, should be dismissed by all parties, and for ever. This asks no triumph for either party over the other. All we ask from each other is mutual forbearance. All we ask from those in authority over us in matters ecclesiastical is, that they should declare with authority, *The lawfulness of diversities* in external matters. In the spirit of Archbishop Leighton's observation, "Though church meetings and synods should endeavour to bring the Church to the fullest agreement that may be, yet they should beware, lest the straining it too high in all things rather break it, and an over-diligence in appointing uniformities remove them farther from it. Leaving a latitude and indifference in things capable of it, is often a stronger preserver of peace and unity."

This would indeed be a healing step; and there can be no healing in any other way, because in no other way can the real seat of the disease be reached. Every thing short of this is but palliation. Nothing that deserves the name of real healing can be accomplished, till men shall arise *with courage to dare*, and with *power to accomplish*, and with wisdom to give a true christian direction to their courage and their power, in a thorough remodelling, if not a total removal, of the real delinquent, the prolific source of our divisions,—The Act of Uniformity.

I am aware of the necessity of *some* rule for the maintenance of "decency and order;" but surely, when the nature of that necessity, and of the great end in view, are fairly considered, the rule should be prescribed with the elastic tenderness of a nurse, who takes into account the varying tem-

peraments and dispositions of the children; and not with the rigid recklessness of an imperious taskmaster, who would prostrate into a Procrustes' bed all the varieties of human feeling and human conscience; cutting short to its own arbitrary standard all the outgoing, —musical, architectural and otherwise decorative,—of a devotional imagination; and torturing out to meet the same standard all the simplicity of that abstract spirituality of mind which unfeignedly shrinks from decorations in religion, as from the precincts of an idolatrous temple.

With unfeigned admiration, I transcribe the following passages from a pamphlet which cannot, I think, be too widely circulated, or too carefully perused.*

After an instructive reference to the uniformism of Archbishop Laud, and its genuine results, Archdeacon Hare proceeds, (p. 32.) "The Church was overthrown, and her fall was hastened, to say the least, by the stubborn policy of her Primate; as it was mainly occasioned at the first by her narrow-minded love of uniformity. As one proof, how the very attempt to compress men's minds makes them fly asunder in all directions, I will cite a few words from Saunderson's Visitation Sermon in 1641: 'I cannot dissemble my fear, that it is but too true, by the proportion of what we almost daily hear, or see, that, within the little more than this one twelve-month last past, there have been more false and superstitious doctrines vented in the pulpits and presses of England, than have been, in so open and daring a manner, in the whole space of almost fourteen years before,—I mean since the first of Queen Elizabeth of blessed memory.'

"This was the immediate effect of the futile attempt to repress such opinions by force. In order that the fiery spirits thus kindled should burn themselves out, the Monarchy and the Church of England were swept away, and a free license and scope were granted to all manner of opinions by Cromwell. Hereby men were taught 'to feel the weight of too much liberty,'

* "The Unity of the Church," by Archdeacon Hare.

and to long for what they had lost,—for the ancient government, for the Liturgy, for the Church. At the same time, the King's Declaration of October, 1660, one of the wisest state papers ever issued, laid down principles which, if they had been acted upon in a candid, conscientious, peace-loving spirit, would have done much for the pacification of our Church, and would have raised it to a power and dignity, and efficiency, far beyond what it ever has or seems ever likely to attain.

"A strange voice passed through England,—a voice which spake of unity,—but it was soon stifled by the tumultuous cries of opposite parties clamouring in rivalry for uniformity; and ere long all hope was blasted by that second, most disastrous, most tyrannical, and schismatical Act of Uniformity, the authors of which, it is plain, were not seeking unity but division. With evident design, its provisions were made so stringent, the declaration required by it was worded with such exactive precision, that it was scarcely possible for an honest presbyterian to make it. Here and there one, whose habits of thought and temper had preserved him from strong opinions, might; but for the great body no alternative remained, except to belie their conscience, or to cut themselves off from the National Church: and one can hardly doubt that this must have been the purpose of the framers of the Act. The excuses which may be urged for the first Act," (under Queen Elizabeth,) "have no place here; and though it is often pleaded in palliation of political parties, that their measures have been taken under the exasperation of suffering, and the intoxication of victory, this would be a sorry apology for the conduct of an ecclesiastical government. No question could now be entertained about the prevalence and permanence of the scruples, which it was resolved to set at naught; they had been handed down for three generations, and had become more and more widely diffused,—not among the rabble, but among men of exemplary holiness and zeal. Yet, with a full knowledge of all this, it was required that every minister,—not only such as

might be ordained thenceforward, but all who at that time had any benefice or promotion,—should solemnly declare their 'unfeigned assent and consent to all and every thing contained and prescribed in and by the Book of Common Prayer.' This was enjoined, it is stated, 'to the end that uniformity in the public worship of God,—which is so much desired,—might be speedily effected.' The previous canonical declaration, that the Prayer-book contained nothing contrary to the Word of God,* was hardly more than was implied in the engagement to make use of the Prayer-book in public worship. But this strait-waistcoat for men's consciences* could scarcely have been devised, except by persons ready to gulph down any oath, without scruple about more or less. Verily when I think of that calamitous and unprincipled Act; of the men by whom it was enacted,—Charles the Second, and the aristocracy and gentry of his reign; of the holy men against whom it was enacted; it seems almost like a prologue to the profligacy and infidelity which followed closely upon it. But what were its direct effects with regard to the unity of the Church? It bore the name of uniformity on its forehead;—can there have been any who persuaded themselves, that a uniformity so enforced could be a means to unity? The only unity that could have ensued from it, would have been that of a dead level: and full of woe as have been the consequences of this Act in its failure, they would have been still more terrible, had it succeeded. Therefore, even we, who love and revere our National Church above every earthly institution, may bless God that it did not succeed. We may bless God for that He has given such grace and power to weak, frail, human hearts, that meek and humble men, when strengthened by His Spirit, are not to be driven out of the path in which their conscience commands them to.

* It exercises no force upon us; we make it with perfect freedom. But all truly devoted Christians cannot view it as we do, and we most highly disapprove of compelling men either to submit to it with wounded consciences and injured self-respect, or to separate themselves from the National Church.

walk, by the leagued forces of king and parliament and convocation; by the severest penal enactments, or even by the bitter pang of having to leave their loved flocks. Yes, we may join in giving God thanks for the work He has wrought in such men,—for they are the true salt of the earth,—even though we may deem that there was much of error in their judgments and opinions, almost as much as in our own. Yet how grievous was the wound to the Church at the time! how grievous it is still at this day in its enduring effects! Some two thousand ministers,—comprising the chief part, it seems scarcely questionable, of the most faithful and zealous in the land,—were silenced in one day; were severed in one day from their flocks; were cast in one day out of our Church; for the sake of maintaining uniformity. On that, our English Bartholomew's day, the eye wandered over England, and in every fifth parish saw the people scattered abroad as sheep that had no shepherd. From that day do we date the origin of that constituted dissent and schism which is the peculiar opprobrium and calamity of our Church; by which, in almost every parish, we find ourselves grievously crippled in our efforts to build up our people into 'a holy temple, acceptable to the Lord;' and which, in this very year,* by its frantic uproar, is rendering it impossible for our legislature to take any efficient step toward the moral and religious education of the people, although the disclosure of the frightful condition of huge masses of our population seemed for a moment to have allayed the contentions of political parties. So terribly is the sin of our forefathers, who formed the Act

of Uniformity, visited upon England at this day; nor can any human foresight discern either how or when these evils are likely to terminate.

“Are all such men to be debarred at once from the ministry of the Church, because they entertain conscientious scruples on certain points acknowledged to be indifferent? The Act of Uniformity says, *Yes*; the spirit of true catholic Christianity says, *No*. The Church that does so exclude them, maims herself, by forfeiting the services of numbers who would have served her faithfully: many of these, feeling an inward call to the ministry, which they cannot follow within the pale of the Church, join the ranks of schism; and while the Act of Uniformity thus casts out many of the best fish from the net, all the bad, all the careless, all the unscrupulous, all the unprincipled, may abide in it unmolested.

“I do not mean that the Non-conformists ought to have been allowed to remodel the Prayer-book at will, or to expunge or alter any parts of it that were dear to the rest of the Church. But how easy would it have been to have introduced a few more double forms, leaving it to the discretion of the minister to choose which he preferred! In fact, this very course, which otherwise would doubtless be branded as a device of modern liberalism, is pointed out explicitly in the king's declaration before referred to.”

Dr. M'Neile then goes on with remarkable modesty, delicacy, and caution, to state his own idea of the way of meeting the evil of division, by placing within brackets the disputed passages, without omitting or adding a word.

* 1843, when the educational clauses of the Factory Bill were so violently opposed by the Dissenters.

STRANGE SLIPS.

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."—ISAIAH xvii. 10, 11.

THE frequent relapses of the children of Israel into idolatry would be an inexplicable phenomenon, if we were not too well acquainted with the treachery of the human heart to wonder at any atrocity to which it may lead. The Lord had chosen Israel to be the one bright spot amidst a world of moral darkness. He had revealed to them Himself; He had given them a law in which the severity of a God hating iniquity was blended with the paternal tenderness of a God shewing mercy unto thousands; and He had sent among them teachers who inculcated, in commanding language, the lessons received from Himself. And, lest an abstract and purely mental worship should be above the capacities of a rude age, there was provided for them a ceremonial in which all innocent appeals to the senses,—the robed priest and the gorgeous sanctuary, the feast, the song, and the dance,—were dedicated to the worship of the One God. And yet from this pure faith, from these august rites, they turned away to the many dark forms of Syrian superstition,—loathsome, horrible, profane: now indulging in the libidinous orgies of Ashtaroth, now passing their children through the fire to Moloch, now engaging in the frantic and bloody ceremonies of Baal. This deliberate choice of evil is indeed inexpressibly sad, and most humiliating to human nature. Yet so it was: and from the repeated defections of the chosen people, which were attended with consequences so frightful and destructive, there sounds forth a voice, saying to ourselves, "Love not the world, neither the things that are in the world."

This fondness for foreign idolatries, the Prophet Isaiah compares to the setting of strange slips, the introduction of shoots from a foreign soil, into the garden of the Lord. "The plea-

sant plants and shoots from a foreign soil," says Bishop Lowth, "are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, especially Egypt: to all which the Israelites were greatly addicted; and in their expectations from which they should be grievously disappointed." "What a man soweth, that shall he reap." The rebellious Israelites persisted in the cultivation of exotic idolatries, and deep was their wailing over the harvest of incurable woe which they eventually bore.

There are "strange" slips still too frequently introduced among ourselves, which we may profitably consider, in order that we may pray to be preserved from them. The term "strange slips" aptly designates those errors of doctrine or practice which draw away the heart from its allegiance to God.

1. Errors in doctrine. These "strange slips" are often introduced through a fondness for novelty. A thirst after strange pleasures lost man Paradise; a longing after novel enjoyments is still sowing for him many a harvest of sorrow. To pry into unrevealed mysteries, to press across the boundary by which human thought is limited, is still the aim of intellectual pride. Instead of looking upwards for that Divine grace, which is able to shed a glow on common things,—

"Clothing the palpable and familiar
With golden exhalations of the dawn,"

we too often persist in turning our eyes from the lovely landscape immediately before us, in order to grope beneath the surface of the soil for imaginary treasures. This endeavour to know all mysteries is, indeed, but a perversion of man's noblest endowment,—the desire to rise above him-

self. The wish to ascend to the highest enjoyment is Godlike; to aim at perfection, is to imitate our Father in heaven, who is perfect. It is in the means which we use, and in the object after which we aspire, that we err. Instead of using the familiar and the attainable, as means to aid our ascent to the supreme object of our search, we are apt to plunge unaided into the illimitable and the unknown; and our fall is certain.

Thus our modern rationalists and semi-sceptics, whose writings are sometimes looked upon as profound,—because they treat dogmatically subjects, in the discussion of which believers dare not trust themselves without the guidance of the Holy Scriptures,—delight to leave those truths, the native produce of the spiritual Canaan, which have been the comfort of thousands, to set and tend “strange slips” of uncertain tenets, often absurd, and generally useless. When the doctrines of the Bible have, through the grace of the Holy Spirit, taught the believer to hate sin and love holiness; when he finds in its stupendous revelations the means of satisfying those sighs which the soul has heaved in every age for reconciliation with God, and an assurance of future bliss; he draws from the evidence which he has thus close at hand, so sublime and cheering a proof of the reality of what he believes, that he is not greatly distressed because there are mysteries in his creed which he cannot solve, and heights to which he cannot soar. The present has for him been illuminated by a radiance from above, so rich and so copious, that its rays stream on to the future; and though his sight is not yet strong enough to pursue its line of glory, as it floats away into immensity, he is content to wait till he shall be permitted hereafter to draw nearer to the sun whence it flows. The lover of theological novelties, however, is not contented with this patient waiting for perfect knowledge; he is determined that his own reason shall be his guide in the dark and difficult path of religious inquiry; and rushing obstinately onwards, fails to perceive, that at his very setting out he has turned away from the light.

For “the fear of the Lord is the beginning of wisdom;” and if we commence our researches after truth in a presumptuous spirit, we cannot but err.

Vanity is, also, a great incentive to the setting of “strange slips.” The orthodox and modest writer has no new doctrines to propound; all that he can do is, to enforce by new illustrations and arguments, what has been taught from the earliest times of Christianity. Hence he comes forth under some disadvantage as a candidate for public notice;—as he advances nothing but what all Christians believe, there is no occasion for public critics to review his opinions at any length; his work is, perhaps, pronounced “interesting” or “useful,” and so the matter ends. But if a writer of far inferior talent propounds some new and startling doctrine, the giddy hasten to admire and the grave to reprove; the world is divided into supporters or opponents of the novel tenet, and the propounder of it has his reward in the notoriety, temporary though it may be, which he gains. The domestic plant, however lovely or useful, is scarcely noticed; while on the “strange slip,”—a deformity and a pest,—the whole public attention rests for a time. Hence encouragement is administered to that childish egotism which induces a man to parade his ignorance in the discussion of awful doctrines, the difficulty of which every one admits, and to the full comprehension of which human intellect is unequal.

Of the “strange slips,” or erroneous doctrines, which get set in the visible Church, some, being assiduously cultivated and propagated, assume a permanent form. To the uninstructed eye the foreign plants may be, in outward seeming, more attractive than the native produce of the spiritual garden; and heedless beholders are from time to time led to eat of their tempting fruit, or repose under their insidious shade. These are the standing heresies which perplex the Church from age to age.

There are other “strange slips,” however, which have but a brief existence. The alien shoot flourishes

gaily for a time, and its cultivators rejoice over its rapid growth and productive character; but ere long the marks of decay appear upon it: its branches droop, its fruit is like the apples of Sodom, and its mortified admirers are forced to allow that it is a deceit and a lie.

2. But there is a sort of "strange slips" which the believer at times sets in his own heart, namely, worldly practices and compliances. The Christian is sent to work in the Lord's vineyard, and the objects of his love should be those plants only which the Heavenly Husbandman has set. Yet, at times, he strays into the world, and meeting there with some plant pleasant in appearance, he bears a "slip" into the sacred enclosure, which it profanes by its presence. Some worldly habit or unlawful compliance, which appeared harmless at first, is heedlessly indulged in, till the believer is startled to find what injury he is doing to his inner life. The little plant of error, so simple in form, so pleasant to the eye, grows up rapidly into a tree, beneath the deadly shade of which the plants of piety grow wan and sickly; and it is not till the gracious Husbandman has uprooted the "strange slip," that they once more thrive. Some cutting affliction strikes at the root of the evil practice, and, the artifices of the enemy being defeated, the Lord of life and love resumes His supreme authority in the vineyard.

The cause of the setting of "strange slips," of whatever sort they may be, is attributed by the prophet to a forgetfulness of God. While gazing on the Rose of Sharon, the Lily of the vallies, the Plant of Renown,—while occupied in tracing the beauties of Christ, as displayed in His person, His work, and His offices,—the startling tints of a foreign plant, the seductions of anti-christian error, fail to attract. But when we lose sight of the simple verities of the Gospel, and of Him in whom they centre, we are ready to fall an easy prey to any

foreign allurement. While we keep fresh in our memories the mercy of God to sinners, and the way of salvation through faith in Christ, and the sanctification of the Holy Spirit, our minds are so fully occupied by "the truth as it is in Jesus," that the "strange" teachings of men find no room for admittance. The believer has found one Mediator; he needs not to look about for more: he has one faith, one Lord, one baptism; he possesses that peace which the world cannot give; and has been taught of God, who giveth unto all men liberally and upbraideth not. However much believers may differ about minor points, they have much in common, much to communicate to each other: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." While sitting with great delight under the shadow of those broad, vast truths, the fruit of which is so sweet to their taste, they have no need to plant for themselves "strange slips," which will wither in a night.

"I am the Vine, ye are the branches." Christ is the immortal, the Divine plant to which the believer is united; and severed from which, he can do nothing. When he sees others gazing with pride on the grotesque "slip" which they have fostered into a precarious existence, there arises within him, mingled with sorrow for *their* credulity, deep gratitude that the plant which *he* loves is of an eternal, a self-existent life. While feeling that he is joined to it by a living union, through which he,—in himself a weak and trembling bough,—is become like a cedar of God; that he is fed by its quickening sap; that continual supplies of grace from the fulness of the covenant Head of the Church, support the life of his soul; he can view with an unenvious eye the showy plants around, which, not being planted by his heavenly Father, must be rooted up, and can wait patiently till permitted to bring forth fruit in the garden above.

M. N.

THE GREAT THEME OF GOSPEL PREACHING.

From BISHOP M'ILVAINE's *Sermon at the Consecration of the Bishop of Indiana*.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8.

WE may preach instructively, eloquently, impressively, and may have the praise of great faithfulness; and yet we may come far behind the mark of our high calling as preachers of Christ. All we say may be serious truth; but it may not be "*the truth as it is in Jesus*;" that particular array, and connection, and disposition of truth which centers in Christ, as its light and life; which has for its main object and tendency the setting forth of Christ in His person and offices, and unsearchable riches of grace, before the heart and conscience of the sinner.

It is far easier to set forth the Church as the mystical body of Christ, than to preach Christ as the life-giving Head of the Church. There are those who press hard upon the duties of the law,—and so far do well,—but who know little how to make *the law a schoolmaster to bring sinners to Christ, that they may be justified by faith*. There is much preaching of repentance and holiness, of death and judgment to come, and of the end of them that obey not the Gospel;—all good, and true, and earnest, and solemn, and dutiful, so far as it goes, affecting the sensibilities, and producing perhaps a strong present impression, but a superficial and transient impression,—fruit that does not "*remain*," just because its several branches are not grafted as they should be on "*the true Vine*;" the preaching does not enough *abide in Christ*: it goes too far off from that Life; it does not often enough come back to that Life; its path is not enough as a circle, keeping its direction always towards that Life. Holiness is preached, but Christ, as its Author and Finisher, its motive and pattern, is too much out of sight. The sinner's danger, and poverty, and wretchedness, are preached; but his perfect and glorious refuge and remedy in the riches of Christ, and what he must do to get them, are

not exhibited as they should be. And yet nothing else will do. Nothing else has God promised to bless. What the sinner, in his bondage and beggary, wants; what the heart made to feel its sinfulness wants, is Christ,—the boundless riches of grace in Christ; not merely serious, religious truth, but truth about Christ; not truth about Christ in any aspect or relation in which the Scriptures may have spoken of Him, but about Christ in that one aspect, as "*the way, the truth, and the life*," made unto us, of God, "*wisdom, and righteousness, and sanctification, and redemption*." If a poor, sorrowing, burdened heart, knows not what it wants, we must make it know, by telling it of Christ. If men, in their worldliness and aversion to spiritual truth, would have us take some other topics than such as will lead us and them to Christ, we must not comply. When we know that they need bread, we must not give them a stone. God has provided the balm in Gilead, and we must proclaim it. Unsearchable riches are laid up in Jesus, and our business is to urge them as worthy of all acceptance. What would Paul have thought of a minister who did not love to be ever upon that glorious theme? Where would have been the efficacy of his own ministry, if, in his preaching, as well as in his own soul, he had not counted "*all things but loss for the excellency of the knowledge of Christ*?"

Three things may easily be seen in that Apostle's preaching of Christ's riches, which we must imitate:—

First. That he preached them without any *reserve*. Because they are unsearchable, was with him the reason why they should be unveiled and proclaimed, as far as human speech would serve. "He declared the whole counsel of God" in Christ.

Secondly. He preached the riches of Christ, thus without reserve, to *all*

sorts of men,—Gentiles and Jews, converted and unconverted. It was the voice with which he raised the dead in sin, as well as strengthened, and guided, and comforted the living in Christ.

And then, again. Those riches were preached by St. Paul as *in Christ*, and nowhere else;—not deposited away from Himself, in the keeping of His Church, to be distributed by her ministers, but, as kept in that holy ark of the covenant, where God placed them at first, in Christ himself, under His own personal ministry; to be sought by direct, immediate application to Him, on the part of every sinner, in the faith and prayerfulness of his own contrite heart, and by no other agency.

Nothing can I conceive of, at variance more perfectly with the whole tenor and spirit of St. Paul's preaching, than the idea, which is so favourite with those who hold the theory of sacramental sanctification, that Christ has made the visible Church *a corporate treasury and depository* of all His grace for the salvation of men, and has vested the distribution of that grace in the ministry of the same; so that the weary and heavy laden, to whom the voice of Jesus comes, saying, "Come unto me, and I will give you rest," are not to make any direct application to Jesus himself for the pardon of sin, and holiness of heart; are not to have the comfort and the blessed privilege of a free, near, unrestrained access to a Saviour knowing all their hearts, and loving them as never mere man hath loved; but are to come to Jesus only in the sense of coming to His Church, and receiving the sacramental offices of His ministers.

I know not a worse defrauding of the penitent soul of his most precious Gospel privilege; nor a more awful perversion of the way of salvation. With what indignation would Paul

have cast it away as *another gospel*, not to be tolerated, though preached by an angel from heaven! Was this the way he preached "among the Gentiles the unsearchable riches of Christ;"—he who "was not sent to baptize, but to preach the Gospel?"

We hold it to be essential to all Gospel preaching, that we keep exceedingly distinct the message of Christ, as calling the penitent sinner to the nearest, and the most direct, and most personal coming to His feet; as calling us to the enjoyment of that privilege always and every where; as much in the closet as in the Church; as much in our ordinary exercises of heart, as when we kneel at the communion table;—and always in perfect independence of human ministrations to open the door or facilitate our acceptance.

We must preach the riches of Christ as John saw them represented in "the river of water of life;" not as a close cistern kept under the keys of the Church, and flowing out to the needy only through certain visible conduits, as the ministrations of a priest may allow, but as a *river* that cannot be confined, unsearchable in depth and fulness; flowing wherever the vale of humility and penitence invites it, free to the whole population of the world; on the banks of which the minister and his people are equal, and out of which the hand that draws is none other than that of every penitent sinner's faith in Christ. By the side of that river it is not only the duty of the "Bride," the Church of Christ, to stand and say, "Come," but of every one that heareth, to say to whosoever is athirst, "Come, and take of the water of life freely."

Woe is unto me, if I make that glorious proclamation any more restricted, more circuitous, less direct and comforting to a penitent heart, than the Holy Ghost has left it.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR, — The baptismal controversy, which now agitates our Church, has led her faithful sons to appeal more simply than heretofore, to Scripture, as the standard by which alone the baptismal services ought to be tested. Still there is rather the spirit of an *advocate* than of an impartial examiner of evidence, to be met with in most of their writings. The firm opponents of the doctrine of *invariable* spiritual regeneration, in its highest sense, in and by baptism, still hesitate, for the most part, to express any disapproval of the phraseology of our rituals. They are willing rather to put a *non-natural* construction upon their meaning, than admit that there are expressions in them which might be profitably amended. Unless higher ground is taken, we believe that these evangelical opponents of Tractarianism and high Church error will continue to maintain the combat under serious disadvantages; for, unquestionably, the language and the structure of our baptismal services place a powerful weapon in the hands of those who follow the standard of Henry of Exeter.

The thought which seems to influence the minds of these evangelical apologists for our rituals is such as this, "We have got these baptismal services, and we have subscribed '*ex animo*,' that they contain in them nothing contrary to the Word of God, therefore we must make out the best case we can with them." The consequence is, that instead of bringing them fairly up "to the law and to the testimony," to be measured by that infallible standard, Scripture is made to bend to them; and distorted from the straight line of interpretation, rather than a possibility that the compilers of them may have been in error, boldly and fearlessly admitted.

There are two principal methods by which the apologists for our rituals seek to reconcile their language with Scripture and with the 27th Article. One party adopts the view of Bishop Hopkins; and would persuade us that the terms used in the services, such as,—"spiritual regeneration"—"baptism with the Holy Ghost"—"Give thy Holy Spirit to this infant, that he may be born again"—and others of a similar import, *have no reference whatever to an inward change of nature*, but that they describe only *a change of state*. One of these writers, the Rev. J. Sandys, goes so far as to assert that our Lord's words to Nicodemus, "Except a man be born . . . of the Spirit," &c.—"do not refer to the first communication of spiritual life to the soul." We would ask, Would such an interpretation have suggested itself to the mind, were it not felt that the baptismal services must *any how* be rendered conformable with Scripture? And, in order to produce this conformity, the plainest expressions of Holy Writ are *warped*, and made subservient to our ritual.

The object of these writers is to get rid of the difficulty which arises from understanding the phraseology of the services in their plain literal signification, as affirming the *inward* renewal of *all* who are baptized. But a little consideration will convince us that this view does not meet the difficulty. "Our Church in her services," says the Rev. Thos. Best, "thus uses the phrase '*spiritual regeneration*,' not for a change of nature, or for the renewing of the heart; but simply for the remission of sins, and the new state of favour into which the child is translated from that state of guilt and wrath, in which, by reason of original or birth sin, every person is born into the world." . . . "Our

Church holds and teaches that *at and in baptism*, there is conveyed to *all* infants brought to Christ's holy ordinance, the unspeakable benefit of an admission into a new and happy state of pardon and favour with God; and that this is the sense in which our Church uses the expression, '*spiritual regeneration*;' and that it is in this sense, that every baptized child is declared to be regenerated in that sacrament." According to this view, a child may be "*dead in trespasses and sins*, and a child of wrath, even as others," as being yet "*unquickened*," (Eph. ii. 1—3,) and destitute of that spiritual life which the Holy Ghost imparts; and at the same time in a *pardoned and accepted state*, as having received "*remission of sins*!" What is this *state of privilege*, which these writers speak of, but a state which manifestly implies previous *inward* regeneration of the corrupt nature? Surely, unless a *change of nature* either precedes or accompanies *this change of state*, we must admit that "the unrighteous (in nature) may inherit the kingdom of God!" We have yet to learn that any one can be pardoned, and accepted of his God, be he infant or adult, who is still unregenerate in *heart*. He who receives "*remission of sins*," is certainly one who has already received the renewal of his nature in righteousness and true holiness;—not that he is pardoned *because* he is renewed, but the renewal of his heart by the Holy Ghost was a requisite process to his "*showing forth repentance towards God, and faith toward our Lord Jesus Christ*,"—and to his becoming "*meet to be partaker of the inheritance of the saints in light*." These writers would make an unwarrantable separation between sanctification and justification. "The Roman Catholic Church," says the Rev. J. Sandys, "considers that *all* the effects of original sin, its *corruption* as well as its *guilt*, are done away with in baptism. Whereas, what our Church maintains I apprehend to be this, that a baptized infant has the guilt of original sin pardoned, and has a federal right to the influences of the Holy Spirit, in order to the mortifica-

tion of sin." But the *bestowment* of these influences he makes to depend upon the future conduct of the child; for he adds, "When we pray at the font for a child, that it may be baptized with the Holy Spirit, it is a prayer (*as far, that is, as the gracious influences of the Holy Spirit are concerned*,) not that it may at the time receive them, but that it may receive them when it shall have exercised repentance in faith, according to its baptismal vow." . . . "according to the view given above, that advantage of baptism which relates to *spiritual privileges*, is *absolute*; the other, which involves *those things which accompany salvation* is *conditional*, depending upon the after-exercise of repentance, faith, and prayer." That is, as far as we can understand this writer, *every* infant receives in and by baptism, pardon for having a corrupt nature, (the *guilt* of original sin is remitted,) but that corrupt nature itself remains untouched; there has been no removal of it before, nor is there any at the time of, baptism, *necessarily*. Now we maintain that if *EVERY* infant baptized receives in and by that ordinance "*remission of sins*"—which, in an infant's case, can only be pardon of the guilt of original sin—*EVERY* infant baptized must have received, *previously* to baptism, and must receive in baptism, the regeneration of his corrupt nature; otherwise we cannot avoid the admission that the same person may be a pardoned sinner, and yet an unregenerate sinner, in *heart*;—a child of God, as being "*accepted in the beloved*," and yet a child of wrath as being "*dead in trespasses and sins*."

Believing, then, that a *change of state*—such a change as that intended by the writers who adopt the above view—cannot exist separately from a *change of nature*, we cannot see what relief is given by this view to those who object to the unqualified assumption of our rituals. Granting, for argument's sake, that the phraseology in question does refer only to a *change of state*, we should still consider that in "*thanking God that it had pleased Him to regenerate*" an infant in and by baptism, we were thanking Him

for having imparted a *change of nature*, either then or previously, since the new state of *privilege* to which the child was admitted, would imply that a "clean heart" had been "created in it, and a right spirit renewed within it."

I may perhaps on a future occasion discuss the other principal methods adopted by some apologists for our rituals, for the purpose of reconciling their phraseology with Scripture and with the 27th Article of our Church.

THE AUTHOR OF "REVISION," &c.
OF THE BAPTISMAL SERVICES.

To the Editor.

Sir,—In your Number for this month (June) there occurs an able article, suggesting (at pp. 227, 228,) certain alterations in our baptismal services. Will you kindly permit me to point out a change whereby the writer's idea may be expressed in language more closely harmonizing with our present forms? I would suggest that the post-baptismal Declaration and Thanksgiving should be altered to some such form as the following,—*"Seeing now, dearly beloved brethren, that this child is dedicated to 'the living and true God,'—And grafted into the body of Christ's Church, for 'into the Christian Church,' &c., &c.; 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to grant unto this infant to be 'here dedicated to Thee by our office and ministry,' and incorporated into the Christian Church." The remainder of the prayer seems to require no change, except, perhaps, "residue of Thy saints," from the Private Office, would be preferable to "residue of Thy holy Church,"—inasmuch as the phrase "being dead," appears to be a prospective petition, just as "that we being defended from the fear of our enemies" is, in our Evening Service. The language of Romans vi. 11. would, however, suggest an easy emendation, if it were desired, viz.,—to grant that he may "be dead indeed unto sin," and, "alive unto God through Jesus Christ our Lord."—and being buried with Christ in his*

death, &c. In the concluding portion of the Thanksgiving in the Private Office, the phrase, "as he is now made partaker," might be altered to—That he, being made partaker of the death of Thy Son, may be also of His resurrection. In the first Declaration of the public part of this office, the American Liturgy runs thus, (in which it deserves imitation) viz.,—"concerning the baptism of this child, who is now, by baptism, incorporated into the Christian Church: for our Lord Jesus Christ doth not deny His grace:" &c. In the next Collect, we might change one phrase into the following;—Give Thy Holy Spirit to *this infant*, that *he*, being dedicated to Thee, and being incorporated into the Christian Church, may continue Thy servant: &c. The concluding Declaration and Thanksgiving would be the same as in the Public Office, except (as now) by the insertion of the words, "by baptism,"—Is by baptism dedicated; &c. And, of course, the word "here" would be omitted in the subsequent Thanksgiving; which would stand thus,—To grant unto this infant to be dedicated to Thee, and incorporated into the Christian Church.

In the Office of Adult Baptism, I would also suggest a few emendations, viz.,—in the opening address, (as indeed in that of the Infant Office,) a strict observance to our Lord's words, in John iii. 5, instead of the present paraphrase of them; Matt. xxviii. 18—20, as the Gospel; and, considering that the candidates are supposed to be *penitent believers*, in the second Collect, instead of "receive remission of *their* sins by spiritual regeneration," the following,—That *they*, coming to Thy holy baptism, may "by the merits and death of Thy Son, Jesus Christ, and through faith in His blood," receive "remission of *their* sins, and all other benefits of His passion." (*Communion Service*;) and in the third Collect,—*"Give Thy Holy Spirit to these persons; strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter; and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understand-*

ing; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever,* through our Lord Jesus Christ, who liveth and reigneth:" &c., &c. In the Declaration, the "dedicated" might be used, as in the Infant Office; and in the Thanksgiving, —That being now dedicated to Thee, and incorporated into the Christian Church, *they* may continue thy servants: &c., &c.

As to the Rubric, respecting the salvation of baptized infants, the American Liturgy omits it; and the learned Bishop of St. Asaph (Dr. T. V. Short) thus speaks of it, in his valuable "History of the Church of England," viz.,—"That its original intention,—that is, to prevent people from esteeming Baptism incomplete without Confirmation,—is not now answered; while the expression 'certain by God's Word,' might as well not be applied to a proposition, which, however true, must be proved by reasoning on the analogy of God's dispensations, and not from any one or more texts of Scripture, adduced directly in its confirmation."—(c. xv. s. 671. p. 494. *Note*.)

Perhaps I may be permitted to hint at an emendation in the Funeral Service, permitting the minister a slight choice of words,—"*Forasmuch as it hath pleased Almighty God, in His good providence, to take unto Himself the soul of our departed brother,*" [*or to take out of this world the soul of our departed neighbour,*] "*we therefore:*" also, "*Looking for† the resurrection of the just,*" (Luke xiv. 14,) unto eternal life:" &c. Also, in the first prayer,—"*We bless Thy holy name for all those Thy servants, who having finished their course in faith, do now rest from their labours,*" instead of the present Thanksgiving for deliverance out of the miseries of this sinful world: or else, the American form,—"*We give Thee hearty thanks for the good examples of all those Thy servants, who, having now*

finished their course in faith, do now rest from their labours."

I remain, Sir, yours truly,
PHILECCLESIA.

June 12th, 1850.

P.S.—I have already pointed out several desirable Liturgical changes, in a pamphlet entitled "*Hints and suggestions on a Revision of the Liturgy;*" by Philecclesia. (*Whittaker & Co., London.*) But the foregoing "*hints*" have occurred to me since its publication.

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To the Editor.

ST. BARNABAS CHURCH, PIMLICO.

Sir,—I do not know whether the correspondent, who has done your readers the service of exhibiting to them some of the doings of Tractarian priests in our churches, has visited yet the new church of Mr. Bennett's district,—St. Barnabas, Pimlico. If not, his series is incomplete; for that building will probably,—till, perhaps, the new church, which is to succeed Margaret Chapel, is completed,—stand at the head of such places in London. Attracted by a very imposing programme of services for "*The Octave,*" I went thither last evening, the 13th,—the "*Third day of the Octave.*" The church is a very beautiful one, and, architecturally, worthy of all the praise bestowed upon it. Its windows are all filled with rich glass, representing various points in the history of St. Barnabas,—though the Scripture furnishes us with but two or three. In one of two recesses flanking the chancel,—and looking "*very like*" Lady-chapels,—stands, on the ground, a very richly-decorated organ. At the north corner, is a very low marble pulpit, and at the opposite, a brass eagle. The arches are all surrounded by Latin inscriptions. The great innovation, however, and one for which I was really not prepared, was the chancel. This is very spacious, and cut off from the nave by a rich and lofty oak screen, with brass gilt doors, and surmounted by an imposing cross,—a piece of popery of which few of even the handsomest Romish chapels can

* From the first Collect in the Confirmation Service.

† The phrase "*looking for,*" is used in our present Form for Use at Sea.

boast. The chancel interior is fitted-up with dazzling splendour. Altar, altar-cloth, and cross of the richest description, fald-stools, credence-table, stalls, candles, and a large "coronaculus," filled with, at least, thirty or forty candles;—the whole *coup-d'œil* so perfect, that to say it required little effort of the imagination to suppose oneself in a mass-house, would be absurd;—it required a very strong effort to imagine anything else. The holy-water excepted, there was *literally nothing* to lead a stranger to doubt, for an instant, his whereabouts.

Having entered by a gate,—of course, surmounted by a cross,—and through a sort of garden, and having sat some time observing the long black-robed officials, the surpliced boys flitting about the altar, and the *division of males and females* made in the seats, I at last heard some faint sounds, but could not tell whence they issued; a gentleman pointed out to me the 68th Psalm, and I could then distinguish a mass of voices singing it, *outside the church*, to a chant I have never heard elsewhere, save at Romish chapels. The sounds drew nearer, and at length the west door flew open, the organ resounded, and at the tenth verse, the procession moved in, marching solemnly up into the chancel, chanting meanwhile. It was preceded by a verger bearing aloft a small image of the saint, and consisted of some forty or fifty choristers, young and adult, and seventeen priests. I could not help asking myself if this was the scene our Bishop so warmly patronized, and took part in; and if the Bishop of Oxford was really, on the Friday, to act a similar part?

The psalm over, the Service proceeded in the usual Tractarian style; and after an anthem succeeding the third Collect, the Rev. H. W. Wilberforce preached the sermon,—a tolerably animated one, but as bare of the Gospel as Dr. Wiseman could desire,—which he simply introduced by saying,—“In the name of the Father, and of the Son, and of the Holy Ghost. Amen.” The invariable formula in the Romish Church; but which I never before heard, even in

a Tractarian pulpit. The sermon over, a collection was made, elsewhere, in cross-embroidered velvet purses,—the choir, meanwhile, chanting something, no one appeared to know what. The remainder of the service was then proceeded with; and after walking round the church, I left it; and, notwithstanding a long acquaintance with the ceremonial working of Tractarian Popery, not without irrepressible surprise at the degree of boldness to which, *under the highest auspices*, it has now attained.

A conviction that Protestant churchmen ought to know some of these facts, must be my apology for so long an intrusion.

And I remain, &c.,

J. S. J.

June 14th, 1850.

To the Editor.

Sir,—To all who dispassionately consider it, it must, I think, be evident that the judgment of the Judicial Committee of the Privy Council, in the case of *Gorham v. Bishop of Exeter*, is eminently calm and judicious. The learned judges have carefully avoided, as far as possible, the theological question. They have abstained from all attempts to define what is precisely the doctrine of the Church of England. They have confined themselves to the single point on which their judgment was required, namely, this, *Are the opinions of Mr. Gorham, so plainly repugnant to the doctrines of the Church of England, as to warrant the Bishop of Exeter in refusing him institution to a living to which he was lawfully presented?* This is a question in which the rights, both of patrons, and of those whom they may present to livings in the Church, are deeply concerned. This then seems, upon the face of it, to be a question upon which those who are the legally constituted judges and guardians of the rights of all Her Majesty's subjects, may most fitly be called upon to decide. They have decided accordingly, after long and patient examination. And, with such historical facts before them as

the deliberate substitution of the Articles of 1562 for those of 1536 and 1543, and the maintenance "unblamed, and unquestioned, as it was," of opinions, which cannot in any important particular be distinguished from those of Mr. Gorham, by a host of eminent and illustrious prelates and divines, who have adorned our Church from the time of the Reformation, downwards—with these facts before them, how could they decide otherwise?—without setting aside the rules which have been long established, and are by the law applicable to the construction of all written instruments?—and of which they justly say, "If these principles are not adhered to, all the rights, both spiritual and temporal, of Her Majesty's subjects would be endangered."

It may be further asked, How could the learned judges have shewed themselves more careful than they were—to leave the theological question just where they found it? or to avoid the appearance of interfering with a question which, some would be apt to say, was out of their province?

Whence, then, the disturbance, the agitation, the fury, which has been manifested by that which calls itself the high Church party! Have they been threatened with expulsion from the Church? Have their opinions been arraigned, censured, and condemned? Has anything even been done, to interfere with their maintenance and propagation of the opinions which they hold? Nothing of all this. Nothing like it. What, then, is it that has so violently disturbed them? that has so shaken them out of all propriety?—that has stirred them into fury? What is it, even by their own shewing, but simply this?—that they are not permitted so to maintain their own doctrine, as the only and exclusive doctrine of the Church of England, as to be able to cast out and expel from the Church, those who differ from them! If their doctrine could be proved by the Word of God—if they could establish it by an appeal to the Scriptures, they are certainly as free to do so as ever they were.

JUNE—1850.

This, however, they cannot do; and they know that they cannot do it. And hence all this rage and fury. Take away the supposed authority of the Church, and their idol falls. Throw them back upon the written Word—the Word of the living God—to establish their position, and they quickly begin to feel their weakness; and therefore they cry out, "We must have a Council, we must have a Convocation, we must have an Ecclesiastical Synod, to declare the doctrine of the Church, and to uphold our darling dogma. To compass this, we must agitate the Church and the world; we must throw everything into confusion. By all means, fair and foul, this end must be gained. By servile flattery of Bishops, and magniloquent exaltation of their office and authority—if that will serve our turn. By flat rebellion against them, and the reckless violation of all rules of decency and propriety—if they are not with us, if they will not help us!"

Is not this the fair and natural interpretation of the conduct of the ecclesiastical agitators of the present day? If they will say, that this is a harsh judgment,—why all this outcry and violence? Why do they not calmly fall back upon the Scriptures of truth, and take their stand upon the Word of God? Why do they not endeavour to shew to all the world, that—in protesting against the judgment which has been pronounced by the highest judicial authority in the land—they are prepared to prove every doctrine which they hold, and to regulate every step which they take, by the only infallible and unerring standard?

But this is the last thing they will think of doing; and for this plain reason,—that they have no faith in the Word of God, as the only unerring rule of faith and practice. They do not, and they will not understand, that the Scriptures speak plainly and decisively to all who really submit to their authority. Nay, I am afraid that there are, in the present day, but very few, who are really willing to give to the holy Scriptures that honour which belongs to them; and to go to them at once, in the assurance that they are

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plain and express, as well as authoritative and divine; that the difficulty which we find in understanding the saving and sanctifying doctrines which they reveal arises, not from the obscurity or uncertainty of Scripture, but, simply and entirely, from the perverseness of our own minds, and the wickedness of our own hearts,

But on this point, important as it is, I will not enlarge. I only wish that our evangelical brethren, generally, would take their true and proper position in regard to it; and I cannot conclude what I have to say in reference to it, without simply quoting the words of Dr. Chalmers, in his admirable chapter on the Supreme Authority of Revelation:—

“If we could only abandon all our former conceptions; if we felt that our business was to submit to the oracles of God, and that we are not called upon to effect a reconciliation betwixt a revealed doctrine of the Bible, and an assumed or excogitated principle of our own;—then we are satisfied, that we should find the language of the Testament to have as much clear, and precise, and didactic simplicity, as the language of any sage or philosopher that has come down to us.

“Could we only get it reduced to a mere question of language, we should look, at no distant period, for the establishment of a pure and unanimous Christianity in the world.”—(*The Evidence and Authority of the Christian Revelation*, sixth edition, pp. 266, 267.)

This is truth and wisdom. I do not think that that truly great man ever said anything wiser or better in the same compass of words. Are we, as Protestants,—as evangelical Churchmen, prepared to take our stand upon these principles?—to exalt the Word of God on all occasions, and in reference to all questions that may come before us? There is, I think, under present circumstances, a favourable occasion and a special call to do so. The conduct of our adversaries has awakened an unwonted measure of attention to a theological question, which is of vital importance, and in which the momentous distinction be-

tween spiritual religion and dead formality is involved. Is it not incumbent upon all who know and love the truth of God, to lay hold of the opportunity, and to improve it to the uttermost, by appealing to the Word of God, as the only infallible rule of faith and practice; and plainly, earnestly, faithfully, and affectionately expounding and testifying from that Word, the nature and the necessity, the signs and evidences of that new birth,—that spiritual regeneration, without which it is utterly impossible that any child of fallen Adam should see the kingdom of God?

There are two points to be considered:—The vital doctrine of regeneration, and the supreme authority of the written Word, on which that doctrine rests. If the Church of England has not, with sufficient clearness pronounced a decision upon that important doctrine (which I by no means admit) it is only the more necessary to turn to the holy Scriptures and to enquire—What saith the Word of God? and what is the decision of that only unerring and finally authoritative standard? When we have ascertained *that*, I believe we shall have very little difficulty in satisfying ourselves, that the doctrine of the Bible is indeed the doctrine of our Church; for in regard to baptism, which is the outward and visible sign of the inward and spiritual grace of regeneration, our Church has deliberately set aside the false and Popish doctrine, to which so many fondly and desperately cleave, and has substituted the true and scriptural doctrine in its place; which, therefore, it is the duty of every one of her clergy, with all faithfulness and earnestness, to preach and maintain, as those who promised and vowed, before God and the Church, to “be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s Word.”

Believe me, yours, &c.,

V. D. M.

London, June 15th, 1850.

To the Editor.

Sir,—The times in which we live are peculiar. Events, like modern travellers, seem to travel by railroad; and pamphlets, and circumstances, and reports, which excite some degree of interest, and demand some portion of attention, succeed one another with such rapidity, that we can scarcely give our minds to the impression made by one, before another comes, and drives out that impression from our fixed attention, if not from our remembrance. Such at least was the case for many weeks after the late decision of the Judicial Committee of the Privy Council had been published.

But now there seems to be a pause. Since the Bill which was introduced by the Bishop of London, was thrown out by the House of Lords, the agitation and excitement, which had been so great, appear to be in some measure lulled into a calm. This, perhaps, may be only apparent: it may be both deceitful and portentous. It gives us opportunity, however, to look back a little, and to consider the position of the Tractarian or High Church party. Upon this, some recent circumstances, and some recent publications, have thrown light, which might open the eyes, and fix the attention, of all who desire to be faithful to God and His Gospel. The rage which they have manifested on account of the late Judgment, and the agitation which they have excited in reference to it, may well be considered as affording a revelation of their true character, which could only be given by themselves: no enemy could have made such discoveries of their temper and spirit, as they themselves have made, to their own discredit and injury.

But on these circumstances I do not now wish to dwell. Some other revelations have proceeded from themselves, in the shape of pamphlets, which they have published,—to which it seems more desirable to direct attention. Two of these, more especially, contain such distinct acknowledgments of the dishonesty of their position, as demand particular notice, and ought to be kept in remembrance.

I allude to the "Second Letter on the Present Position of the High Church Party in the Church of England," by the Rev. W. Maskell, and a more recent publication, entitled "The Morality of Tractarianism: a Letter from one of the People to one of the Clergy." There are some who never needed the disclosures which these pamphlets contain. Some there were, who, all along, saw clearly the dishonesty of the whole party: who knew full well, that Romish doctrines and Romish morality stood in close and inseparable connexion; that, as soon as there was a leaning to the former, the inevitable consequence would and must be, moral obliquity,—the foul taint of dishonesty and Jesuitism,—the adoption of crooked means to gain an unscriptural and wicked end. One of these,—a clergyman who has been honoured with the title of an ultra-Protestant,—being called upon to preach a sermon "on the tendency of Tractarian principles," (it is now seven years ago,) did not hesitate to take for his text, 2 Tim. iii. 13, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived;" and he distinctly pointed out, that one of the manifest tendencies of Tractarianism was, *to shake the foundations of common honesty*: for he knew the Romish system well enough to be assured, that, wherever that wily serpent wound its way, and in whatever shape, it would leave its slime behind it. All this, however, if it had merely been asserted by an adversary,—and even if he had multiplied proof upon proof,—would have been regarded as harsh and uncharitable; and the greater part of our so-called Protestant brethren would have shut their ears against it; and they would have condemned the faithful reprover and exposé of the evil, rather than "the mystery of iniquity" which he denounced.

But how stands the matter now? Is it not high time to lay aside that false charity, which connives at evil, and cannot bear to call abominations by their true and scriptural names? which smites the wise and faithful Protestant, for lifting up the voice, and sounding the trumpet of scriptural

warning; while it suffers the Romish Jesuit and the Tractarian conspirator to escape unscathed? Behold, these deceivers are forced to come to confession. Some of their less dishonest victims are letting out the secret. They are proclaiming, reluctantly indeed, but intelligibly enough, the iniquity and dishonesty of the whole system. They can bear it no longer. They have been, too long, partly the victims, and partly the instruments, of prevarication and deceit, and non-natural interpretations. They are still themselves awfully deceived; nay, they are running headlong into deeper and deeper delusions; but they will no longer be the willing agents in deceiving others.

All this should open our eyes. It should lead us clearly to see, and boldly to denounce, the iniquity of Tractarianism. It was, from the first, a wicked conspiracy; the offspring of

wicked enmity against scriptural and evangelical truth; a counterpart of that abominable conspiracy in Germany in the last century, which devised, and gradually introduced, the system of Neology; and which never rested till it had over-run the continent with that baneful pestilence. The means employed were not dissimilar (indeed the resemblance, if traced out, would be astonishing): they were worthy of the source from which they issued, and of the end at which they aimed; for the cause of falsehood can only be maintained and propagated by the arts of falsehood. Truth only can be honestly maintained. It needs not, and it disdains, the arts of reserve and suppression, and misrepresentation of the characters and statements of its adversaries, and the garbling of quotations, and non-natural interpretation of Articles, and all such shifts and evasions.

[To be continued.]

PROTESTANTISM IN THE FRENCH COLONIES.

If the French, whenever they can, seize on the lands occupied by Protestants in Polynesia, they will not fail to follow the same line of conduct in the French colonies. There is at *Saint Martin*, a small island annexed to Guadeloupe, a congregation of 1500 or 2000 Reformers. They are the descendants of the Huguenots, who, after the revocation of the edict of Nantes, found refuge on these distant shores; or English planters, who there founded agricultural establishments. For many generations these Protestants had no regular worship. At length, after repeated applications, the government of Louis Philippe granted them a pastor, *M. Louis Frossard*, a man of piety and zeal. It was supposed that all would proceed without any obstacle, as the pastor had come under the patronage and sanction of the regal authorities. But it has been quite different.

No sooner did the priests living at Guadeloupe learn that a Reformed minister was preaching at Saint Martin, than they applied all their power to create impediments. It was purely on their part, a narrow, sectarian spirit; for,

before the arrival of the pastor, they had neglected to send missionaries to this island. What concern was it of theirs that the negroes were left in ignorance and the whites in unbelief? But at the sight of Protestantism, which was raising its banners, their activity was suddenly awakened. They sent a curé to Saint Martin, though the inhabitants had never, at any time, requested the presence of such a personage. Some *sisters*, grey or black, have opened schools. Some *Freres de la doctrine Chretienne* have attended; a sum of 12,000 francs has been expended on this Papist propaganda. And why? I repeat it; because that Pastor Frossard came into these latitudes. It would be difficult to recount all the cavils which have been directed against this worthy servant of Christ. His meetings have been interrupted, his actions calumniated, and he is forced to convoke the faithful in private houses. He has complained, but obtained no answer, and his ministry is continually surrounded with obstacles. At Guadeloupe, as in France, according to appearances, the depositories of the legal power are subject to the fanatical influence of the clergy.

Reviews, and Short Notices of Books.

MEMOIR OF THE LIFE AND WRITINGS
OF THOMAS CHALMERS, D.D., L.L.D.,
By his Son-in-Law, the REV. WILLIAM HANNAH, L.L.D. Sutherland & Knox.

[Second Notice.]

WE return with pleasure to the memoir of this eminent and highly gifted individual. The career of genius is always a matter of interest; and productive to the Christian's mind of either pleasure or pain as he beholds the endowments of intellect consecrated to the service of God or prostituted to the furtherance of evil. Talent always commands respect. We think it is Dr. Johnson who says that "we cannot be for ten minutes in another's presence without discovering whether his mind be superior or inferior to our own," and if the former, we almost involuntarily pay deference to him as the possessor of mental pre-eminence. Intellectual as well as other heroes have their worshippers, and the influence they wield over the masses, either for good or evil, is immense;—like Byron, they either allure thousands with their syren-song into error and destruction, or like Chalmers, hold up the torch of truth to guide their wandering footsteps through life's dark and mazy paths to the land of everlasting peace. The Word of God tells us that "not many wise are called," and providence confirms the fact. It is God's method to make use of the foolish things of the world to confound the wise, that man may learn the unwelcome lesson, that the most profound and penetrating intellect, unassisted by His Holy Spirit, is quite inadequate to the successful search after truth; and it is not often that the man of genius and learning will stoop low enough to go in at the humble entrance which leadeth unto life. Now and then, however, we find such men brought by Divine teaching to "receive the kingdom of God as a little child," and led to "count all things but loss, that they may win Christ and be

found in him;" and then God makes use of them as His instruments, and employs their intellectual powers in helping to build up His people in their most holy faith, to confirm the wavering, to refute false doctrines, to destroy the ingenious systems of false philosophy, and vindicate Christianity from the aspersions of its foes. Such was the individual whose biography is now before us, and whom we have already followed to the period when he was fairly embarked in public life. We left him diligently occupied in training the minds of the young in those mathematical studies to which he was always so strongly attached, and which he triumphantly defended against those who would disparage them. So deeply was he engrossed in these studies, that it awakened the anxious solicitude of his father, who feared lest science should monopolise the attention of one who had devoted himself to a more holy calling, the ministry of the word.

"Mr. Chalmers had already intimated to his father that he meant to devote to a visit to Edinburgh, the short interval which would occur between the breaking up of the classes of St. Andrew's and his settlement in Kilmany. His father disliked the proposition. He knew how engrossed his son had been through the winter with mathematics. He looked forward with anxiety to the commencement of his ministry. He feared that science had the hold which he wished so much that the gospel of God's redeeming grace should have; and thinking that the short season which now remained, ere the sacred duties of an ambassador of Christ were entered on, might be more fitly and profitably employed, he ventured to remonstrate with his son—suggesting that, as they had seen so little of him during the winter, he might give this interval to Anstruther, where he could find seclusion and repose. He received the following reply:—

"*St. Andrew's, April 28. 1808.*

"Dear Father,—I am astonished that the measure proposed in my last should appear in the slightest degree objectionable. I hope that my principles, as to the

important subject alluded to, are already established, and that they do not require any extraordinary exercises of reflection at present. I have had sufficient time for reflection, and I do not see how the relaxation of a few days should have any effect in overthrowing those calm and decided sentiments which I have already formed. I confess I like not those views of religion which suppose that the business, or even the innocent amusements of the world have a dangerous tendency to unsettle the mind for serious and elevating exercises. It is my decided opinion that the charge of a congregation is of the first importance; and that if the sense of the duties which it imposes, is not previously established in the mind, by the exercises of a mature and well-digested reflection, it is vain to think that the extraordinary effort of a few days will very essentially contribute to preparation or to improvement.

* * * * *

"I beg you will not distress yourself by any suspicions as to my indifference to the parochial duties. From the infinite variety of men's dispositions, there must be different methods of expressing the feelings of their hearts; and they will employ different instruments for improving the purity of their purposes. I feel that the solitude of a few days would be to me a painful and unmeaning solemnity. Accuse me of indifference when you have observed me deficient in any of the essential duties—when you have observed me shrinking from any of those labours which the cares of a parish impose.

"Your's, affectionately,
"THOMAS CHALMERS."

Our readers will have discovered the secret of such conduct; the proud intellect was yet unsubdued, the throne of the heart was usurped by the love of science,—its rightful occupant was not yet there.

Mr. Chalmers was ordained by the Presbytery of Cupar, as minister of the parish of Kilmany, on the 12th of May, 1803.

We pass over the following six years of his life, which he spent in the conscientious discharge of parochial duties, teaching his flock what he then believed to be pure Christianity, and following with all the ardour of an enthusiast, and in spite of many difficulties, the favourite pursuits of science. We now approach the in-

teresting period when God, in His abundant mercy, used, as he is often wont to do, the time of affliction as the season for teaching him, experimentally, those truths which are beyond the ken of human intellect, and which are to be learned only in the school of Christ. At the close of September, 1809, he caught a cold, which resulted in a long and severe illness, "during which, the first stage of a great and entire spiritual revolution was accomplished in him."

"For four months he never left his room; for upwards of half-a-year he never entered his pulpit; it was more than a twelvemonth before all the duties of his parish were again regularly discharged by him. His illness, which was an affection of the liver, was such as to require the application of the very strongest medicines. 'I visited him,' says Professor Duncan, 'at Fincraig, where he was under the medical treatment of Dr. Ramsey, of Dundee; and I certainly never saw any person so much altered in the same space of time, being then greatly attenuated, while formerly he was corpulent. He was scarcely able to walk across the room. It was a year or two before he recovered; and during that period he had much the appearance of an old man, of one who would never be able again for much exertion.' But although the body was thus weakened and reduced, the mind was left in untouched vigour; and into it, now left to its own profound and solitary musings, there sunk the deepest and most overwhelming impression of human mortality.

"For upwards of twenty years death had never entered his family circle. Perhaps the first time that he had ever stood face to face in presence of the last enemy, and seen the last stroke given, was when he witnessed the death of his brother George. But death was now to be no stranger;—already had he borne away two of the family in his cold embrace; and two of his sisters were at this time threatened with the same fatal malady. Mr. Ballardie* had passed into eternity in a moment. It seemed as if, once begun, the quick succession was to go on unbroken. A panic seized the family, as if one after another they were doomed to fall. Partaking fully of that panic, Mr. Chalmers believed that he was about to die. For days and weeks he gazed upon

* His uncle.

the death brought thus so near, with eye intent and solemnized.

"Contemplated from the confines of eternity, his past life looked like a feverish dream, the fruitless chasing of a shadow. Blinded by the fascination of things seen and temporal, he had neglected the things unseen and eternal. He had left undischarged the highest duties of human life; and he had despised that faith which can alone lend enduring value to its labours, and shed the light of a satisfying hope around its close.

"The meagre and superficial faith of former years could no longer satisfy him. It could not stand the scrutiny of a sick-room; it could not bear to be confronted with death; it gave way under the application of its own chosen test;—for surely even reason taught that if a man have a God to love and serve, and an eternity beyond death to provide for, towards that God, a supreme and abiding sense of obligation should be cherished; and to the providing for that eternity the whole efforts of a lifetime should be consecrated. Convinced of the fatal error upon which the whole scheme of his former life had been constructed, Mr. Chalmers resolved upon a change. He would no longer live here, as if here he were to live for ever.

"With all the ardour of a nature which never could do anything by halves, with all the fervour of an enthusiasm which had at length found an object worthy of its whole energies, at their highest pitch of effort, he gave himself to the great work of setting himself right with God. The commencement of such an enterprise makes a great and signal epoch in his spiritual history. It springs out of a profound sense of human mortality; his vivid realizing of the life that now is, in its connexion with the life that is to come; his recognition of the supremacy which God and the high interests of eternity should wield over the heart and life of man. It did not originate in any change of his speculative belief induced by his studies, either of the contents or credentials of the Bible. In the course of that memorable transition-period, which elapsed from the beginning of November, 1809, till the close of December, 1810, important modifications in his doctrinal views were undoubtedly effected. His partial discovery of the pervading and defiling element of ungodliness, gave him other notions of human depravity than those he had previously entertained, and prepared him not only to acquiesce in, but to appropriate to him-

self, representations from which, a year before, he would have turned away with disgust. And with his altered view of human sinfulness, there came also an altered view of the atonement. He was prepared now, to go farther than he had gone before, in recognizing the death of Christ as a true and proper sacrifice for sin. Still, however, while looking to that death for the removal of past guilt, he believed that it lay wholly with himself, after he had been forgiven, to approve himself to God, to win the Divine favour, —to work out the title to the heavenly inheritance. The full and precise effect of Christ's obedience unto death was not, as yet, discerned. Over that central doctrine of Christianity, which tells of the sinner's free justification before God, through the merits of His Son, there hung an obscuring mist; there was a flaw in the motive which prompted the struggle in which Mr. Chalmers so devotedly engaged; there was a misconception of the object which it was possible by such a struggle to realize. More than a year of fruitless toil had to be described ere the true ground of a sinner's acceptance with God was reached, and the true principle of all acceptable obedience was implanted in his heart."

It was reached, however, and henceforth we find him a new man. The Sun of Righteousness had risen on his soul, to shine brighter and brighter to the perfect day. The giant intellect which, up to this time, had taken its own wild course, was now under the control and guidance of a master-hand;—old things had passed away, behold all things had become new. We may here mention the fact that the well-known and eminently useful Work of William Wilberforce, his "Practical View," was the honoured instrument, in God's hands, of contributing to the release of such a mind as that of Chalmers from nature's darkness into the light of life. To how many souls has that book been blessed; and what an enumeration will there be, at the last great day, of those who have derived spiritual benefit from its perusal! Verily it is no small blessedness, in the case of the righteous, that thus their works do follow them.

The great mental change which Dr. Chalmers had experienced manifested itself in his life and conduct;

while still following his intellectual pursuits, he accounted it his main object to save himself, and those who heard him. With the remaining shadows of spiritual darkness, his low views of the duties of a minister of the Gospel were fast vanishing away, and he was rapidly awakening to the solemn conviction of what an ambassador for God ought to be in his motives, conduct, and aims.

"Until the period of his illness at Fincraig, his ministry was unpopular and ineffective, his church but poorly attended, and his private ministrations followed with but trifling effects. But the great change came, and with it a total alteration in the discharge of all parochial duty. From a place of visible subordination, the spiritual care and cultivation of his parish was elevated to the place of clear and recognized supremacy. To break up the peace of the indifferent and secure, by exposing at once the guilt of their ungodliness, and its fearful issue in a ruined eternity;—to spread out an invitation wide as heaven's own all-embracing love, to every awakened sinner, to accept of eternal life in Christ Jesus;—to plead with all, that instantly and heartily, with all good-will, and with full and unreserved submission, they should give themselves up in absolute and entire dedication to the Redeemer;—these were the objects for which he was now seen to strive with such 'a severity of conviction,' as implied that he had *one thing to do*, and 'with such a concentration of his forces, as, to idle spectators, looked like insanity.'"

He now began to take a deep interest in missions to the heathen, and indeed in every plan which had for its object the extension of the kingdom of his beloved Saviour, nor did he overlook family claims, but sought by his christian correspondence, to minister to the eternal welfare of his connections. He began the earnest and prayerful study of God's Word, and also acquainted himself with the writings of men deeply imbued with the spirit of evangelical truth. He also sent forth to the world his masterly work on the "Evidences and Authority of the Christian Revelation."

On the 4th of August, 1812, he was united in marriage to Grace, second daughter of Captain Pratt, of

the 1st Royal Veteran Battalion; and with this lady he enjoyed a period of thirty-five years of unbroken domestic happiness.

"He always recognized it as Heaven's greatest providential gift that he was united to one whose presence graced the society in which he moved; upon whose judgment in the details of life he placed implicit confidence, and whose wisely compliant and affectionate disposition made his home one from which he always went out revived and re-invigorated, and to which he always returned to find peaceful and pleasurable repose after toil, or most soothing sympathy amid trials."

In 1814, a vacancy occurred in the Tron Church, Glasgow, and Dr. Chalmers was at once looked to by many as a fit person to fill the important situation. When solicited to become a candidate, he resolutely abstained from using any personal efforts to obtain the vacant post, but left the matter entirely to the management of others, so anxious was he not to take any step without the clear indication of the Divine approbation; when, however, in the absence of any efforts on his part, he was elected, he conceived it to be his duty to obey the summons; and, on Sunday, July 9th, 1815, he took an affecting leave of his parishioners, at Kilmany, where he had ministered for twelve years; and for the last five of that period, with all the earnestness and assiduity of a faithful minister of Jesus Christ, seeking to bring sinners to that Saviour whom he himself had found. We close our notice with the following beautiful extracts from his farewell sermon;—

"Choose Christ, then, my brethren, choose him as the Captain of your salvation. Let Him enter into your hearts by faith, and let Him dwell continually there. Cultivate a daily intercourse and a growing acquaintance with Him. Oh, you are in safe company, indeed, when your fellowship is with Him! The shield of His protecting Mediatorship is ever between you and the justice of God; and out of His fulness there goeth a constant stream, to nourish, and to animate, and to strengthen every believer.

"With such a Master, let us quit ourselves like men. With the magnificence

of eternity before us, let time, with all its fluctuations, dwindle into its own littleness. If God is pleased to spare me, I trust I shall often meet with you in person, even on this side of the grave; but if not, let us often meet in prayer at the mercy-seat of God. While we occupy different places on earth, let our mutual intercessions for each other go to one place in heaven. Let the Saviour put our supplications into one censer; and be assured, my brethren, that after the dear and the much-loved scenery of this peaceful vale has disappeared from my eye, the people who live in it shall retain a warm and an ever-during place in my memory;—and this mortal body must be stretched on the bed of death, ere the heart which now animates it can resign its exercise of longing after you, and praying for you that you may so receive Christ Jesus, and so walk in Him, and so hold fast the things you have gotten and so prove that the labour I have had amongst you has not been in vain; that when the sound of the last trumpet awakens us, these eyes, which are now bathed in tears, may open upon a scene of eternal blessedness, and we, my brethren, whom the providence of God has withdrawn for a little while from one another, may on that day be found side by side at the right hand of the everlasting throne."

We shall gladly resume our remarks with the appearance of a second volume of the Memoir.

THE BAPTISM OF THE SPIRIT. *By the*
REV. THOMAS WATSON, M. A., *In-*
cumbent of St. Philip's, Pentonville.
Second Edition. pp. 62. J. H.
Jackson.

At a period of so much discussion on the question of Baptism, involving as it does the important subject of regeneration, Mr. Watson has seasonably come forward with a brief exposition of the topics in debate,—penned with the same originality, earnestness, and cogency, which distinguish all his writings. It must not be supposed that Mr. W. is at all inclined to undervalue the outward ordinance;—witness the following extract:—

"While therefore some make too much of baptism, others make far too little of

it; and, because one section of professing Christians hold the most unscriptural and extravagant notions respecting its virtue, others fall into the opposite error of superseding, or, at least, of greatly undervaluing its outward form. And hence it comes to pass, that under the vain idea of a more spiritual worship, and a purer devotion, not only baptism and the Lord's supper, but also public preaching and temple service might fall into disuse; and in some instances this has been the result. But it is ever to be remembered, that he who lives above all means of grace, and forms of Christianity, falls far below its genuine spirit; and he who, under any pretext whatever, forsakes the Lord's institutions, virtually goes a great length towards a forsaking of the Lord Himself!" (p. 5.)

But while our author is thus ready to vindicate the appointed rite, he feels still more strongly the necessity of upholding in its true character and dignity, the inward and spiritual grace, too often depreciated by those who view the sign and the thing signified as necessarily and invariably connected.

"But unquestionably, the grand cause of such unscriptural views, is to be traced up to real ignorance of the nature of regeneration itself. There are some that regard it as a figure of speech, others as a mere modification of character, and many, at best, a moral improvement; while with others it is only a ceasing to do evil and a learning to do well; forgetting that this may be done from the terrors of law, from fear of conscience, or from any other motive whatever: whereas regeneration, according to Scripture, is in principle a new creation, and in practice, a turning from darkness to light, from sin to holiness, from death to life, and from Satan unto God.

"It is ignorance, then, we repeat, on this vital point, that lies at the bottom of the whole mischief. And, until men are graciously influenced to see that regeneration is nothing less than a being 'born again,' or 'born from above,' they will never be able to make any other than an idol of all outward forms; and among the rest, of the blessed rite of baptism itself!" (p. 51.)

And again:

"If it were a mere amelioration of condition, a modification of character, or a great moral improvement, that was contemplated, of course, an agency so

mighty and sovereign as that of the Spirit, had not been required; a lesser power had been amply sufficient; but the work to be effected is not natural but supernatural. It is not the improvement of the old man, but the introduction of the new; it is nothing less than 'a new man.'—a 'new creation.' " (p. 54.)

Against the fatal supposition, that Baptism is *necessarily* a regenerating ordinance, Mr. Watson, making his appeal to facts, thus conclusively argues:—

"Surely, if it were so, it would carry along with it its own evidence; for the grace of regeneration, wherever it exists, is no less marked in its immediate, or remote effects, than a tree by the fruit which it bears. The very same judgment which our Lord applied in the one instance, is strictly applicable to this also,—'By their fruits ye shall know them.' And though, for a time, we might not be able to discover in baptized persons *all* the fruits of the Spirit, yet, assuredly, if such fruits did exist, we should be able to discern some of them; and, in all christian charity, we might fairly enough infer all the rest; because such is the harmony and correspondence of the graces of the Spirit in the new creature, that wherever we can find one true grace, all the rest are at no great distance. And the reason is obvious; for Divine life is the image of God in the soul of man, and that image is not one feature or lineament, but is composed of several. There is a happy union or combination of graces in all true converts; where, therefore, one is, we may charitably suppose all the others. But, in persons baptized by water, where do we find the various features of 'the new man created anew in Christ Jesus?' Where do we discover the mind of Christ, or the broad lines of the Divine similitude stamped upon the soul? We ask not for a complete exhibition of christian graces, or for fullness of development; we do not press for overpowering evidence,—for the entirety of a spiritual assimilation, (that is the privilege of the spirits of just men made perfect in heaven, where all is symmetry and perfection;) but in many, yea, in the majority of cases of persons so baptized with water, where do we find,—I do not say *all*, but any one of these celestial features,—one line of spiritual formation, or even one heavenly expression? We can account for their fewness, but what apology can we offer for a total absence

or complete deficiency? Where a rule is ever so good, exceptions will occur; but what shall we say of a rule, which is made up of little else than exceptions? where there are manifestly, on a large scale, no evidences of the Spirit's operations, and, consequently, no new creation at all, but the most convincing proofs to the contrary? For, do we not see 'the old man,' and his deeds,—the reign of sin, and the gratification of evil propensities,—the body of corruption and death as much unmortified; yea, the whole man, after baptism, precisely as before; only with this additional circumstance, that now unconscious hypocrisy is added to a form of piety?" (p. 22.)

After these extracts we would now make a single observation; namely, that the present publication has one other feature in common with the author's previous works. It is *suggestive*: it not only is the fruit of thought, but it supplies the material of thought for the reader's mind; and what higher recommendation can we offer? The two short passages which we subjoin, will amply sustain our remark:—

"I know, also, that baptism is spoken of as a *sealing* ordinance; and I am quite aware, that a very little seal, as many of you know, may convey a very large legacy; but where there is not real conversion,—viz., Christ in the heart already, or an inward receiving of the truth, as it is in Jesus,—it may be a seal of nothing; it may seal a blank, without any contents whatever."

"How often is it a sign that a man has no grace whatever,—pointing out the necessity of grace, of inward washing by God the Holy Ghost! How often does it set forth, not the possession of Divine life, but the necessity of forgiveness of sins,—of sprinkling with the blood of Jesus! It gives a twofold signal; sometimes it signifies that which really exists; but it oftentimes points out, as with the finger of God, the absence of that which, as yet, has neither being or birth in the soul.

Let the reader follow out these two ideas, and they will lead him to enlarged and deeper views, on the subject of a SIGN, and of a SEAL.

EARNESTNESS: *the sequel to "Thankfulness."* By CHARLES B. TAYLER, M.A. pp. 377. *Sampson Low.*

The Frontispiece to this interesting volume arrested our attention; the scene is the library of an episcopal palace; and the foreground represents its owner prostrate before God, in prayer;—"He sought to realize, before God, the tremendous responsibility of his office." These are the words which form the explanation of the picture. The amiable and faithful author of "Earnestness" has fulfilled, at least in part, the desire of an unknown clerical friend, who wished to employ Mr. Tayler's useful pen in depicting "a pious, humble, spiritual episcopate, parochial ministry," &c., &c. We have followed, with much pleasure, the combination of images which Mr. Tayler has wrought up into what he calls a written picture, and which he has painted, "not to amuse, by merely shewing society, in a nominally Christian country, as it is; but to edify, by representing Christian society as it ought to be."

We confess to our increasing distaste of what are rightly called "religious novels;" works which, under the guise of introducing religious truth, weave tales which are read and valued only for the interest of the

narrative, a story often containing false representations of persons and things, in spheres of life above or below that of the writer and reader.

In Mr. Tayler's works, the line of truth is clearly distinguishable as that which it is the sole aim of the writer to convey to the minds and hearts of his readers; and in the volume before us, he has grouped together sketches of character and conduct which may find their way to hearts not so easily reached by less attractive lessons. We have been wishing, as we read the ideal delineation of the character of the Bishop of Z—, that we could trace its reality in the earnestness, spirituality, and faithfulness of our own episcopate. The chapter which describes the Bishop's interview with a candidate for ordination, is one which we should like to see reprinted, and to have placed in the hands of every Bishop, and candidate for orders. We do not altogether like the conclusion of the book, which gives the Bishop's daughter to the Duke's heir apparent; this event has too much of the ordinary character of the works we have already mentioned; but with this single exception, we heartily commend the perusal of "Earnestness" by those who wish to become vital earnest-minded Christians.

Intelligence.

THE SECOND REPORT OF THE COMMISSIONERS FOR THE SUBDIVISION OF PARISHES.

This report, which has been recently brought before the public, is in every way worthy of immediate and serious consideration. In the words of a most respectable morning journal, "it grapples at once with the whole wants of the Church, and boldly asks, How those wants are to be supplied? Nor is it long in finding an answer." "Six hundred more churches, with parishes annexed," is the present want of the Church; and

this report completely demonstrates the ways and means by which so desirable an addition to the machinery of the national Establishment is to be obtained. It is no marvel, however, that the very solution of the difficult problem of so great a scheme of Church extension should meet with great and powerful opposition, when the commission is bold enough to propose the severance from the Chancellorship of his seven or eight hundred benefices. The *Times*, in its own peculiar style of opposition, has fallen foul of the plan recommended by the

Queen's Commissioners ; and it is not at all improbable that those in authority may frown upon a proposition, which, while they cannot but acknowledge to be eminently successful in meeting the ever-increasing need of the Church, is distasteful to their notions of what is due to their right of official patronage. Now, however, that there is a vacancy in the Chancellorship, there are no vested claims to consider, and the recommendation appears to be come at a most opportune moment, when the whole character of that high office is about to pass under the revision of the Government and the legislature. The paper we have already referred to, has given the plan in a small but comprehensive compass, and in bringing its short statement of the nature of the scheme under the notice of our readers, we urge such as have influence, immediately to exert themselves to the utmost that its objects may not be frustrated by the opposition or indifference of those who have the power to carry the plan into effect.

The Morning Herald states, that "the benefices in the Chancellor's gift, are between seven and eight hundred, and their annual value is about £200,000. If sold at from seven to ten years' purchase, they would bring from a million and a half to two millions of money. This is more than is needed; and accordingly, the Commissioners suggest that the Chancellor might still retain a certain portion of patronage; and that the purchase-money of the smaller livings (*i. e.*, under £200 per annum) might be invested for the augmentation of those livings themselves. Reckoning these poor benefices to be about three hundred, there would still be enough left to produce the required sum of £1,000,000, after leaving a good number still attached to the Great Seal. Such is the plan. The endowment of these six hundred new churches is referred to Lord Harrowby's Commission on Church Leases. There is no doubt, we believe, that that Commission will obtain a new revenue out of those leases, fully adequate to the supply of tolerable incomes to all the new churches. And thus the

prospect opens before us, of rapidly, and without asking Parliament for a penny, or engaging in a conflict with the Dissenters, seeing the outline of the Church Establishment properly and entirely filled up; so that there may be, and that in a few short years, a fold for every sheep; and a shepherd for every fold."

We have only to add one word to this brief but sufficient exposition of the Commissioners' plan. If we obtain these churches, with their new parishes, let it be the earnest prayer that God would send right-minded and laborious pastors to feed the long neglected sheep thus recovered from the wilderness.

THE BISHOP OF LONDON'S BILL.

We have to congratulate our readers and the Church generally, that this most obnoxious Bill has received the unequivocal condemnation of the House of Lords. The Bishop of London would act advisedly were he to refrain from again introducing any measure fraught with such objectionable provisions for the trial of clerical heresy, and he may only be too happy that he has not been suffered to carry a Bill which, while it would have placed the right reverend bench in a series of the most awkward dilemmas, would also have entailed upon the Church nothing but discord, and perhaps have brought about a lamentable separation. Lord Brougham's argument was unanswerable, as to the first of these effects;—a majority of the Bishops agreeing in the declaration of a heresy, would necessarily be the virtual condemnation of the episcopal minority; the clerical heretic would be suspended or deposed; the right reverend heretics must pass harmless, though not without being exposed to the taunt and obloquy of heresy.

These are not the days to increase the power of the prelative order; and the wisest counsel the Bishops themselves can receive and follow is, to let well alone. They have enormous power in the act of ordination; they pass or reject whom they please; and to none are they responsible, save Him who is the

Universal Bishop of the whole Church. Let them not seek to attain an authority which they are, of all people, the most unfitted to exercise,—the power to sit in legal judgment upon what is or is not consonant with the plain and written laws of the Church. As we have before argued, the immense majority of thinking people are perfectly content to leave the judicial settlement of these questions to the impartial and unwarped judgments of those who have rarely given us cause to regret that the final decision of Church matters is lodged in lay, instead of clerical hands.

THE HIGH CHURCH GATHERING.

After the solemn and rather pompous manner in which the meeting for the 27th June was announced, we were hardly prepared to hear, that for the present it has been thought fit to postpone the intention, on the ground of its being considered somewhat indelicate to have such an over-awing muster while the proceedings in the Court of Exchequer were pending. We quite acquiesce in the propriety of this decision; the more so as it enables us to offer an anticipatory remark or two upon that which would have formed the staple matter of the proposed discussion.

The Tractarian party have been "wise as serpents," in selecting and putting in the fore-ground of their cause of quarrel, a question in which they keenly calculated upon the support of thousands who in other matters peculiar to their body, differ from them *totò caelo*. "Holy Baptism,—its nature and efficacy," is the theme upon which all the strength of the demonstration was to have been expended; the champions were prepared to dogmatize upon this subject with no feeble powers,—to assert the potent and transforming nature of the sacrament itself, and the invariable and efficacious results when ministered by true priestly hands. The words,—the *ipsissima verba*, of the formula, would have been clung to as absolutely and definitely conclusive, while the expression of the Article would have been rejected, as carrying

no weight whatever for qualifying views. Here the movement party in the Church have taken their stand, and here they naturally look for agreement and co-operation from what may be termed the old High Church clergy and laity.

The opinions of the latter class may be coincident upon this subject, but we cannot think that it will suffer itself to be made the tool of the ultra party in forcing onward matters which, if carried into effect, will bring about the inevitable disruption of the Church of England. The object of this intended gathering is one which demands the serious consideration of those who may be led to take part in its proceedings, simply from the coincidence of views upon the one question of Baptism. To such we have only to say, beware of being entangled and compromised by acting in concert with men with whose other opinions and aims you can have little or nothing in common. Baptism is the stalking-horse, but the real goal to which this new party is bending every effort of their minds is assimilation, as far as possible, to the doctrine and practices of Rome. While on the question of baptism, they are prepared to issue a decree of such dogmatic intolerance that, if it gained a place and power in Church authority, it would necessarily drive from the bosom of the Church of England, the best and most zealous of her sons, we may be assured that this would be but the wedge to introduce a teaching and practice which must very shortly issue in the apostacy of our Church.

The question is often asked, what counter-movement is making? Are these gentlemen to be allowed to go on in their restless schemes of mischief, without let or hindrance from the evangelical body at large? For the present we join in the counsels of those who urge caution and quiet. We must let these foes to the peace, the order, and the faith of our Protestant Church, fully declare their purpose and their strength. It will be well, at the proper moment, when, like Wellington, at Waterloo, we shall have acted long and wisely upon the

defensive, to assume a bolder attitude, and by an open manifestation of the power of the real truth of God, by a few short but vigorous declarations of what we hold to be the only living doctrines of a true Church, to take our determined stand in opposition to those who would teach and enforce as doctrines, the commandments of men. We have yet, to watch and wait.

THE CHURCH OF ST. BARNABAS AT PIMLICO.

What is the Bishop of London? What are his Church principles,—are they High Church, or are they Tractarian? These are questions we could not avoid asking, when we returned from a service at this newly consecrated church. It was the last evening of the "octave," a Romish name by which the Incumbent of St. Paul's, Knightsbridge, has chosen to distinguish the eight days' celebration of the consecration of his new church in Pimlico. The only feasible explanation we have heard of the Bishop's conduct, in consenting to consecrate such an imitation of a mere mass-house as St. Barnabas represents, is this,—that the fact is in consistence with the Bishop of London's doctrine of *comprehension*, i.e. that each party in the Church should be allowed place and latitude in the expression of their views. This we can in some measure understand, in reference to the two parties of High and Low Church sentiments; but it is utterly beyond our power to allow any force to this principle of comprehension, when applied by a Protestant Bishop to the party who have designed and built St. Barnabas, and who have now realized their ideal of what a church should be.

The church itself is exquisitely, but painfully, beautiful. There is every thing to please and fascinate the eye; but the heart of a Christian and a Protestant is shocked and outraged by the striking identity of its appearance to the genuine mass-house of Rome. It wants but the chapel and altar of the Virgin; instead of the alb and stole of the tonsured priest, you see with shame the surplices and hoods of English clergymen, and,

amid the intonations and chantings, you can sometimes catch the language of the Liturgy; otherwise you would readily imagine yourself in the legitimate precincts of Rome itself. It deeply pains us to chronicle among the events of the past month the consecration of this pseudo Protestant church. We regard it as another blow, countenanced by episcopal authority, at the Protestant character of the National Church of England. We were disgusted with the minute and laborious efforts which have been made to render the whole arrangements and services of this church as much as possible in keeping with those of a Church whose errors and idolatries we repudiate.

Upon attentively considering this church of St. Barnabas, the arrangements of its services, and the character of its clergy, we may almost be tempted to doubt whether it has not received a double consecration; one, open, from the Bishop of London, and the other, in secret, from the Vicar Apostolic of the London District; so little is there wanting to complete the reality of a Romish church. Verily, while the Tractarian party are allowed, not only without opposition, but actually with episcopal sanction, to indulge in such violations of Protestant order and decency, it argues the height of ecclesiastical intolerance for them to pursue with such vexatious and unrelenting hatred, a man like Mr. Gorham, who only claims to interpret a formulary of the Church by its natural exponent,—and a recognized co-equal authority,—the Article which explains and limits the terms in which a sacrament is administered.

We shall hope to receive from our friends the full expression of their feeling upon this most indefensible conduct of the Bishop, in giving his name and authority to that with which Dr. Wiseman alone ought to have had to do.

ANNIVERSARY MEETINGS.

In consequence of a heavy press of matter, we were very reluctantly compelled to omit in our last number,

notices of several of the very valuable institutions which have lately been holding their annual meetings. We are, however, unwilling to pass them over without some little record in our pages, and, from amongst them, select the following:—

THE COLONIAL CHURCH SOCIETY.

The subscription list of this valuable Society has somewhat increased during the past year, but we regret to see that its whole income does not amount to more than £3,336, which is but a miserably insufficient sum for operations which embrace so vast a field of labour as that presented by our colonial dependencies. With that little the committee have, however been doing much good; and, we trust, that with such able pleaders on their behalf, as the Rev. C. Kemble, F. Close, and J. C. Ryle, this Society will receive ample support from the Christians and Churchmen of our own favoured mother country.

RAGGED SCHOOL UNION.

This Society still deserves well of the Christian Church. The schools established by its agency, now amount to 94; the number of children taken from the streets, where no man cares for their soul, and instructed in the paths of virtue and religious knowledge, now reaches, on week-days, 5,174; on week-day evenings, 5,093; and Sunday evenings, 10,366. The number of voluntary teachers, 1,350; paid teachers, 156. The subscriptions for 1849-50, £520; the donations, including a munificent legacy of £1,000, £1,631. We were happy to find that the whole proceedings of the meeting were characterized by this soundest of all principles, that to achieve anything in reference to these outcasts from society, all must be begun and carried on by bringing the truths of the Gospel to bear upon minds neglected from infancy, and degraded by vice and misery.

THE PROTESTANT ASSOCIATION.

A few years back, we had a long list of the great and titled attending the meeting of this Society. There

was then the contemplated movement of a party; and there were those who were desirous of using the services of faithful Protestants, to help them to power. This year the Protestant meeting numbered but one nobleman; that nobleman, however, was the Earl of Roden, a thoroughly honest and consistent champion of true Protestant Christianity. We wish that this institution was more thoroughly known, and its objects more generally supported, than the statement of its receipts seems to indicate; £1,253 is but a small sum to work a country in which the Romanists, and semi-Romanists, are labouring to destroy the noble acts of the Reformation; but we suppose that our thinking Churchmen judge, and judge rightly, that the Church of England ought to be a great Protestant Association;—all its bishops and clergy, Protestant missionaries; and its enlightened laity, efficient lay agents. Would that there were no necessity for this excellent auxiliary.

POPERY IN THE CHURCH.—DR. PUSEY AND MR. DODSWORTH.

The Rev. Wm. Dodsworth, Incumbent of Christ Church, Regent's Park, has published a letter addressed by him to Dr. Pusey, Canon of Christ Church, Oxford, the main design of which is to censure (mildly however) a certain "ambiguousness," on the part of the latter, in his method of upholding and promoting the doctrine of spiritual regeneration in baptism. In this letter the writer addresses his correspondent as his "dear friend;" speaks of "the long friendship which has subsisted between them," and states that "hitherto they have been fighting side by side for the same holy truths."

At pages 16 and 17, Mr. Dodsworth pronounces the following eulogy on his "friend," with whose principles and conduct he must be presumed to be intimately acquainted:—

"You have been one of the foremost
"to lead us on to a higher appreciation
"of that 'Church System,' of which sacramental grace is the very life and

“soul. Both ‘by precept and example
 “you have been amongst the most ear-
 “nest to maintain Catholic principles.
 “By your constant and common prac-
 “tice of administering the sacrament
 “of penance; by encouraging every-
 “where, if not enjoining, auricular con-
 “fession, and giving special priestly ab-
 “solution; by teaching the propitiatory
 “sacrifice of the Holy Eucharist, as ap-
 “plicative of the one sacrifice on the
 “cross, and by adoration of Christ
 “Really Present on the altar under the
 “form of bread and wine; by your in-
 “troduction of Roman Catholic books
 “‘adapted to the use of our Church;’
 “by encouraging the use of rosaries and
 “crucifixes, and special devotions to
 “our Lord, as *e. g.* to His Five Wounds;
 “by adopting language most powerfully
 “expressive of our incorporation into
 “Christ, as *e. g.* ‘our being inebriated
 “by the Blood of our Lord;’ by advo-
 “cating counsels of perfection, and seek-
 “ing to restore, with more or less ful-
 “ness, the conventual or monastic life;
 “—I say, by the teaching and practice,
 “of which this enumeration is a suffi-
 “cient type and indication, you have
 “done much to revive amongst us the
 “system which may be pre-eminent-
 “ly called ‘SACRAMENTAL.’”

In relation to the foregoing extract, public attention is invited to the following facts:—

First. That both Dr. Pusey and Mr. Dodsworth are, to this day, benefited clergymen, and the former a dignitary, of the Church of England,—Dr. Pusey in the diocese of Oxford, and Mr. Dodsworth in that of London.

Second. That although Mr. Dodsworth's letter is dated as long ago as the seventh of last month, (May,) up to this hour, no proof exists that any step has been taken in the matter, by either the Bishop of Oxford or the Bishop of London.

Third. That Dr. Pusey is Regius Professor of Hebrew in the University of Oxford, enjoying the dignity and emoluments of that office, and exercising the influence, of necessity connected therewith, over young men, the major portion of whom are destined for the ministry of the Church of England.

Fourth. That up to this hour no proof exists that any step has been taken, by either Her Majesty's Government, or the University of Oxford, to deprive Dr. Pusey of his Professorship.

Does it not become, under these circumstances, the duty of every *sincere and honest* member of the Church to do what in him lies, in order to her being set free from the obloquy of including such persons as Dr. Pusey and Mr. Dodsworth amongst her authorized teachers?

Is it not, if possible, even more incumbent on every *true* son of the Church, to require that Dr. Pusey be deposed from the Professorial Chair at Oxford, which he occupies, as much to the Church's peril as to his own disgrace, and that of the University in which he holds so important a position?

The Bishops, the Universities, and Her Majesty's Government, are all alike amenable to public opinion.

Should an objection be raised, that it implies neglect of duty on the part of public authorities, whereas there is no proof of Dr. Pusey's guilt, beyond the simple assertion of Mr. Dodsworth, and nothing but the latter's eulogy of his “friend” to convict himself; we reply, that we do not charge the bishops, &c., with not at once proceeding to suspension and deposition, but we do charge them with taking *no step whatever* in that direction.

Inquiry is such a step; and few will be so hardy as to deny, that for this, the extract from Mr. Dodsworth's letter affords sufficient grounds.

We live in times of imminent peril. There are interests at stake which must be no longer trifled with.

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

JULY, 1850.

THE LATE SIR ROBERT PEELE, BART.

THE past month has given to the tomb one of England's Princes, and one of the ornaments of the British House of Commons. The former has been gathered to his fathers, full of years, and has been borne to the grave amid the respectful remembrances of all who knew the estimable worth of his unostentatious domestic character, and his public charities. It is not our province to follow into the eternal world those who have gone from the palaces of royalty, and the arena of senates, to stand, like the meanest peasant, or the most unlettered labourer, at the bar of their Creator. There is but one way for all, to stand with acceptance at that bar. Clothed in the righteousness of God's beloved Son, and in Him made, by the mighty power of the Eternal Spirit, "a new creature;" the child of earth, be he prince or peasant, is emancipated by death from "the burden of the flesh," and enters into that "joy and felicity" which is the inheritance of those alone who have washed their robes, and made them white in the blood of the

Lamb. Apart from this preparedness for an hereafter, what an utter desolation, what an awful change, what a dread reality, must death be to those who have been born and cradled in the luxury and magnificence of earth; or who, from their commanding stations, and by the unwearied and successful use of the gifts and talents which God has given them, have stood exalted amongst the people of their day, and have secured, perhaps, the homage of after times.

Although, therefore, we presume not in any measure to draw aside the veil which hides eternity, and those who have passed into it, from the view of the living, yet it is the duty of all, to consider the deeds which the great of this world have done, while they were in the body; and to learn those lessons which their influence, for good or for evil, may inculcate. Sir Robert Peel's birth, and after history, have been so recently and so widely told, through such innumerable channels of popular information, that it were out of place for the "Christian

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Guardian" to repeat the particulars. Sprung from a man, who, in the common parlance of the world, had been "the architect of his own fortune;" who, by the exercise of commercial industry and general intelligence, aided by the combination of favourable circumstances, had attained wealth, and rank, and some political influence,—the son stepped from this vantage ground, to gain and occupy for himself a far more exalted place among his fellow men. We honour the successful diligence which made the father what he was; and we accord high praise to the son, who, notwithstanding the thousand temptations to which those who have wealth and station are exposed, persevered in a path of early and successful study, and a course of most laborious exertions in the public service, during more than forty years which have terminated in his leaving behind him a name of high honour, unsullied by many of the blemishes which have defaced the memories of so many of the Statesmen of by-gone times.

This sudden removal has suggested many reflections. We would not forget, that in our character of "Christian Guardian" we are bound, without fear or favour, to point out wherein our departed Statesmen have erred, while exercising their delegated power; and it is not without considerable pain that we are forced to run counter to that general current of posthumous applause which has set in so strongly towards the memory of Sir Robert Peel.

It is our peculiar province to lead the Christian's mind from resting in the finite creature, to place all its dependence in the infinite Creator. An arm of flesh a little more valiant than its fellows,—a mind a little mightier

in its mould, more comprehensive in its grasp, and bolder in its actions, than those which form the staple of our society;—such are too apt to engross our attention. We are too prone to lean upon the gifted mortal, forgetful alike of the source of his power, and that the very gifts we admire are not always used in accordance with the mind and will of the Almighty Giver.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Thus speaks God in His Word. How often, in the dispensations of His providence does he inculcate the same lesson! Of this, the sudden and unexpected removal of Sir Robert Peel may be well considered as a striking and affecting example. It was calculated to bring home to the minds and hearts of those who are in high and eminent stations, with peculiar force, the feeling and conviction of their own mortality. That, for the time, it was deeply felt, has been made evident by the proceedings in both Houses of Parliament. But the uncertainty of life may be felt and acknowledged by the merest heathen or infidel. The Christian will learn from such events, a more important lesson:—they say to him, with a voice that cannot be mistaken, "Prepare to meet thy God;" for, "it is appointed unto men once to die, but after this the judgment:" and, in order to be prepared for that judgment, the only way is to look humbly and simply to Him, who "was once offered to bear the sins of many; and to them that look for Him shall He appear the second time without sin unto salvation." O that all those, in both Houses, who

have so deeply felt the recent event, and so strongly expressed their emotions in regard to it, might be led so to consider their latter end, as to know the time of their visitation, and (while it is called, "to-day") to look unto Him and be saved!

The only important question now, in regard to him who has been so suddenly taken away, is this,—Was he really looking unto Jesus, as the Beginning and the Ending,—the First and the Last? Was there anything in his life, or in his death, to bring home to the soul the clear conviction, and the satisfying assurance, that he was resting an humble but triumphant hope upon that Foundation which God has laid in Zion,—“A stone, a tried stone, a precious corner-stone, a sure foundation”?

We are, happily, not called upon at all to sit in judgment upon these who are departed. But,—when we reflect that an immortal soul has entered into eternity, and must be righteous and holy, or the contrary, for ever and ever,—we would fain have some distinct and satisfying evidences that it was relying upon Christ, and Christ alone, for salvation. All parties have appeared to vie with each other in pouring praises upon Sir Robert Peel, when gone; and we do not at all object to the general principle, which seems to have been so readily acted upon, *de mortuis nil nisi bonum*. But the best and most important commendation that could have been bestowed, in the midst of all these applauses, appears to be wanting, and altogether overlooked. And even in regard to his acts,—the effects of which, for evil or for good, must long survive him, and which are not only fairly open to, but strongly demand, the judgment of

history,—the all-important question is scarcely asked by any; and least of all is it adverted to in those high places which have resounded with his praise:—Were his acts directed, or did they tend, to the glory of God and His Anointed? If not,—

“How little does it matter that they serve
To swell the fading echoes of renown!”

This question, we think, ought to be considered. We are not disposed to enter into any minute or lengthened investigation of the conduct and character of Sir Robert Peel. Still less are we disposed to occupy our columns with the discussion of the merits or demerits—the advantages or disadvantages of merely political measures. But, as christian watchmen on the walls of Zion, we must put in one word for the honour of God and His truth,—even though it may seem to interrupt, and mar with a discordant note, the harmony of that praise which is so profusely lavished on a departed statesman, whose abilities, whose industry and devotion to his public duties, whose temper and moderation in debate, and whose extensive influence over the House of Commons, we do not, for one moment, question or forget.

But the question, What has he done for the glory of God, and for the honour of His eternal truth, is one, which, we maintain, not only may, but must be asked. And it may the more fairly and forcibly be asked in reference to one, who set out in public life as the avowed champion of Protestant principles; and who, at a time when his judgment was matured, and his principles ought to have been fixed, had concentrated upon himself the hopes and the confidence of the Protestant party, by refusing office on professedly Protestant grounds.

This was in 1827. Who then would or could have imagined, that this would be the very man to betray that confidence and disappoint those hopes, by forcing through Parliament, with unjustifiable haste, and with utter disregard of all the remonstrances and petitions of the people, and all the reluctance of his Sovereign, the Popish Bill of 1829—making thus a direct inroad upon the Protestant principles of the British Constitution?

If that act had stood alone, some of those who most deeply lamented it, would, we believe, have been willing to give full weight to any considerations which might avail in some measure to palliate, if not excuse, the conduct of Sir Robert Peel. But when the entire disruption of his party, and exclusion from office for the ten best years of his life, might have taught him (one would think) a lesson which could not be forgotten, we find him again,—when at length restored to office, and placed at the helm of Government,—outraging every feeling of regard to Christian truth, by what has been justly called the Socinian Endowment Bill in 1844; and still more grossly and inexcusably violating all Protestant principles, by the Maynooth Bill in 1845; by which he compelled a reluctant Protestant nation to endow permanently a seminary for the education of Popish priests, and for training them up, at the public expence, to inculcate, at home and abroad, their antichristian errors, superstitions and idolatries, and the soul-destroying dogmas of the apostate Church of Rome.

To those who would, as mere politicians, discuss such measures, without any reference to the Scriptures and the vital truths of Christianity, we will only say, that we should be per-

fectedly willing to take our stand upon the plain principle which is laid down by Blackstone :

“While they acknowledge a Foreign Power superior to the Sovereignty of the Kingdom, they cannot complain if the Laws of the Land will not put them upon the footing of good subjects.”

And we feel assured that any one, who really understood the principles of Popery, would be able to shew the utter impolicy and injustice of admitting Papists to political power in any Protestant country. But this is no concern of ours; we take our stand on far higher ground. We uphold the supreme authority of the Scriptures in all cases; and we say, that the public and national support of an antichristian, idolatrous, and soul-destroying system, such as Popery manifestly is, must be, under all circumstances, a wicked thing,—an awful national sin. And had we no other charge to bring against Sir Robert Peel than his participation in the acts to which we have referred, we must say, with the Bible in our hands, that those acts are more than sufficient to stain the pride of all his glory, and to brand his memory with lasting reproach and dishonour.

But the truth is, that he never really knew what Popery is: he never thoroughly entered into the true principles of Protestant opposition to Popery, even in his best days. If we look at his famous speeches in Feb. 1825, and March, 1827,—though there is abundance to convict him of gross dereliction of principle, when those speeches are compared with his subsequent conduct,—yet, if we test them by Scripture, and by anything that approximates to a thorough acquaintance with the true character of Po-

perty, we find them miserably deficient. He had no idea of founding his opposition to Popery upon the antichristian and idolatrous, or even upon the treasonable character of its principles: he never seemed to think of founding his opposition upon the Word of God: nor does he appear to have been capable of grasping the true nature and manifold enormity of the system,—even when he most strongly contended against it.

The fact is, that the grace of God, which bringeth salvation, gives to the humblest Bible Christian an enlargement of mind, and a clearness of discernment, on many great subjects, to which the mightiest intellects on earth cannot otherwise attain. Sir Robert Peel was a great man,—perhaps the greatest among his contemporary statesmen. But he was not a first-rate man: much that lay within the proper range of human genius was beyond his grasp; and all pretensions to that dignity of character which arises from a persevering and consistent endeavour to carry out great principles, he has entirely forfeited by his conduct in regard to Popery.

Of Popery, indeed, he had not that knowledge which even a “natural man” might have; and which he should take care to have, before he pretends to meddle with it by legislative enactments. And how is it that our statesmen are so ignorant of a subject, a true knowledge of which is so unspeakably important, in order to any wise and efficient discharge of the duties of legislation and govern-

ment in such a country as this? Let us speak the plain truth: for plain truth is greatly needed. Our great Schools and our Universities are very much to be blamed in this matter. To them, in the ordinary course of things, our country commits the training of her future legislators and governors. They teach them many things, and teach them well. But that which is most essential to the formation of a Protestant Senator, or of the Minister of a Protestant Sovereign, they do not teach them at all: there is no provision made by those learned bodies for imbuing the minds of our aspiring youth with sound Protestant principles. We consider that Sir Robert Peel's ignorance in this respect was not only a great reproach to himself, but a still greater reproach to the University at which he was educated. And this we say, without the least intention of depreciating one of our Universities in comparison with the other. Both, we believe, are equally in fault: and the dust of the glorious Martyrs who once adorned them, as well by their instructions as their examples, cries out against them, for their fearful and inexcusable neglect of the special duty which devolves upon them, as the proper seats of sound religious learning in this Protestant country; out of which the abundant streams of sound Protestant and Evangelical knowledge ought to be continually flowing, to visit every corner of the land, and to inform and enlighten every department of the State.

WHAT IS MAN?

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"—ISAIAH ii. 22.

THERE is a sad propensity in fallen man to rely upon immediate and visible resources. It is an evidence of our weakness. Whatever be the clearness of the conviction, that God is able to deliver and to bless, yet man in his weakness turns to meaner help, and both for comfort in sorrow, joy in ordinary circumstances, and hope for the future, still leans upon man. The help that he sees, and the strength that he feels, seem more to him than the omnipotence of the invisible God. Men have repeatedly shewn much perverseness and contradictoriness in this respect; they have acted contrary to their avowed principles: their language has been that of faith, and their practice, infidelity. They have talked of their loving God as their strength, and they have leaned upon an arm of flesh; they have boasted themselves in the care of the Everlasting Arms, and human nature, in one way or other, in themselves or others,—in their own sufficiency, or in the sufficiency of others,—has been their real resting-place, their stay, their trust, their joy.

The word of God is solemnly and directly opposed to all this evil. It has no mercy on it: its very object is to root out this vain, idolatrous confidence from the human heart; in one way or other to loosen man from man, as it respects his confidence, and to destroy the disposition to rest and to seek for fulness in the creature. The word of God brings the omnipotent Jehovah, who made the worlds and rules them, directly before the minds of His creatures, and says, "Trust ye in the Lord for ever: for

in the Lord Jehovah is everlasting strength." "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" This solemn warning against a false and fatal confidence in man, is absolutely necessary; for the evil shews itself in one form or other on every side; and many are the cases which require us to give the scriptural lesson all its force, and to bring it forward with prominence. Trusting in the Divine blessing, we will, therefore, proceed to consider,—

1. The summary description given of man.
2. The enquiry as to the sufficiency of his aid.
3. The precept inculcated.
4. The conclusion which is implied.

Our first consideration then is, The description given of man. It is short, but emphatic: "Man, whose breath is in his nostrils." It refers us at once to the proof of his absolute dependence as a creature, and of the uncertain tenure of his continuance here; and it strongly impresses upon the mind the weakness and insufficiency of such a creature, dependent entirely upon the power and mercy of another. God "breathed into his nostrils the breath of life; and man became a living soul." It is this sovereign gift only which preserves the animal frame that we see, from returning to original corruption: out of the ground "wast thou taken; dust thou art, and unto dust shalt thou return." How humbling is this view of human nature, if we consider it rightly! See how men pride themselves in this external

form ; how much it occupies the attention ; how much of life is spent in seeking to clothe it with honour, and to win for it a dangerous admiration ; how much we live for its indulgence, forgetful of the immortal spirit which it enshrines ! And yet let God speak the word, Return, and this object of our almost exclusive regard and veneration becomes a livid, lifeless corpse ; a lump of corrupting clay. It is shrunk from with horror by many ; and scarcely even will the energy of real affection overcome the instinctive disgust that rapidly seizes upon the survivors. And this is no extraordinary case ; it is the common lot ; sooner or later the breath that is in our nostrils must cease ; a few years make all the difference to every one. It little matters whether we linger through the breathlessness of lengthened age, or whether a sudden chill disorganizes the vital powers, and stays that stream of life for ever. But this is the truth forced upon us by serious and honest thought,—man is a thing of a day, less in the sight of God, than in his own eye are the motes that people the sunbeam. He knows not how he came here ; it was independent of himself. Where he is going, he could know nothing of, but for Divine mercy ; and even thus he knows but little. Where he is going, he cannot tell. He is altogether the slave of circumstances and events over which he has no controul. And in the midst of all this his “breath is in his nostrils ;” his duration is of the most transitory and uncertain kind,—not certain for a single hour. All that he can command is now, the present moment ; and perhaps before he can resolve, that moment is gone for ever.

But let us form a right idea of man,

by comparing him for an instant with God. There all is permanency and power,—the Eternal, the Infinite, the Almighty. He “hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” He “sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.” He “stretcheth out the heavens as a curtain.” And in His might He has conferred such a degree of permanency on these shining creatures of His hand, that it is said, “He hath laid the foundations of the earth, and it abideth ; He hath made the world so fast, that it cannot be moved.” Compared with man’s rapidly wasting day, the heavens and the earth seem almost to endure for perpetual generations. And yet it is said of the Lord, “They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall have no end.” What an idea it is,—“From everlasting to everlasting, thou art God !” How the loftiness of man sinks into insignificance before it ! Well may the being “whose breath is in his nostrils” say, Lord, “what is man, that thou art mindful of him ? or the son of man, that thou visitest him ?”

And then consider the moral character of this being “whose breath is in his nostrils.” It is man. It is the fallen creature ; the rebel ; the worm who had turned against its Maker. It is he who had dared to say to the Omnipotent, “Depart from us, for we desire not the knowledge of thy

ways." It is he who is "gone astray from the womb, speaking lies." It is he who is alienated from God, the only source of good, through ignorance and blindness of heart, and who is by nature the child of wrath. His heart is evil; his imagination corrupt; his passions and affections sensualized and debased; his will selfish and stubborn; his understanding darkened; and his conscience in error. The light that is in him is darkness, and himself under the dominion of the prince of darkness, and led captive by him at his will. Such is man: a sinful, dying, powerless being,—so accustomed to do evil, that he cannot teach himself to do well; so weak, that he cannot make a hair of his head white or black; so ignorant, that he cannot tell what a day may bring forth; so vile, that if he dies in his natural state, he is eternally cursed; and so uncertain of his tenure here, that the breath in his nostrils is his only security in the present moment for repentance and peace.

2. Let us, secondly, notice the inquiry made as to the sufficiency of human aid,—Wherein is man to be accounted of? We say that any one is to be accounted of, when there is in him something valuable, or substantial, on which we may rely: that he is to be counted upon when in some exigency, that substantial aid or strength may be trusted. This becomes a sufficient ground for repose. For instance, a man is told in God's Word, "Beneath thee are the Everlasting arms." He believes it, and his repose is unhesitating and secure; for there is ample reason for security. But it is possible to have the disposition to place confidence where there

is no such security, and this is the case with us continually. We turn from Almighty strength to lean on man. In one way or other, there is a disposition to rely on human strength,—as it is in ourselves, in our moral or religious habits; or as it is in others, in the comfort, and the solace, and the alleviation which they impart, or the superior light, and wisdom, and strength, which they offer, to guide and stay our wandering steps. How important, then, is the inquiry into the real ground of that confidence,—wherein is man to be accounted of?

The great objects which we should individually have before us, is present and future happiness. And when we say present happiness, we do not mean present joy merely and irrelatively,—a measure of joy secured now, at the risk of the future; but present peace, in connexion with the future; a joy consistent with the securing of everlasting peace. This is a matter of immense importance; that a being, whose duration rests upon the continuance of the breath in his nostrils, should find strength to lean upon even here, that will make another existence, however suddenly it may come, a blessing, and that may so alleviate, upon right principles, the sorrows of the present life, as to make it an earnest, a foretaste, a consistent portion, of the felicities of the next. Is this strength in man? Can man be accounted of for such a purpose? The inquiry will extend both to what we can find in ourselves, and what we can find in others.

And first, as to the aid which we may be to ourselves in this important matter, let us ask, wherein is man to be accounted of? Supposing you to have rightly measured and estimated your real circumstances, as we have

just considered them, what can you do to make time and eternity holy and happy? Can you ward off affliction or disease? Can you keep the breath in your nostrils? Can you command the friendship of friends, or the favour of the multitude? Can you arrest one moment of time, or crown it with delight as it flies?—No. Can you subdue one rebellious disposition, or restrain one evil thought; or annihilate, or control, one evil propensity; or effectually cherish one good desire or habit? Can you make the tree good that the fruit may be good? Can you bring a clean thing out of an unclean? Without me, saith Christ, ye can do nothing. It is against the nature of a sinful being to strive to be holy. The very effort, as far as it originates in mere human strength, is sin. For it has a sinful and sinister intention. It savours of the original temptation:—"Ye shall not surely die." It is a desire to present something to a holy God which did not come from Him,—a moral worth that He did not give; and that is the very height of a rebellious self-sufficiency. But, again, can you sustain yourself in sorrow? If, at the Divine command, deep should call unto deep, and all the waves and billows of affliction were to go over you;—if God were to let you loose on yourself, a prey to the stormy passions of selfishness and pride, of petulance and anger; or to the mere unvarying joylessness of experiencing in this dull world nothing satisfactory;—if you were to lay yourself out in search of happiness, and every creature successively were to say,—it is not in me, (and that is in fact the true experience of life;) then can you say,—well, but it is in me; and I will be the fountain of my own enjoyments, my

own strength, my own consolation? . Alas, how vain! man may easily be his own hell, but he can never be his own heaven. But can you meet death, and judgment, and eternity? The day of account is coming, when, if man has anything in him, it shall be rightly appreciated by Divine justice. Where is your righteousness and strength? Where is the ground of your confidence? Where is the unaided independent excellence of a creature whose foundations are in the dust, whose breath is a gift, whose natural life owes its duration to a perpetual sustentation from on high? Has he anything that he has not received? Can he see without light? Can he live without life? Can he be holy without the Spirit of the Lord? Alas, how true is the prophet's language,—“Enter into the rock and hide thee in the dust for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.” The more deeply we have inspected ourselves by the unerring light of scriptural truth, the more convinced we are of the depth of our native corruption; and that if we could present ourselves before our Holy Judge with the faintest hope of acceptance, one look of his all-piercing eye, would wither it as the scorching flame, and assign us for ever to the merited torture of our self-righteous presumption.

But can we count upon help from others.—Alas, in the great matter of justification, it were vain to expect

aid from him who could not help himself. The highest angels owe their obedience for themselves, and receive their holiness from God himself. They have nothing to impart to us, but as messengers from Heaven. They are ministering spirits to minister the blessings of a gracious salvation;—or messengers of vengeance to destroy the wicked. How then shall man aid us:—man, whose breath is in his nostrils;—man, our companion in guilt, and poverty, and death. It was the sin of Asa, that to deliver himself from a natural disease, he sought not to God, but to the physicians. How vain then, how hateful in the sight of God, will human expedients be to deliver our souls out of the hand of hell, —to come between us and the descending wrath of Omnipotence. But without directly saying that we lean upon man for aid in the day of God's wrath, may we not find in man the means of agreeably and innocently beguiling the hours of this transitory existence? Are not our natural affections strong? Is there not much to occupy them? Will they not grasp eagerly at earthly comforts? This is true indeed;—every day shews the force of the things that are seen, and the eagerness with which men give themselves to their respective pursuits and indulgences; while the breath is in their nostrils, they go, without hesitation, after this vanity and the other. They take first this idol, and then another, and raise it to the supreme throne in their affections, where God alone ought to be. Their houses, their fields, their professions, their possessions, their talents, their friends, their relatives; the ensnaring loveliness of outward form, the prospect of advancement to honour, or of ultimate retirement and peace: all

these things successfully occupy man. And will this avail him? Is this the right course? Is this a pardonable course, for him who has his God to seek, and his eternity to provide for? Let us see what the Lord says in His Word:—"The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" The fact is, that our merciful Creator has given us all things richly to enjoy as comforts in passing through this life in search of Him and of immortality; but the instant we turn with a sinful idolatrous attachment to these creatures, they work out our ruin.

They minister "to the lust of the flesh, the lust of the eye, and the pride of life;" and they come between us and our God. We can only account of man, and of earthly things, as flowers mercifully scattered upon our path, which perish in the using; but which must never be substituted for Him that made them. All flesh is grass, and all the goodness thereof as the flowers of the field; and all the extravagant affection with which we lean upon a fellow creature is folly. Every man, sooner or later, finds himself deceived by such a confidence. His chief wants are for eternity, and nothing but the Word of the Lord abideth for ever.

But it will still be asked, by many an ingenuous mind,—if all things else fail, yet are there not those whom God has called and prepared as men of wisdom, and scriptural knowledge, and religious experience, that they may instruct others, and be the means of guiding their feet safely into the way of peace; and may we not turn aside from the vain multitude, and lean upon the servants of the Lord for peace and safety? Having found the ways of men, and the frivolous indulgences of life, unsatisfactory, may we not find delight in the ordinances of religion, in the talent that unfolds the mysteries of true religion; and in the christian kindness by which some men are enabled to minister in holy things, to comfort those that mourn, to bind up the broken-hearted, and to give the garment of praise for the spirit of heaviness. This is a delicate subject, but an honest mind is not to be frightened from it by its delicacy. It is of the first importance that truth should be spoken at all risks, and that the mind be directed to the right source of com-

fort only; for the natural disposition to lean upon an arm of flesh will shew itself here also; and there are those who while they listen eagerly to Gospel truth, are looking only at the human means, and expecting from reasoning, and talent, and human effort, the life and peace which these things cannot give. It is true that it hath pleased God by the foolishness of preaching, to save them that believe;—but the chosen channel is "the foolishness of preaching." The treasure is the Lord's,—the minister is the earthen vessel; and it is an unspeakable honour to be the earthen vessel; but if ever, for a moment, the hearer rests upon man, whose breath is in his nostrils, and declines from the fixed and practical conviction, that it is the Holy Spirit only who giveth life, he closes his heart against a divine blessing: and if ever, for one moment, the servant of the Lord should forget that he is less than nothing, vanity:—if ever the vain dreams of human pride should betray him into even a momentary feeling of self-gratulation:—if ever he could imagine that in the remotest degree his aid had availed to quicken a dead soul, or spiritually to comfort a sorrowful one, it were an iniquity to be punished or pardoned by his judge:—it were the most effectual method to stay the shower of divine grace, and to leave him and his flock, like Gideon's fleece, perfectly dry, while the dews of heaven dropped richly upon all dwellings of the wilderness. Spiritual blessing is from God alone:—"My people shall be made willing in the day of my power." It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." "It is not of him that willeth;"—spiritual life flowing from God to the sinner, is a tide

which no human hand can hasten, direct, or stay. It comes like the lightning from heaven, and it owns no control but Omnipotence. May a highly spiritual blessing sanctify to every minister of Jesus Christ, the conviction of his own unworthiness for the duty to which he is called, that he may in simplicity declare,—“By the grace of God I am what I am:” “yet not I, but Christ liveth in me.”

3. We notice, thirdly, the precept inculcated in the text,—“Cease ye from man, whose breath is in his nostrils.” Lean not upon the sinful powerless creature of a day. Withdraw that vain and fruitless confidence which can only betray. This is a precept of universal application. It should come home to every breast. Its evidence should commend itself at once to the children of the dust, but experience tells us we must not expect this unless it should please the Lord in some extraordinary way to make the words of his servant life and power to the conviction of every thoughtless heart. But there are those whom the grace of God is preparing for further christian progress. You have learned something of the painful lesson of humiliation. You know yourself a sinner;—you are anxious about peace here, and salvation hereafter. You will hear the precept, and God in His mercy make it effectual:—“Cease ye from man.” Withdraw your confidence from anything merely human, unable to help you in the great necessity, or to do you anything but injury, except as God shall teach and keep you. Renounce all self-reliance, and all self-gratulation. You are nothing. You have nothing. All your excellences

are imaginary; all your virtues are deceits. Your heart is deceitful above all things, and desperately wicked. Your very righteousnesses are as filthy rags. Shrink from your very graces. Hate the impenitency of your repentance, the faithlessness of your faith, the pride of your humility, and the insincerity of your prayers. “Cease ye from man;”—from all that is your own; all that is made yours in the way of christian attainment, and never repose on it for an instant; as soon as it is yours it is polluted and will destroy you. “Cease ye from man,” also, as the source of enjoyment. Hold lightly all creature comforts; that is, hold them as he should “whose breath is in his nostrils.” Loosen the mind from all confidence in the creature, as a creature; never, for a moment imagine that peace can flow from that human and earthly source, which is sought for itself, under a false view of the supremacy of its excellence:—“There is none good but one; that is God.” That great and terrible day of the Lord, which shall burn as an oven, will try everything else, and find it stubble. And those who do not feel with us in this matter, what shall we say to you? Alas, many of you will not receive this lesson, your hearts are yearning after the creature,—your eyes are wandering after the things which are seen. The stream of earthly delight runs by you with such a glittering tide, that you long to plunge into it and forget everything else. Circumstances have thrown you in the way of religious truth, and your friends love it and long to see its influence on you, delivering you from this evil world and preparing you for heaven; and for a time you go along with them, and seem to love their

ways. You pick up the language of religion, and try to find novelty and interest in that, because you are in a measure debarred from other things, and the bustle of religion, and of religious societies, is your world of dissipation, because you must not go into the other. But what is it which is really your hope? what is it that calls out your strong feelings? What is it that gives the animating rush of emotion? What is it that makes the eye sparkle, and the pulse beat quick; and the true character of the affections betray themselves? Is it not any little measure of earthly indulgence that happens to offer? Is it not the prospect of one day indulging to the full those unsated inclinations which now secretly promise happiness? You are not, then, prepared for this precept? for however you submit to pay it an outward reverence now, you mean,—what you dare scarcely acknowledge to yourself,—you mean, when the opportunity offers, to try what the world can yet present to you in the shape of happiness. And yet you are bound to receive this injunction; and much as you may deceive yourselves with delay, and with the appearance of having felt the conviction of its wisdom, you are enjoined as strongly as those who have tried this world and been disappointed, to cease from all reliance on the creature, and to turn from idols to the living God; and if you do not give heed to this warning, beware lest the time should come when God shall suddenly take away the opportunity of return for ever. God may visit suddenly upon you the guilt of slighting religious opportunities and faithful advice; the guilt of having preferred your own notions to the testimony of His word; and even in the bloom of

health and youth He may “swear in His wrath that you shall not enter into his rest.”

But, lastly, let us consider what is the precept implied in the text. God will not leave us comfortless, He will not take away our support without giving us a better. He would not strictly enjoin upon us to forsake the vanity of confidence in human strength and righteousness,—and human consolations and enjoyments, without administering to us a better hope, without setting our wandering feet upon a rock, and establishing our goings. And this is really the case;—this is precisely his object; the command to cease from man, is tantamount to a command to seek earnestly to God. The whole evil of a separation between God and man, lies in man’s wilful disobedience. He threw off his confidence in God and placed it in himself. All his subsequent experience goes to shew him the folly of that change; and the revealed word declares, that, let his choice be what it will, a day is coming when the Lord alone shall be exalted. And, in the prospect of that awful day, it calls upon man to cease in time from such vain confidence in human righteousness and human aid, and again to take the Almighty God whom he has scorned, for his portion and his hope; to renounce as worthless and contemptible, the highest excellence of man, and to stay himself upon Omnipotence.

Nor let it be imagined for one moment, that the Scriptures exhort us to rest the interests of eternity upon an unknown God, and look for help in our awful extremity to a being whose power is boundless, whose justice is strict, but whose benevolence, and

love, and mercy to man, are yet questionable. Far from it. The Bible is a revelation,—and a revelation suited to the circumstances of a sinful and lost creature. It proceeds upon the direct assumption of man's immense necessities; and it exhibits God as having come forth from the secrecy of His eternal throne to provide a full and effectual remedy for ruined man; to teach him not only to renounce his false hope, but to teach him that God himself is now the sure foundation of hope for all that will trust in Him. The great mystery of revelation is the manifestation of God in the flesh, to remedy, as man, the evils which man had brought upon himself. His own Almighty arm brought salvation. God's eternal Son died in the flesh, the just for the unjust, to bring us to God; He is the propitiation for sin,—the accepted victim on whom the Lord hath laid the iniquity of us all. It requires time to develope the whole of this mystery; but see, in a few words, how great the result of God's redeeming love; how rich the provision made for perishing men. God is in Christ, the righteousness of all who will trust in Him. Driven from the stronghold of a vain confidence in themselves, they are taught that Christ is the end of the law for righteousness to him that believeth; that for a guilty and condemned world, the righteousness of God is the plea provided and offered in the Gospel, and declared to be acceptable at the bar of Judgment. Their righteousness is of me, saith the Lord. God is in Christ, the effectual deliverer from the pollution of sin. Experience proves that we try in vain to deliver ourselves from our corruption, our contemptible vanity; we only become more deeply entangled. But the "Lamb of God

taketh away the sin of the world." The blood of Him who through the eternal Spirit offered himself without spot unto God, shall cleanse our consciences from dead works to serve the living God. The Spirit of God undertakes to renew and sanctify the heart in the image of God himself, and to make it pure as God is pure, and holy as God is holy. Those stubborn sins which to human strength are rampant and uncontrollable, shrink into servility at the regenerating touch of the Spirit of life. God is, in Christ, also, the comfort and the portion of His people. He does not call on them to wander through this naughty world in cheerless misery. He is a very present help in trouble. "I will not leave you comfortless, I will come unto you." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Whatever are the present distresses and disappointments of the soul, God, in Christ, is an ample consolation; all other things are finite and scanty, and uncertain. God is an everlasting rock, and His work is perfect. It has pleased the Father, that in Christ should all fulness dwell; and that we should draw out of that fulness. "He that drinketh of the water that I shall give him shall never thirst again." In Christ we have all, and abound; whatever be our outward state, at His command, if he please, the fullest prosperity shall descend upon us; or in the midst of human sorrow, sickness, and death, we shall be kept in peace. God, in Christ, is omnipotent love; pledged by a promise and an oath, for the present and eternal welfare of all who trust in Him. Who, then,

would not take the Lord for their confidence? Who would trust in his heart, in his own works, in his own prayers? Who would trust in anything short of the atonement and righteousness of the Son of God? And who would seek to human and terrestrial sources of comfort, when God says, "Come unto me, and I will give you rest." "Cease ye from man," and in me ye shall have peace? Alas, thousands and thousands who profess and call themselves Christians; thousands who have heard the truth; thousands who profess to love it; thousands who have tried every other source of comfort and found it vain; thousands who are at this moment wretched and hopeless, and hastening to the grave.

What then is wanting? It is something more than mere natural conviction. You need the electric energies of the Spirit of God,—the outpouring of the promised influence of that sacred agent to quicken the seed sown, and make it spring, and bring forth fruit. May the Lord vouchsafe that blessing, may it move over the dark void of the human heart, and arouse it to religious sincerity. And may the conviction of your utter helplessness, as man, be made so effectual by His blessing, that henceforth you may never lean again upon an arm of flesh, but take the Lord only, as revealed in Jesus Christ, as the strength of your heart, and your portion for ever.

Φωνὴ τεθνηκότες.

THINGS MEET TO BE PERFECTED.

THE imperfection of man's capacities and enjoyments here, presents an argument in favour of some higher development of his being hereafter, of which moralists and theologians have not been slow to avail themselves. As the bud is the promise of the flower, so may the human intellect be readily conceived to be the sprout of some noble plant, waiting for a congenial season to spring up to its full growth. A longing after perfection seems as natural an attribute of man as is his inability to attain that perfection on earth; and, after many a vain effort in search of it, he at length rests, exhausted, on the hope that a future beyond the grave will give it to his wishes.

Heathen and sensual men have looked for this future perfection in a heaven which was merely a modified earth,—a heaven where we might eat without satiety, and sport without weariness. But as the mind, through Divine illumination, emerges from its natural darkness, it turns with disgust

from a heaven like this, and learns rather to class among the torments of hell, the being compelled after death to pursue, with sated appetites, the childish pleasures of this imperfect life. Taught by reason and revelation, we clearly see that *that* only can become perfect which is capable of perfection. Those enjoyments which a gracious Providence has connected with our perishable bodies, in order to preserve ourselves and the species, are merely means to ulterior ends; in themselves they are nothing, and can only be considered the end of life by man in his lowest state of degradation. There are, however, enjoyments and capacities peculiar to regenerated and enlightened minds, which we may deem fitted for immortality. These come from above, and visit us only at intervals; they are echoes of a music which we feel confident must be sounding somewhere; they are perfumes from some paradise, which, though undiscovered, cannot but exist; they are reflections of a landscape

which must somewhere lie outspread in inconceivable magnificence. Here we "know," though it is but "in part;" we "see," though it is but "through a glass darkly." O blessed imperfection which tells of so sublime a fulfilment! O welcome shadow which assures of so fair a substance! Happy is it for us if our present enjoyments, though partial and incomplete, are of such a nature that their very imperfection is prophetic of a full consummation to come.

Let us consider, then, our state of mind, our hopes, and our occupations, with reference to their probable character, if they could be crowned with perfection. Are we swelling with pride at our own fancied superiority, and fretting over any honours accorded to our fellows? The perfection of these sentiments would place us on a level with Satan. Are we studying only the gratification of our passions? An entire abandonment to this moral condition would reduce us to beasts. Are we filled with hatred towards our neighbour, or willing to sacrifice his comfort to our own selfish designs? Oh, lives there in God's creation a being of a nature so base as that to which the full development of this sentiment would sink us? Are we possessed with the demon of dispute; and making of the doctrines, which should be the bond of peace, the implements of war? If all restraints upon us were removed, we should be hurried headlong to a state of the deadliest hostility to God and man.

Our lusts and passions, our disputes and contests, important as they may seem, are the delirium of a moment; and when man is brought to reason calmly upon them, he strives to subdue and tranquillize them, and has no wish to add to their duration.

There are, however, in sanctified minds, in which the love of Jesus dwells, other feelings, thoughts and hopes, which are worthy of an infinite expansion, and to the full development of which the Divine Word urges the Christian to aspire.

Communion with God in Christ, through the power of the Holy Spirit, is the highest exercise in which the soul can engage. That the bare idea

of such a thing should be found existing in human thought, that it should ever have been conceived that on man—the weak, puny creature that we see him to be—should be bestowed the power to pass through the depths of space; and, leaving as it were, on the right hand and the left, the sun, the moon, the stars, and the manifold phenomena of the universe, press on to some central point in which the Creator may be said in a special sense to dwell;—surely *this* has rightly been held a noble evidence of the immortality of the soul and the divinity of its origin. And from this communion arises the supreme pleasure of the soul. In intercourse with God in His Word and in His works, in the pouring out of the heart before Him in confession and supplication, followed by the consciousness of pardon and acceptance, through the merits of Christ; in ineffable yearnings after the face and presence of our Father which is in heaven; in an entire reliance upon the Son of God, whose sufferings have purchased for us this entrance, beyond the gates of heaven, are found raptures so high that they wear the likeness of heavenly bliss. Yet, to how many interruptions are our holy seasons exposed here below? Some text of Scripture teems for us with tenfold meaning, some gracious promise banishes our fears, some striking conviction of the superiority of the eternal over the transitory, causes the dull scene around us to brighten with coming glories,—and then, the cares of life return upon us, the half-opened heaven closes, a cloud broods over the soul; and the melancholy which we feel may be compared to that which steals over us, when at the close of the cathedral service,—whose chaste melody had swept from our hearts all but sacred thoughts,—the choristers pace softly from the choir, the last notes of the organ die away, and we are left, solitary and sad, among the monuments of the dead.

Communion with God, then, being so high and holy a thing, may be confidently pronounced to be one that will finally receive its consummation, remaining the same in quality, though

differing infinitely in degree. The glory of the holy city prepared for believers is, that "God Himself shall be with them;" to be *ever* with the Lord will be the final triumph of faith.

Love to God and man is a most sublime sentiment even in its imperfection; and this, too, we may deem one which is meet to be crowned with completion. To what changes, to what perils is this feeling subjected here below! The love which we owe towards God is chilled by our forgetfulness and ingratitude, or disturbed by a sense of guilt. Of His very gifts we often make a screen, which hides from us the Giver; and, lost in worldly projects, or vain imaginations, we become estranged from our gracious Father in heaven. "God so loved the world that he gave his only-begotten Son;" and yet how poor, how inadequate our conceptions of this love, how worthless and reluctant our returns of affection! Still, to feel that we love God *at all*, is so exalted a privilege, that we eagerly confess, that to love Him supremely, without hindrance or chill, without any doubts to agitate, or sins to pollute the celestial flame, must be a height of happiness beyond our holdest conceptions.

So, too, is love to man a god-like passion. Here below it exposes us to many a pain. We look around us and see the multitude bent on evil, and feel deeply the insufficiency of our prayers, tears, and entreaties, to stop them in their perilous career. The Christian is like a man who sees his dearest friends moving on resolutely towards a precipice, from which he in vain endeavours to call them back, because they refuse to believe that the precipice is there. The inexpressible sorrow with which the blessed Saviour wept over Jerusalem, whose children He would often have gathered together as a hen doth gather her brood under her wings, and they would not,—or that with which He beheld the young man, whom He loved, turn away from His invitation, finds a reflection, though a dim one, in the sorrow of the believer over a thoughtless world. And even his love to fellow-believers is

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subject to frequent chills by mutual misunderstandings; he cannot at all times discern the image of Christ in his brother, either through his own want of discernment, or through the imperfect mode in which that image is developed. How awfully, too, is this sentiment obscured by religious disputes! Matters on which we ought to speak only with trembling awe or burning affection, are made the subjects of a paper war; and believers, instead of provoking one another to love and good works, attack each other with sarcastic pamphlets. The journals, by which the various classes of those who profess and call themselves Christians are represented, are so filled with vituperation of those who hold different opinions, that with whatever other feeling we may lay them down after perusal, it is seldom with that of an increased love for the brethren.

Many are the perils, then, which in our present state threaten this noble and heroic sentiment of love to God and man. But hereafter it will be developed without check or hindrance. Though we know not what we shall be, yet we know that, if believers in God here, we shall hereafter be like Him; and He is love.

Knowledge is another endowment that shall be perfected. Here we know in part, but hereafter we shall know even as we are known. How wondrous a thing is knowledge even in this imperfect state! To behold the pure form of truth, to know things as they really are, to scatter even a little of that mass of illusions which enwraps us like a mist, is worthy the toil of a life. As our ignorance as to objects around us melts away, as we learn something of the laws of nature, as we trace the component parts of substances, their uses and apparent ends,—how the intellect seems to grow within us, how the map of the universe expands before us in its variegated departments, how firm is our tread beneath the directing light! Yet far, far higher is the privilege to possess, through the teaching of the Spirit of God, a knowledge of Divine truth. To know the true God, and Jesus Christ whom He has sent; to

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know ourselves, to see that we are not atoms floating in space without a destination or a home, but that we are linked by the most tender ties to the great Creator; to know our interest in the redemption which Jesus has wrought out, to become conscious of the sanctifying power of the Holy Spirit on the heart and conscience,—*this*, indeed, is knowledge which is capable of perfection and worthy to be completed in heaven. And there, it *will* be completed; and that not merely by an impartation of power to flit at will through the expanded universe, to pry into the recesses of creation, or to dive into the ocean of the Divine counsels; but by the revelation of God Himself, vouchsafed in the utmost measure of which our renewed and spiritualized faculties shall have become capable of taking in. There Thou, O Christ! wilt be seen in Thine own glory: one with Thee, Thy family will know even as they are known, for they will be their Beloved's and their Beloved will be theirs. The secrets of all hearts will there be revealed; yes, not only will the inmost feelings of Thy people be laid open to Thine eye, but Thou wilt reveal Thine own to them; and as the hidden mysteries of Thy wisdom—

fold after fold—are laid bare to their strengthened gaze, they will see with exultation, that love incomprehensible is inscribed on them all.

In conclusion, it becomes every reader to ask himself whether his most cherished feelings, thoughts, and pursuits, are of that massive character which will bear the stamp of immortality, or whether they are evanescent and impalpable, melting into vacancy as soon as they are formed into shape, and wearing even in their maturity signs of speedy decay. Are his favourite engagements such as he would wish to be perpetuated; or is he warned by the satiety which their continuance soon awakens, that to make them durable would be to convert them into miseries? Or are they of such a description, that, notwithstanding the large admixture of human infirmity and sin which they contain, he can trace in them those august characteristics which the Word of God attributes to the things that are above? If the latter be the case, let him rejoice; for to him will at length be addressed the cheering words, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still."

M. N.

THE BURIAL SERVICE OF THE CHURCH OF ENGLAND.

WE have received the following letter and memorial relative to the constraint laid upon all clergymen of the Church of England, to read over all sorts of characters, who may die under almost every variety of circumstance and in every condition of mind, the sublime service appointed by the Church to be read at the burial of her departed members. Upon perusing the letter, and its accompanying memorial, we felt that we could neither shrink from inserting it in our columns, nor could we abstain from urging the importance of its subject and enlarging upon the points on which the document touches. We have therefore to

request our readers to peruse the letter, after which we shall resume our pen.

"Cambridge, June, 1850.

REVEREND SIR,—The case lately tried in the Arches Court, 'The office of Judge promoted by COOPER v. DODD, Clerk,' having been the means of calling public attention to the painful position in which Clergymen may be placed in the present state of the Law of Burial:

"We, the undersigned, without thinking it necessary to enter into the legal merits of the particular case, fully sympathise with Mr. Dodd in his conscientious objection to perform an act which would, as we believe, have amounted to a profanation of the Sacred Office of Chris-

tian Burial, have offended the minds of religious persons, have countenanced sinful living, and have given a handle to those who are ill-affected towards the Church. We have therefore formed ourselves into a Committee for the purpose of considering what steps can be taken to relieve the consciences of the Clergy and to abate a public scandal; and, being assured that you will excuse us for drawing your attention to so important a subject, we ask permission to attach your signature to the accompanying Memorial.

JAMES S. BAILEY, M.A., Jesus College; Vicar of St. Clement's, Cambridge.

RICHARD A. F. BARRETT, B.D., Fellow of King's College.

FREDK. GELL, M.A., Fellow of Christ's College.

HARVEY GOODWIN, M.A., late Fellow of Caius Col.; Incumbent of St. Edward's, Cambridge.

ALEXANDER R. GRANT, M.A., Fellow of Trinity College.

CHARLES HARDWICK, M.A., Fellow of St. Catherine's Hall.

WILLIAM B. HOPKINS, M.A., Fellow and Tutor of St. Catherine's Hall.

JOHN G. HOWES, M.A., Fellow of St. Peter's College; Incumbent of St. Mary the less, Camb.

FREDERICK E. LONG, M.A., Fellow of King's College.

JOHN N. PRILL, B.D., Fellow and Tutor of Queens' College; Rector of St. Botolph's, Cambridge.

GEORGE F. REYNOLDS, B.D., Fellow of St. John's College.

CHARLES A. SWAINSON, M.A., Fellow and Tutor of Christ's College.

GODFREY M. SYKES, M.A., Fellow and Tutor of Downing College.

GEORGE WILLIAMS, B.D., Fellow of King's College.

HENRY G. WILLIAMS, M.A., Fellow of Emmanuel College.

WILLIAM F. WITTE, M.A., Fellow of King's Col.; Curate of St. Giles', Cambridge, (Secretary.)

THOMAS S. WOOLLASTON, M.A., Fellow of St. Peter's College.

"STATEMENT.

"On the night of Tuesday, the 26th December, 1848, a man known in the neighbourhood as an habitual drunkard, and as leading in other respects an irreligious life, was turned out of a public-house in Cambridge, for being drunk and disorderly; and was found the next morning dead in a ditch adjoining the premises. These facts were notorious. Upon the Inquest evidence was given that the deceased was 'turned out of the public-house at eleven o'clock, drunk,'* and the following verdict was returned—'Found drowned and suffocated in a certain ditch; but how the deceased came by his death, no evidence to prove.' The Minister of the Parish felt that, under all the circumstances of the case, he could not read the

Burial Service over the body without causing a public scandal. After much deliberation, the son* of the deceased agreed to have the body buried in the Dissenters' Burying-ground, upon the condition (offered to him and accepted by him with thanks) that the Minister would defray all the expenses of the interment, together with other considerable charges. Notwithstanding this agreement, which the son never retracted, some other persons on the Sunday morning required the Minister to bury the body at two o'clock on that day, which he then refused to do. The body was brought to the church-yard at the hour mentioned, taken back again, and buried elsewhere on the following day.†

"Proceedings were then instituted against Mr. Dodd in the Court of Arches, not by the son of the deceased, but by another person. The son expressly states in his evidence—'It is the fact that I have had nothing to do with this suit; and what part I have taken in it has been at the sole instance and instigation of the Promoter. I have taken no part in it whatever.'

"After a lapse of nearly sixteen months, judgment has been given by the Court, that Mr. Dodd be suspended for three months, and pay the costs of the suit.

"MEMORIAL.

"To the Most Reverend the Archbishops and the Right Reverend the Bishops of the Provinces of Canterbury and York.

"We the undersigned, Clergymen of the Church of England, desire to approach your Lordships with the feelings of respect and reverence which are due to your sacred office.

* "I have not any reason for thinking that the Ministrant did not fully conclude on my so leaving him, on the occasion now interrogate, (viz., on the Sunday Morning) that I had finally acceded to his proposal to me of having my father's body buried at the Dissenters' Cemetery, and not in his (the Minister's Church-yard.) I did not from that moment ever see, or have any communication with the Ministrant, about my late father's funeral in either Cemetery."—*Deposition of the Son in Evidence laid before the Court.*

† "The body was buried early on Monday morning in the new Church Cemetery, by the Curate of St. Andrew the Less, who was ignorant of the facts of the case when he consented to perform the Service. In a letter to the Editor of the *Cambridge Chronicle*, Jan. 27, 1849, he states, that the story upon which his consent was obtained was a mere fabrication. He adds, 'Under other circumstances I would not have read the Burial Service of the Church of England over the remains of that unhappy man.'

* "Letter from 'One of the Jury'" in *Cambridge Independent Press*, Jan. 6, 1849.

"We beg to express our conviction that the almost indiscriminate use of 'the Order for the Burial of the Dead,' as practically enforced by the existing state of the Law, imposes a heavy burden upon the consciences of the Clergy, and is the occasion of a grievous scandal to many Christian people.

"We therefore most humbly pray that your Lordships will be pleased to give to the subject now brought under your consideration such attention as the magnitude of these evils appears to require, with a view to the devising of some effectual remedy."

The statement upon which this memorial is based, although it touches upon one example only, of the grievance caused by the compulsory and indiscriminate use of the burial service, is however quite enough to shew the urgent necessity which exists for some alteration in the service itself, or for some discriminating power to be given to those by whom it is to be read over the graves of the departed. The great point of objection is, that ministers of the Church are compelled to use one and the same language of the most undoubted spiritual satisfaction, or what is called charitable hope, at the state of all to whom christian burial is given. The clergyman may have attended in one short week, three dying beds,—the first, whereon is lying the ripe believer waiting to exchange the earthly for the heavenly temple, rejoicing and mounting heavenwards on the wings of that faith which has enabled him to receive and live upon Christ Jesus as the only hope for time and eternity; or it may be that that bed may contain the timid and doubting dying Christian, whose half uttered words, "Lord, I believe," is followed by the broken hearted, yet earnest prayer, "Help thou mine unbelief." We will suppose that these die, and are carried to their burial:—over them the words of our service are singularly appropriate and consolatory; the "hearty thanks," for deliverance from a world of misery and sin, may indeed be given; and we may most unfeignedly breathe the prayer around their graves, that when we shall depart this life, we may rest in Jesus, as our *hope* is that these our brethren do; for in

their cases we had the *outward* evidence that while in life they were indeed believers.

But, again, the minister may be summoned to the dying couch of the man of this world, and who has lived without any God but the god of this world. In the day or hour of death, however, some thought that all may not be right for eternity, and some superstitious idea that what he himself has not done through life, a minister of God may do for him upon his restless death-bed,—either to bring peace to a troubled conscience, or provide some ideal viaticum for the dread journey into eternity, may have brought an hitherto unsought or unwelcome guest into the sick man's chamber: we will suppose that the minister faithfully unfolds the whole counsel of God, but that the man who has lived in the world dies only with the hope which that world gives; and which shuts out from its acknowledgment the utter nothingness and sinfulness of men, and the priceless value of the One Mediator. This man too dies, and is buried, and the train of worldly relatives hear over his grave words of truth and spiritual grandeur, of which in their reality, he and they knew nothing. They hear God heartily thanked that he is "delivered from the miseries of this sinful world," which was all in all to the departed, and is so to them; they hear a hope expressed, which to the Christian is full of the deepest meaning, but which to their ears is either void of all interest, or is a hope of the most unmeaning and untruthful character, that when they die they may rest in Christ as their "hope is that this their brother doth;" and what wonder that they turn away from the open tomb satisfied that the Church hath virtually pronounced the eternal safety of their brother, and that they may return to the world to continue and do as they have always done.

The third description of death-bed, or it may be the chamber of actual death, to which the minister may be called, may be in the house of the drunkard, the open and impenitent malefactor, dying in the actual commission of guilt; or it may be the last scene of the

professed unbeliever, impiously blaspheming and railing against his Maker, in all the agonies of a tortured and dying body, and amid the horrors of an unwilling but constrained uncertainty as to the future world. The minister may have only to talk to surviving relatives, for the spirit may either have passed into eternity, or it may be hastening upon its journey thither, while the man is still drowned in intoxication or lying in the stupor of death; it may be, however, that the words of the minister may fall upon ears that hear, but will receive not the message of mercy and forgiving love; they will not come that they may find mercy of the Lord, and they die in their sins. The infidel may proudly reject the whole "story of grace,"—may die, denying the existence of the God who made him, and the Saviour who laid down his life to redeem the very vilest of sinners. All these persons may die, and the intelligent christian bystander may depart without the slightest hope in their end; nay, rather with the inward prayer "Gather not my soul with them;" for the outward evidence is, that they have departed as they have lived, without God and without hope. And yet, over such as these must the minister pronounce the same words of hope and comfort as are uttered over the graves of those whose lives have testified their faith, and whose end has been peace. Now we do say that such a state of things ought not to exist. Christian charity, and the doctrine of a charitable hypothesis, may go far, but it ought not to blend in utter confusion the graves of those who are and of those who are not, even in appearance or profession, Christians at all. Our delicacy for the memories of the departed ought not to make us speak such words over their graves, that ungodly relatives and bystanders shall go away with the firm conviction, that say what we will in the pulpit, of an evil life producing a

bitter death, and a still bitterer eternity of woe, yet that in the burial service the Church speaks not but in the tenderest and most encouraging terms of the peace and safety of all whom she commits to the earth; and not a word of doubt or solemn warning falls upon the ear of those who may have been companions in sin, and with those for whom they hear the minister heartily thank God that He has delivered them from the miseries of a sinful world. We much approve of the alteration which the American Episcopal Church has made in this part of the ritual; it has left all the sublime beauties and consolations of our own service untouched, and has wisely left that particular and individual application of its declarations and hopes to be supplied by those who know whether the lives and deaths of their departed brethren are such as to warrant them in indulging those hopes which our own service but too clearly holds out for all.

It is said that the state of our law compels clergymen thus to violate their conscientious feelings, and that they ought to be allowed to discriminate as to their reading all and every thing over every corpse, be the circumstances of life and death what they may. We are averse to such discriminating powers being given; and we are persuaded that they would involve the clergy in difficulties of tenfold greater embarrassment, and expose them to much danger, of exercising improper, and perhaps wrong and harsh, judgments.

We would have the service so altered as to be suitable alike for the true believer who has entered into his rest, while we would have it speak in unmistakeable terms of those who die without that hope which a saving faith in Jesus the Resurrection and the Life can alone afford. Perhaps our readers, lay and clerical, may favour us with their views upon this grievance and its remedy.

JUVENILE THIEVES.

THE future well-being of society depends in a great measure, under God's blessing, to the proper training of the rising generation in the principles of true religion, and reverence of God's word as the rule of life. Unhappily, there are too many parents who, heedless themselves of every thing of a sacred nature, and being the debased slaves of intemperance and sensual indulgence, trample not only the Divine commandments under their feet, but live in constant warfare with the laws and regulations of the community of which they form a part. Hardened and reckless themselves, they constrain their unhappy children to tread the same evil course.

The inhabitants of large towns are well aware, that there are certain localities within their boundaries, principally occupied by characters who live as "free booters" on the property and industry of others. The "rookeries" of such places are too well known to the police, and are carefully shunned by the majority of the community, who can scarcely divest themselves of fear, whenever necessity requires them to pass through the proscribed district. It is painful to witness the number of quite young boys issuing on a morning from such localities, with their habiliments scarcely holding together, and many shoeless and even bare-headed, trusting to their craft and cunning for sustenance during the day, and hoping to succeed in some attempt to seize the property of others.

Poor boys! they are much to be pitied, and christian philanthropy should be brought extensively to bear, in trying to reclaim these wretched children from continuing outcasts of society, and in danger of losing the immortal soul for ever. The establishment of Ragged Schools has developed the real condition of these unfortunate youths, and many, alas! are the offspring of illegitimacy, and others are the descendants of parents transported for their crimes. No parent's care was ever bestowed on the immortal being, which at an early period of life had to find even its daily sup-

port, by prowling about the streets more like a brute than a human being, and at night repose the wearied body within the precincts of a lime-kiln or glass-house fire.

Ministers of various denominations are now actively engaged in trying to lessen this moral pestilence in our large communities; and the Scripture Reader is also threading his way into dens of iniquity, not armed with the bludgeon or cutlass, but proclaiming, with the Bible in his hand, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord;" and urging the juvenile thief, and his older companion, as well as the receiver of stolen goods, to forsake such evil practices, and pursue an honest and upright course henceforward.

Christian reader, do you ever make an effort to reclaim such outcasts? Many a Ragged School requires support and patronage, and will you remain supine and indifferent? Some institution for the reformation, and affording a temporary asylum for such youths, is languishing for want of aid, and crippled in its energies in doing good, and yet the gold and silver in your possession are not tithed for God's cause, but spent in luxurious indulgence and needless gratification.

The Judges can bear witness after every assize to the awful prevalence of juvenile depravity, and the piteous condition of many a youth, whose days have been principally spent within prison walls; and when liberty has been granted, the former bad association has come with increased effect, and the outcast of society takes his foolish revenge by an increasingly vicious career. At the Lent Assizes of 1850, a boy of sixteen years of age was transported for seven years, for burglary. The prisoner, on hearing his sentence, said, "Well, Sir, I'm very glad you've give it to me now, or perhaps I should have had it another time."

Judge. "If you are sincerely desirous to reform your character, painful as the sentence is which I have

passed upon you, it may be that you will look back on this day with more pleasure than regret."

Prisoner. "Well, Sir, I hope it may; I have had no one to look after me, or take care of me."

If you are a parent, dear reader, you must feel for the neglected condition of such youths. God calls you to do something for His name in this world. Labour, then, to lessen human guilt, and assist in directing the wanderer and outcast into the right path for man's happiness in this world, and his security in that which is to come. Pray for the conversion of the sinner, and the bringing in of the very dregs of society into the Saviour's fold. Your Saviour loved the human race, and He hath enjoined His followers to "Go out into the highways and hedges, and compel them to come in, that my house may be filled." The miseries and sins of the world can never be properly era-

dicated, without the saving doctrines of the Cross are applied to the heart. But means are to be used; and when the mind has been instructed in early life to reverence God, to love the Holy Bible, and to think of a future state, as the soul's final home, either in bliss or woe, there is every reason to hope that in many cases the seed will eventually, through the Holy Spirit's influence, bring forth good fruit. The restraints connected with religious instruction will check others in a course of gross sin, and there will not be the painful instances now so frequent, of many in a christian land not knowing the Saviour's name, or ever offering up prayer to the Almighty Being who made them; and whose entire course of life can be considered no better than the unconverted Heathen in savage and barbarous climes.

SIGMA.

THE DESERTER.

SOME time since I was travelling by railway, and had taken my seat in an unoccupied compartment of a second class carriage, when two soldiers attracted my notice, by the noise accompanying the unfixing of their bayonets. (I immediately perceived they were escorting a deserter.) This was no sooner done, than the prisoner passed into the same compartment as I was seated in, followed by the guard. When the soldiers had adjusted their knapsacks, and placed their muskets by their sides, as no other passengers entered, I had an opportunity of surveying my fellow-travellers. The corporal sat in front of the deserter, and the private next the window, having the prisoner on his left, securely handcuffed.

We journeyed together for sixty miles, and I found two intelligent companions in my soldier friends. They had been engaged in the battles of India; and as the medals glittered on their breasts, I could not help shuddering at the recitals of the carnage and slaughter in which they had been engaged, and the cruelties of

the Sikhs to those who had fallen into their hands.

I was glad to find that the private had been a Sunday scholar, previous to his entering the army; and, though for a time the instruction appeared to have no practical benefit, yet, in an hospital in a foreign clime, whilst suffering from a severe illness, he had been led to attend to the concerns of his soul, and was thus saved from the many temptations incident to a military life. In one engagement he had a narrow escape, as he narrated that during the advance, the men close to him were killed, and the company to which he belonged suffered dreadfully; yet he escaped, without the slightest injury.

It appeared that since the regiment's return, they had been filling up their ranks by active recruiting in various directions. The young man now a deserter, had enlisted about six months before, and from some harsh conduct on the part of those who were drilling the recruits, he had clandestinely left the depôt when he had been there about half that time. He

had removed to a variety of places, and had at first gone to his friends, but the fact of his having entered the army was well known, and after a few days he was obliged to effect a hurried retreat, as a police-officer was entering the house, to apprehend him on suspicion of being a deserter. He at times was brought to great distress, for want of employment, whilst carefully avoiding those towns where the military were likely to be quartered; and at length he surrendered himself to justice, and was committed to prison, whilst notice was sent to his regiment, making known the fact. The escort was now taking him to headquarters, where he would be tried by court-martial, and have to undergo the usual punishment.

Have you, dear reader, ever considered that you have deserted from your allegiance to the King of kings and Lord of lords, the Captain of your salvation? Have you not rebelled against His authority, and in the rebellion of the heart joined in the cry, "We will not have this man to reign over us." The parable of the prodigal son is illustrative of the condition of thousands that desert the service of their Almighty Friend, foolishly fancying that they can be free from all restraints, and give way to unbridled

lusts and unholy passions. Their course is but a short one, before they painfully feel that in forsaking the service of Him who has the right to their constant obedience, they have wandered from the only source of happiness, and are left a prey to wretchedness and want.

Some are occasionally found deserting the cause of Christ, who have been professedly joined with His people. They listen to the voice of the traitor Satan, and are no longer found delighting in the service of God. Seeking for greater liberty, they find that all has been surrendered, and they have been brought completely under the yoke of bondage, forgetting that "if the Son therefore shall make you free, ye shall be free indeed." When brought back again to the fold from whence they had wandered, and to the service of that King whose cause they had so shamefully betrayed, it has been with many painful stripes and feelings of shame, connected with their past ignominy.

"Weary of wandering from my God,
And now made willing to return,
I hear and bow me to the rod;
For thee, not without hope, I mourn:
I have an Advocate above,
A Friend before the throne of love."
SIGMA.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—In the last number of your periodical, one of your correspondents has brought forward several objections to the meaning of the term regeneration, as given in a little publication of mine, entitled "What is the True Sense of the Baptismal Service?" Referring to others, who seem to have taken a somewhat similar view, he had prefaced those objections with this observation: "The thought that seems to influence the minds of these

Evangelical apologists for our rituals, is such as this, 'We have got these baptismal services, and we have subscribed *'ex animo,'* that they contain in them nothing contrary to the word of God, therefore we must make out the best case we can with them.'" In regard to myself I can say, that I was under no such influence. The interpretations given of these services being so various, and none of them satisfactory to my own mind, I, several years ago, determined to enter care-

fully into an examination of them. In doing so, I did not endeavour, as your correspondent supposes, "by warping expressions of Holy Writ," and giving a "non-natural sense to expressions in the services," to render them "*any how* conformable with Scripture." My simple endeavour was to satisfy my own mind as to what really is the *true* meaning of the baptismal service. This I aimed honestly to ascertain from the service itself, without being influenced by any apparent consistency or inconsistency with the doctrine of Scripture. In going through the services, that which first principally arrested me, was the language of the prayer which follows the first exhortation in the service for those of riper years. It seemed to me to furnish a conclusive proof, that the term "regeneration," or "born again," is not used in the service, in the sense usually affixed to it, both by those who are considered high and low churchmen; in short, that it does not signify a change of nature, or the first communication of life to the soul. To this position your correspondent objects. He writes as though he thought it passing strange, that any should attempt "to persuade" others to entertain so palpably erroneous a notion. But I must be allowed to say, that it does strike me as rather strange, that he contents himself with speaking in language of surprise, but omits altogether to notice the *argument* by which, as it seems to me, the point is firmly established. I transcribe the argument.

In the prayer which immediately follows the first exhortation, we beseech God that the person to be baptized "may be born again;" and in the thanksgiving at the close of the service, the baptized person is spoken of as being now born again: thus the person before baptism is considered as not regenerate, but after baptism, as regenerate. It seems plain therefore, that, in this case, regeneration, according to our Church, takes place in baptism. But those for whom the prayer is here offered, that they may be born again, are spoken of in the preceding exhortation as previously "truly repenting," and as "coming

in faith." Now repentance signifies a change of mind, a change in the understanding, judgment, will and affections. These persons are therefore already regenerate, in the sense in which that term is usually employed: in them an inward change has already begun; the work of renewal and sanctification has already commenced. When, therefore, our Church teaches us to pray for such, "that they may be born again," this inward change cannot be the meaning which she attaches to the term. Some however will, perhaps, make this reply: When our Church prays for penitent adults, on their coming to be baptized, "that they *may* be born again;" though, as being penitent, they have already experienced this inward change, a recognition, a ratification of their being born again, is all that is intended. This, surely, is by no means a *fair* interpretation of the petition, "Give thy Holy Spirit to these persons, that they may be born again." But, besides, the definition which our Church gives of a sacrament, shews, I think beyond a doubt, that this cannot be her meaning. She tells us that the thing signified in a sacrament (in this case the blessing of regeneration) is a thing, which the sign is a means of our receiving. It cannot therefore be what the proposed interpretation would make it,—a thing which has been already received. Moreover, the thing signified and received is, as our catechism teaches, "an inward and spiritual grace," and not a mere recognition by the Church of our being already partakers of this "inward and spiritual grace."

This appears to me a conclusive proof that the terms, "regeneration," or "born again," as used in the service, do not signify a change of nature, or the first communication of spiritual life to the soul. Nay, since the prayer runs thus,—"*Give thy Holy Spirit* to these persons, that they may be born again,"—it seems plain that the phrases "spiritual regeneration" and "born of the Spirit," have not, as used in the service, this meaning. I do not see how this conclusion is to be evaded. My hearty wish, I

trust, is to ascertain the truth. If I am mistaken, I can truly say that I shall feel obliged to your correspondent if he will point out the error.

But your correspondent proceeds to observe: "One of these writers, the Rev. J. Sandys, goes so far as to assert, that our Lord's words to Nicodemus, 'Except a man be born . . . of the Spirit,' &c., do not refer to the first communication of spiritual life to the soul." And then he asks, "Would such an interpretation have suggested itself to the mind, were it not felt that the baptismal services must *any how* be rendered conformable with Scripture? And in order to produce this conformity, the plainest expressions of Holy Writ are *warped*, and made subservient to our ritual." Sorry should I be to be guilty of wresting any expressions of God's holy word. But it is plain, if my preceding argument is sound, that our *Church* did not understand those words of our Lord to Nicodemus, as signifying the first communication of spiritual life to the soul, for she evidently considers that she uses the term in the same sense in which our Lord there employs it. No *Jew*, as it appears to me, could have reasonably been expected to understand them in that sense. And that so many now do so, arises, I think, from their coming to the passage under the influence of prevailing preconceived opinions, without duly bearing in mind the circumstances under which the words were spoken. May I request your correspondent to weigh the following exposition of the passage in question, dispossessing his mind, as much as possible, of all previous views, as to what is, or is not the meaning of the phrase "born of water and of the Spirit," as there used. Before giving my expository paraphrase, I would make two or three remarks:—

1. It should be borne in mind, that with the term "born again," Nicodemus, as a ruler of the Jews, and a master in Israel, must have been familiar. When a proselyte from among the Gentiles was admitted into all the privileges of the Jewish Church, he was circumcised, *baptized*, and a sa-

crifice was offered, and then he was said to be "born again."

2. It will, I suppose, be allowed that the phrase "born of water and of the Spirit," is used by our Lord, as explaining what he meant by the term "born again;" and therefore that the phrases are equivalent.

3. I suppose it will also be allowed that "born of water" refers to the ordinance of Christian baptism. Indeed, when the connexion between baptism and being born again, as it existed in the mind of a Jew, is considered, and when it is also remembered, as the judicious Hooker affirms, that "of all the ancients there is not one to be named that ever did otherwise expound or allege this phrase, than as implying external baptism," I see not how it can well be denied.

Since, then, the term "born again" is *equivalent* to the phrase "born of water and of the Spirit," it seems obvious that the expression, "born of the Spirit," cannot mean any influences of the Spirit that *precede* baptism, but only those which accompany or follow it. But before being born of water, or baptized, and therefore before being born of the Spirit, or receiving those influences of the Spirit which are connected with baptism, an adult,—and our Lord, be it remembered, is addressing an adult,—must repent and believe; and so must previously have been a partaker of spiritual life; and if so, the phrase "born of the Spirit" cannot, of course, mean the first communication of spiritual life to the soul. What, then, it will be asked, is the meaning of the phrase? The exposition which I would give of the passage, is as follows:—Our Lord tells Nicodemus, a Jew, and who had evidently come to make enquiry respecting the kingdom of Messiah, that a man, *i. e.*, a Jew, must be born again in order to his being admitted into that kingdom, just as a Gentile must be born again before he could be admitted into the commonwealth of Israel. This filled Nicodemus with surprise. He marvelled that Jesus said unto him, "ye must be born again." He thought that the privileges of Messiah's kingdom belonged to the Jews, as Jews,

as a matter of course. Besides, "how," he asked, "can a man be born, when he is old?" As much as to say, if you use the term "born again," in the sense in which we usually do, how can a man, who was circumcised, and so born again when he was eight days old, be born in after life; or if you speak of natural birth, how is it possible for a person to "enter the second time into his mother's womb, and be born." Our Saviour, in his reply, explains what He means by being "born again;" viz., being "born of water and of the Spirit," in other words, the being baptized with water, as proselytes born again in the Jewish Church were, and the receiving of those influences of the Spirit which are promised in the Old Testament Scriptures to be bestowed, under the New Testament dispensation, on the baptized. And this our Lord assures him is necessary, "for that which is born of the flesh," either of carnal ordinances, or by ordinary generation, "is flesh," whereas, "that which is born of the Spirit,"—i. e., he who receives those special influences of the Spirit which under the Gospel dispensation shall be bestowed on the baptized,— "is spirit," and is a fit member of my spiritual kingdom. "Marvel not," then, "that I said unto thee, ye must be born again;" for just as a Gentile, though a true believer in the one living God, must be born again in order to be admitted into the commonwealth of Israel, so must a Jew, believing the Gospel, be born again—"born of water and of the Spirit"—in order to enter the kingdom of Messiah.

This appears to me to be not a forced, but the natural, interpretation of the passage. Whereas, to explain the phrase, "born of the Spirit," as signifying the first communication of spiritual life to the soul, involves, as I have pointed out, what seems to me an insuperable difficulty.

I have been compelled to write at much greater length than I intended. To examine, also, your correspondent's objection to the meaning which I attach to the word "regeneration" would make my letter far too long. Indeed, it is hardly necessary for me, at pre-

sent, to do so; for if I have failed to prove that the term, "regeneration," does *not* mean a change of nature, or the first communication of spiritual life to the soul, of course I should fail to establish the explanation I give of this term. On the other hand, should I have succeeded in satisfying your correspondent as to what I *deny* in regard to its meaning, it will go far, and I shall find, I think, little difficulty in satisfying him also as to what I *affirm* in regard to its meaning.

E earnestly praying that the abounding discussions on this subject may, by the Divine blessing, tend to the discovery and establishment of the truth.

I am, Sir, yours, faithfully,
J. SANDYS.

July 20th, 1850.

To the Editor.

[Continued from p. 284.]

The authors of the two pamphlets* to which I have referred, are beginning to see and to feel that the *cause of Tractarianism neither has been, nor can be, honestly maintained*. They admit a great deal, and speak it out in plain terms. But their admissions prove a vast deal more than they, as yet, can bring themselves to say.

* Mr. Maskell's "Second Letter on the present position of the High Church party in the Church of England," and "The Morality of Tractarianism: a Letter from one of the People to one of the Clergy."

The very title of the first involves the acknowledgment of an important fact. High Churchmen (so-called) and Tractarians, at one time, (and indeed for a long time,) arrogated to themselves, that *they* exclusively, were the *Church of England*. But it is now seen and confessed that they are *not* the Church, but only a *PART* IN THE CHURCH: and (if the truth be plain spoken—as it should be) a party in the Church who are not of the Church. So that it may be most truly said of those among them, who have left the Church of England to join the Church of Rome,—“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”

The first note or mark of the true Church is, “Pure and sound doctrine.” (See Art. xix. and the Homily for Whit Sunday.) Those who truly maintain the doctrine of the Church of England are really the Church of England. Those who do not, may be in it, but they are not of it. They are but the mixed multitude that follow the camp of Israel. (Ex. xii. 38; Numb. xi. 4.)

For example: Mr. Maskell says, (p. 56.)

"As to the second of the two classes, namely, the low-church or evangelical, I have no hesitation in making a candid avowal. Whatever my opinions may have been some time ago, it is impossible for me to conceal from myself, that further enquiry has convinced me, that the real spirit and intention of the Reformed Church of England are shewn, and carried out, and taught by the low-church party, as truly as by ourselves, *I cannot bring myself to say, 'rather than by ourselves.'*"

And why not, Mr. Maskell? for, if this had been really a *candid* avowal, and if you had ventured to refer to the Homilies, as illustrating the views of our Reformers, and the statements of the Articles, must it not have been evident to you?—nay, is it not evident to you, if you dared to speak out the honest truth, that the Evangelical class alone do truly carry out "the real spirit and intentions of the reformed Church of England," and that the High Church or Tractarian party do not do so at all? but, on the contrary, have all along been striving, with their utmost craft and power, to *unreform* (or *unprotestantize*) the Church of England? and to "recede more and more from the principles of the English Reformation?"

I give Mr. Maskell credit for intending and endeavouring to make "a candid avowal." But is it not evident from the whole of his pamphlet, that he has been so accustomed to pervert and evade, and sophisticate and explain away the plain meaning of those Articles, which he professed to subscribe *ex animo*, that, even when he attempts to look at their plain meaning, his eyes are still dazzled, and see double? He has been so long accustomed to deal with them dishonestly, that he has lost the power of discerning the plain and honest meaning of plain words.

The fact is that Mr. Maskell is herein to be pitied as well as blamed. He has been brought up, perhaps from his very infancy, in a dishonest school. If we trace the evil to its source, we must go back to the period, when a large portion of the clergy,

who were Romanists at heart, and ought, as such, to have been excluded from the Church (as some of our wise and clear-sighted statesmen well advised,) were persuaded by the Jesuits, and too easily suffered by a false and fatal state policy, to subscribe our honest, Protestant Articles, and to retain their preferments in our Church. They could only subscribe, with thorough Romish dishonesty, in a non-natural sense. And hence arose the school of Laud and Montagu, or what has been called the High Church party—who all along have treated the Articles as a nose of wax; and have, (in spite of their subscriptions,) zealously maintained—as their darling principles, doctrines which were diametrically opposed to those Articles. The dishonest system (to which they were compelled to have recourse) of explaining away some of the plainest and strongest statements of the Articles, has gone on so long and so far, that many of their disciples have been thoroughly deceived; and really have had no conception how dishonestly they were dealing with such solemn declarations and documents; and we should always be willing to make the distinction (as far as we can) between the deceivers and the deceived. But the more excuses we can make for individuals (as belonging to the latter class) the more strongly must we denounce and condemn the dishonest system, of which they have been the ignorant and unsuspecting victims. Moreover, it must also be confessed, that not a few, who have been in a measure recovered from the trammels and delusions of a false and anti-evangelical system; and so far enlightened as to see, on some points, the true doctrine of our Protestant Church; have only been partially delivered from the false principles of subscription and interpretation which had become well nigh universal! and therefore could not boldly and fearlessly assail those, who were more deeply involved in them. They were not brought so far as to submit to *all* the Thirty-nine Articles "in the plain and full meaning thereof"—"in the literal and grammatical sense;" and therefore they could not contend,

earnestly and faithfully for the plain and full meaning of any one of them, as it would have become them to do. They were compromised by their own imperfect and undefined position; they were, therefore, compelled to deal with others in a spirit of unworthy compromise. And it is so still. Our Evangelical brethren are much more honest in their subscriptions, and in their mode of preaching, than the High Church party can pretend to be. But many of them are only half-honest; they have their reservations and evasions; they do not come up to the true Protestant and Evangelical standard of our Reformers and martyrs. And even those who do so for themselves, are yet influenced by a false tenderness towards their less enlightened and less faithful brethren; which prevents them from speaking out, and maintaining openly the whole truth, as it is set forth in our Articles, and denouncing plainly and faithfully all deviations from it. In short, they are influenced by various considerations, which prevent them from fearlessly affirming and resolutely testifying, that our Articles and Formularies have a distinct and definite meaning—that they were drawn up by wise and honest men, who knew what they meant, and said what they meant; and (if we were as honest as they were) we should have no difficulty in ascertaining their meaning, and understanding what they stated.

It was not so always. An old author says,—

“The purpose of our Church is best knowne by the doctrine which she doth professe; the doctrine by the 39 Articles established by Act of Parliament; the Articles by the words, whereby they are expressed; and other purpose then the publike doctrine doth minister; and OTHER DOCTRINE THAN IN THE SAID ARTICLES IS CONTAINED, OUR CHURCH NEITHER HATH NOR HOLDETH; AND OTHER SENSE THEY CANNOT YEELD, THAN THEIR WORDS DOE IMPART. The words be the same, and none other, then earst and first they were. And therefore the sense the same; the Articles the same; the doctrine the same; and the purposes and intention of our Church still one, and the same.”

If this were true in 1607, when it was written and “perused, and by lawful authority of the Church of England, allowed to be publike,” it is equally true now; and it ought, as true, to be steadfastly maintained. And, till we take this ground, I do not think we shall be in the right position for effectually maintaining the contest against Tractarianism and High Churchmanship. The Articles of the Church have long been greatly dishonoured, and treated as if they had no definite meaning. They must be re-instated in the place and honour which belongs to them; and *then* we shall be in the proper position to fight the battle of Evangelical Truth in the Church of England, against all “false brethren unawares brought in.”

Mr. Maskell's letter contains many other important admissions; and these tend to shew most clearly the dishonesty of the High Church party: for example, he says, (p. 65.)

“As a fact, the evangelical party, plainly, openly, and fully, declare their opinions upon the doctrines which they contend the Church of England holds.”

And, again, on the contrary, (p. 66.)

“Can it be pretended that we, as a party, anxious to teach the truth, are equally open, plain and unreserved? If we are not so, is prudence, or economy, or the desire to lead people gently, and without rashly disturbing them, or any other like reason, a sufficient ground for our withholding large portions of catholic truth? Can any one chief doctrine or duty be reserved by us without blame or suspicion of dishonesty?”

But “we do reserve vital and essential truths.” Of which he gives various examples. And what does all this prove, but that the whole party is in an utterly discreditable, dishonest, base and false position? They never were really honest; and now they begin to find it out, and to confess it. The author of “the Morality of Tractarianism,” speaks yet more strongly: for he says, (p. 9.)

“Whatever force exists in arguing from its *good* effects, neither more nor less must be granted, if we discover its moral effects to be *bad*. This is what disturbs thousands whom logic and con-

trovery would never disturb. It is a feeling which has lurked unexpressed in the hearts of its warmest followers. Not one of us but must own it; not one but has writhed under the torture of doubting whether, on the threshold of this system, which he embraces to make him holy, there rests not the stain and semblance of a lie."

"If, then, we first acknowledge that the only way of holding such truths in the English Church, is by the use of non-natural interpretation, and then also acknowledge that these truths are the heritage of the people, not the exclusive privilege of the educated classes, we must begin by spreading the spirit of casuistry among our village schools and labourers' cottages: we must make our wives and daughters students in scholastic niceties; and in a degree we have done so. Where we have not, we have left them Protestants: where we have, we have made them false." (pp. 10, 11.)

All this discloses a pitiable state of things. While we strongly condemn, we must also deeply commiserate. The method, too, of dealing with the Articles and Formularies, which this pamphlet acknowledges, gives us yet more clear and awful views of the iniquity of the whole system, (see p. 25.)

"And we are to find out flaws, and points for casuistry, with as much of triumph as if we were not dealing with holy things; as if the sacraments of Christ's Church might be treated in the same way as a chancery suit,—as if the temple of God were not one whit a more awful place than a court of common law!"

Certainly the system which leads to such methods of dealing with the most solemn documents and statements of Christian doctrine must be fundamentally wrong—must be awfully wicked. Whence can it come, but from the father of lies?

The only refuge which this pamphlet indicates, as remaining to the wretched victims of Tractarian delusions is,—*the Church of Rome!*

Alas! alas! if they have indeed, (as this sad production may serve too painfully to indicate,) some feelings of natural honour and integrity yet undestroyed,—must not our souls yearn over them when we think of *such a refuge* as their last resource? Why—

this system of evasion, and artifice, and lying, under which they groan already—is but a little stream that has flowed out of the polluted and overflowing fountain of Romish duplicity and Jesuitical craft and fraud! And must they plunge into that abyss of falsehood and iniquity in order to escape the taint, which even now they find intolerably bitter?

What are we doing, my Evangelical brethren, to save them from this final step?—to rescue them from such a fatal termination of their restless wanderings and uncertainties? Why do we not, every one of us, lift up our voice like a trumpet to denounce "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," to paint the Church of Rome *as she is*—in all her blackness, as the soul-destroying mystery of iniquity? and take occasion, in beautiful contrast with that black and awful system of antichristian delusion and error, to set forth "the glorious Gospel of the blessed God," in its freeness, and fullness, and everlasting security? and "the unsearchable riches of Christ," in His glory and His grace, in His goodness and His beauty—as "able to save to the uttermost all that come unto God by Him?" Why do we not "stir up the gift of God," that is in us, and in our brethren, that,—as we know the Gospel for our own souls' comfort,—so we may preach it, *without any reserves or hesitation*, to others? and be able to say, in the words of Scripture itself, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation." (Ps. xi. 10.) "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts xx. 26, 27.)—Yea, *why do we not do this?*

For my own part, I believe that we, the *Evangelical Clergy*, are deeply guilty in this matter. If we had really been faithful and earnest, *as a body*, in preaching the very doctrines of the Reformation, in the very spirit of the Reformation,—*"not with enticing*

words of man's wisdom, but in demonstration of the Spirit and of power."—I do not think that Tractarianism would have dared to shew its head; or, if it had done so, it would soon have been nipped in the bud, by the Evangelical and Scriptural energy of the true and faithful ministers of our Church. And the only way to oppose and overcome the evil *now*, is, and must be, to awake, and arise from the dead; and to preach, in the spirit of MARTYRS and CONFESSORS, the pure and blessed Gospel, for which CONFESSORS and MARTYRS suffered and died.

Believe me,
Yours, faithfully, in Christ,
J. C. C. S.

June, 1850.

To the Editor.

Sir,—In my last letter, I discussed one of the two principal views, by which Evangelical apologists for our baptismal services attempt to reconcile the phraseology therein employed with Scripture and the Twenty-seventh Article of our Church; namely, that view which interprets such terms as "spiritual regeneration," "baptism with the Holy Ghost," "give thy Holy Spirit to this infant that he may be born again," and others of a similar import which are used in the Offices, as having no reference whatever to an *inward change of nature*, but as applying only to a *change of state*. And I trust that I succeeded in showing that this view, although it has the recent support of such names as Archdeacons Hone and Hare, as well as the sanction of the excellent Bishop Hopkins, will not bear the test of Scripture.

I will now, with your permission, make a few observations upon the other view which has the authority of Mr. Goode's sanction; and which, it is believed, is adopted by very many Evangelical Clergymen, who, with Mr. Goode, "do not believe that the blessing spoken of in the Prayers and Thanksgiving (of the baptismal services) is *only* an introduction into the visible Church with its many privileges, or any thing less than *spiritual regeneration* in the highest sense of the word."

These divines hold—and they maintain that our Ritual holds also—that the sacrament of baptism is the rite appointed by God for *visibly* and *formally* making over to men the gift of spiritual regeneration *previously imparted*. "The supposition," says Mr. Goode, in his Letter to the Bishop of Exeter, page 33, "of an act of prævenient regenerating grace before baptism, is perfectly consistent with the view that regeneration, or the privilege of being members of Christ and children of God, is publicly and formally made over to men in and by baptism; and that baptism is only an instrument by which a gift, which is already possessed, is publicly and formally made over." Mr. Gorham holds, in like manner, that the blessing of adoption is not to be ascribed to baptism itself, but is only formally attested, and made over by it to those to whom it belongs. This view of baptism exactly agrees with the wording of the Twenty-seventh Article, and appears to be the true Scripture doctrine of baptism; as I have endeavoured to shew, more at large, in a pamphlet entitled "*Revision*," [by a Beneficed Clergyman, Seeleys,] pp. 67, *et seq.* If our baptismal offices could be reconciled with this view, we should have no quarrel with them. But we cannot see how the phraseology therein used, can admit of being interpreted as meaning no more than that the new birth of the spirit, previously imparted, is in baptism *formally* and *officially* sealed and made over to the party baptized. If this really be the interpretation we are to give to our Ritual, how is this doctrine *mystified* in it! The whole structure of the Services is formed on the supposition that the person presented for baptism, whether adult or infant, is *in his natural state*,—destitute not merely of the *formal ratification* of the new birth, but of the *inward work* of the Holy Spirit upon the heart; for the blessing needed for the person to be baptized is described as being the actual primary gift of "spiritual regeneration," or the new birth of the spirit, not the confirmation and seal of this grace previously imparted. In the opening

address, the object in bringing the child for baptism, or in presenting the adult, is stated to be that he "may be baptized with water and the Holy Ghost, may be received into Christ's holy Church, and be made a *lively* member of the same;" and for these blessings the congregation is requested to pray; and the prayer which is thereupon offered, is this,—“We beseech Thee for thine infinite mercies that Thou wilt mercifully look upon this child, (or upon this thy servant,) wash him, and sanctify him with the Holy Ghost.” And in the thanksgiving prayer *before* baptism, the language is,—“Give thy Holy Spirit to this infant (or to this person) that he may be *born again*,” &c. It is difficult to understand how these various expressions can be interpreted so as to mean nothing more than a “public and formal making over of a gift already possessed,” or so as not to refer to the first *inward* work of the Holy Ghost on the heart, commonly called the new birth. If the former is the meaning, why is it not *plainly stated*, as in the Twenty-seventh Article? Would it not be as easy, and would it not be far more intelligible, to state the one as the other? Mr. Goode, indeed, is bold enough to assert “The doctrine (that baptism is only a sign and seal of prævenient grace imparted) is sufficiently set forth in the service: *and so we all hold*.”—(*Letter to the Bishop of Exeter*, page 75.) The italics are his own. One really is surprised at the hardihood of this assertion. If such be the meaning of the *service*, (the scriptural view of the ordinance of baptism we believe it to be,) we must explain it to our people in some such manner as the following:—“When we call upon you to pray that the infant who is brought to the font may be ‘born again of the Spirit,’ and be made ‘a *lively* member of Christ,’ you must not understand what we say *literally*; because a prævenient act of grace has already made the child a new creature, and ‘alive unto God through Jesus Christ our Lord;’ what we really mean is, that you should pray that the gift already received may be *formally* and *publicly* made over to

it:” &c. Under this view of the service, we are using terms which must lead astray the minds of simple people, unless a laboured explanation is given.

The avowed principle of our Protestant services is, that, in contradistinction to those of the Papists, they are in language and in terms that may be easily “understood of the people.” But will any one venture to say that the plain straightforward common sense of our people will understand our baptismal ritual as referring only to a representation and confirmation of grace already bestowed, and not to the primary impartation of it? Are the terms “*spiritual regeneration*,” “baptism with the Holy Ghost,” “regeneration by the Holy Spirit,” suitable expressions to describe to the unlettered common people, that which is most scripturally described in the Twenty-seventh Article as “a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church: the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God?” If the ritual means, as this Article does, that the baptized party *has already in his heart* the reality of what is formally represented and visibly made over in baptism, why is this meaning concealed by mystical phraseology?

Let us mark, also, the *order* observed in our baptismal service, regarding it, according to this view, as a *sealing* rite. Is it a fair representation of the reality in that respect? Admitting the ordinance to be by Divine appointment, a formal visible confirmation and exhibition of previous *spiritual regeneration*, what is the *order* of that Divine process in the soul?—*First*, there is the inward work of the Holy Spirit, by which the soul is “born again” from its “death in trespasses and sins,” and spiritual life imparted to it. *Then* follow the legitimate fruits of the new birth, *repentance* and *faith*. Now how is this represented in our offices? *First*,

repentance and faith are demanded to be professed and exhibited; *then* the new birth, from which alone these graces can proceed, is prayed for, and formally made over by the administration of the outward rite; that is, *first*, we have the fruit, *then* the root. If our service is a representation, it should be consistent in its order with the original: if it be a formal ratification of previous spiritual regeneration, it should be consonant, in its arrangement, with the reality.

Supposing, however, that our ritual could be fairly interpreted as meeting this view—this view which we conceive to be the Scripture view of the Divine ordinance of baptism, in the case of adults—supposing that we could “all hold,” as Mr. Goode affirms that we do, “that the doctrine is sufficiently set forth in the service,” still the difficulties attending the *unqualified assumption* of our services would be a source of perpetual disquietude, inasmuch as we should still be constrained, sorely against the consciences of many of us, charitably to assume that *every* child had received the *prævenient* grace of the new birth as a necessary qualification for his receiving the sign and seal of the previous gift.

I would take the liberty of referring the readers of this letter to the little publication above-mentioned,* in which the unqualified assumption of our baptismal formularies, or the “*judgment of charity*,” as it is termed, is tested by facts; and wherein the doctrine of Holy Scripture as to the real design of the institution of baptism is discussed.

THE AUTHOR OF “REVISION,” &c.

To the Editor.

Sir,—The enclosed paper was extensively circulated amongst those who attended the meeting in St. Martin's Hall on Tuesday last. As you will be prepared to expect, there was nothing in any of the speeches which could be construed into an answer to questions, which, however, appear to

me to have had no unimportant bearing upon the proceedings of the day.

With regard to the meeting itself, you will permit me to say, that after all manner of experience of public assemblies, and their doings, during fifteen years past, I do not recollect to have attended any one which so eminently distinguished itself by uniform and excessive dullness.

Judge, therefore, of the amusement which some of us were afforded, by Archdeacon Manning's gravely thanking the auditory (at the close of the day) for their careful repression of all enthusiastic feelings. About the middle of the meeting, one gentleman gave us some very erudite particulars relative to the four first general councils, *ez. gr.* that the “first was held at Nicæa, in Bithynia, in the reign of Constantine, and that the year of its assembling was 328. He took care further to intimate, that we of “the Anglican branch of Christ's Holy Catholic Church,” receive “the first four councils only.”

Just conceive this sort of school-boy talk, kept up for the best part of an hour, and delivered in a grave, solemn, and most monotonous tone, while not a muscle of the speaker's countenance moved, except such as the simple act of articulation necessarily brought into play, and then say what you think of Archdeacon Manning and his enthusiasm.

Enthusiasm! One might as well have looked for a hurricane in a duck pond.

I am, Sir,
Your obedient servant,
S. W. H.

July 25th, 1850.

[Questions circulated.]

“TO-DAY'S MEETING AT ST. MARTIN'S HALL.

“July 23rd, 1850.

“The following questions are proposed as topics for the speeches of those gentlemen who intend to address the meeting to-day:—

“1. A careful, well-weighed, and most deliberate judgment having been pronounced, *not upon the abstract truth, or falsehood, of a certain religious tenet, but upon the legal import, and effect, of certain*

* “Revision,” &c., by a Beneficed Clergyman. Seeleys. pp. 88.
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documentary instruments, by the highest Court before which the subject could be brought, and composed of men learned in the law; is it, or is it not, absurd and mischievous, to call upon an assembly chance-collected, having no recognized "status" in the Realm, and for the most part unacquainted with the merits of the case, and unpractised in the laws of evidence, to protest against such careful, well-weighed, and deliberate judgment?

"2. It being perfectly well-known that the effect of the Privy Council's decision, in the case of *Gorham versus the Bishop of Exeter*," is not to determine what is the doctrine of the Church on the subject of *Baptism*, but simply to recognize as non-heretical teachers, a numerous class of men, many of whom are held in the highest esteem, and all of whom have been Episcopally ordained, while it does not interfere in the slightest degree with others whose views of the initiatory Sacrament differ from theirs; is it, or is it not, a spirit of Christian charity that prompts the present attempt to exclude them?

"The following question is proposed for the consideration of the meeting at large:—

"In the event of unsatisfactory answers being returned by the speakers, or no answers at all, to the foregoing questions, ought the meeting to stultify itself by negating the former, and affirming the latter?"

To the Editor.

Dear Sir,—In your June number, you have kindly inserted, at pp. 278, 279, some suggestions of mine in a revision of the Baptismal Services, which had occurred to me since the publication of a pamphlet, "*Hints and Suggestions on a Revision of the Liturgy, &c.*, by Philecclesia, (*Whitaker, London; Binns & Co., Bath.*) That pamphlet was drawn up hastily in order to anticipate the decision of the Judicial Committee; and I, therefore, only just glanced at certain proposed emendations in our Tables of Lessons, which it would have been desirable to notice more at length, viz., i. The use of the book of Revelation, (p. 5.) ii. The appointment of suitable lessons from Holy Scriptures on the Saints' days, in lieu of the Apocryphal lessons, and some of the present lessons of the Old Testament, (pp. 5, 6.) iii. The removal of

the Apocrypha from the table of daily lessons, (pp. 5, 6.) On these points I offered mere passing observations without entering into details. Subsequent consideration has enabled me to perfect a suggestive plan of details in the above named points; and as I fear that the sale of the "*Hints and Suggestions*" does not warrant me to expect an opportunity of laying these details before the public in any future edition of the work itself, you will perhaps kindly give insertion to them in your periodical? I therefore subjoin three tables of proposed changes in our lessons, wherein the above named three points are noticed at length, viz. No. i. in Programme A; No. ii. Programme B; and No. iii. in Programme C.

I would just add, that proper lessons for Ash-Wednesday might be suggested, viz., (as in the American Liturgy,) for the morning, Isaiah lix. and Luke vi. ver. 20; for the evening, Jonah iii. and 2 Peter iii. (or perhaps Isaiah lviii. and lix. would suit better, omitting Jonah iii.) For Good Friday, perhaps Leviticus xvi. would be preferable to Gen. xxii.—which is read in Lent; and perhaps the second evening lesson, might properly (as in the American book) commence at ver. 13 of Isaiah lii. For Ascension-day, too, Genesis v., ver. 18, to the end, would be more suitable than Deut. x.—especially as the latter is used on "*the Circumcision of Christ.*"

It may be also observed that since there are no proper lessons for the Monday and Tuesday before Easter, the "*Epistles*" (taken from the Old Testament) and the very long "*Gospels*" might be transferred from their present place to the table of lessons.

I remain, dear Sir, yours truly,
PHILECCLESIA.

July 2, 1850.

Programme A.

Proposed Table of proper second lessons for certain Sundays, whereby the book of Revelation would be read through once in every year.

Sundays in Advent.		Morning	Evening.	
1	2	Revelation	1	Revelation 2 & 3
1 . . .	2 . . .	"	4	5
2 . . .	3 . . .	"	6	7
3 . . .	4 . . .	"	8	9

<i>Sundays after Xmas.</i>	<i>Morning.</i>	<i>Evening.</i>
1	Revelation 10	Revelation 11
2	" 12&13	" 14
<i>Sundays after Epiph.</i>		
1	" 15	" 16
2	" 17	" 18
3	" 19	" 20
4	" 21	" 22

Programme B.

Proposed Table of proper first lessons for certain Saints' days, whereby the Apocryphal lessons may be superseded.

	<i>Morning.</i>	<i>Evening.</i>
St. Andrew . .	Judges 6 v. 11	Isaiah 4
St. Thomas . .	Jeremiah 20	Jonah 4
St. Stephen . .	1 Kings 21	2 Chron. 24 v. 15
St. John . . .	Daniel 9	Daniel 12
Innocents' . .	Jer. 31 to v. 18	Exodus 1
St. Paul . . .	2 Chron. 35	Jeremiah 1
Present. of Christ	Exodus 13	Leviticus 12
St. Matthias . .	Numbers 17	1 Samuel 10
Annunciation .	Micah 5	Haggai 2 to v. 10
St. Mark* . .	Proverbs 20	Proverbs 21
St. Phil. & St. Jas.	Numbers 14	Joshua 14
St. Barnabas . .	Nahum 1	Habakkuk 3
St. Peter . . .	Zechariah 3	Zechariah 4
St. James . . .	Gen. 12 to v. 10	1 Kings 19 v. 9
St. Barthol.* .	Proverbs 23	Proverbs 24
St. Matthew . .	Amos 7	Ezekiel 1
St. Luke . . .	Daniel 1	Job 1
All Saints . . .	Daniel 7 v. 9	Daniel 12

Programme C.

Proposed new Table of first lessons from 27th Sept. till 23rd Nov. in lieu of the Apocryphal lessons.

<i>September.</i>	<i>Morning.</i>	<i>Evening.</i>
27	Malachi 4	1 Chron. † 10
28	1 Chron. 13	" 14
29 St. Michael .	Gen. 32	Daniel 10 v. 5
30	1 Chron. 15	1 Chron. 16

<i>October.</i>		
1	1 Chron. 17	1 Chron. 18
2	" 19	" 20
3	" 21	" 22
4	" 28	" 29
5	2 Chron. 1	2 Chron. 2
6	" 5	" 6
7	" 7	" 8
8	" 9	" 10
9	" 11	" 12
10	" 13	" 14
11	" 15	" 16
12	" 17	" 18

* The lessons for St. Mark (Prov. xx. xxi.) and St. Bartholomew (Prov. xxiii. xxiv.) are those now appointed for St. Andrew and St. Thomas. All the rest which are here suggested in place of the existing lessons, will be found to contain allusions to some incident parallel with that noticed in the collect, or in the Scripture record of the saint commemorated. For example, on St. Barnabas' day, compare Nahum i. 7—15, with the Collect, and with Acts xi. 24; and Habakkuk iii. 2, 17—19, with Acts xi. 23—30.

† The chapters here selected from the books of Chronicles are the same which are used in the Scotch Liturgy of 1637, from 23rd Nov. till 16th Dec. No part of these books is now read in our Church.

<i>October.</i>	<i>Morning.</i>	<i>Evening.</i>
13	2 Chron. 19	2 Chron. 26
14	" 21	" 22
15	" 23	" 24
16	" 25	" 26
17	" 27	" 28
18 St. Luke . .	Daniel 1	Job 1
19	2 Chron. 29	2 Chron. 30
20	" 31	" 32
21	" 33	" 34
22	" 35	" 36
23	Leviticus* 1	Leviticus 2
24	" 3	" 4
25	" 5	" 6
26	" 7	" 8
27	" 9	" 10
28 St. Simon and St. Jude	Job 24 & 25	Job 42
29	Leviticus 11	Leviticus 12
30	" 13	" 14
31	" 16	" 17

<i>November.</i>		
1 All Saints' .	Daniel v. 9	Daniel 12
2	Leviticus 23	Leviticus 24
3	" 25	" 27
4	Ezekiel † 1	Ezekiel 2
5	" 3	" 4
6	" 5	" 6
7	" 7	" 8
8	" 9	" 10
9	" 11	" 12
10	" 13	" 14
11	" 15	" 16
12	" 17	" 18
13	" 19	" 20
14	" 21	" 22
15	" 23	" 24
16	" 25	" 26
17	" 27	" 28
18	" 29	" 30
19	" 31	" 32
20	" 33	" 34
21	" 35	" 36
22	" 37	" 38
23	" 39	Isaiah 28

To the Editor.

Sir,—Will you allow me to submit to the consideration of your readers the following query, respecting the present baptismal controversy:—

Is it not a *general*, perhaps a *universal* rule, that baptized infants do not manifest from the *first dawn of reason and intelligence*, the characters of regenerated persons *as described by St. John* in his first Epistle? That they do *not* hate sin and love holiness?

* In the regular course (in the month of February) only four chapters of Leviticus are read, viz., 18, 19, 20, and 26, which chapters are, therefore, among those which are here omitted.

† In regular course (in the month of August) only nine chapters of Ezekiel are read, viz., 2, 3, 8, 7, 13, 14, 18, 33, and 34. After chap. 39, the prophecies of Ezekiel become obscure, and chap. 39 will just carry us down to the morning of 23rd Nov., the last day of the Apocryphal lessons.

that there is *not* that difference between them and others unbaptized, as to justify the assertion that they are the subjects of a *new creation*, are, in short, *new creatures*?

Or, (to put the question in a different form,)

Are not the instances *rare*, if *any* exist at all, in which living *vital* members of Christ's spiritual body, the Church, cannot remember a period *after* baptism when they were *strangers* to the covenant of grace, in so far as an interest in that covenant is identical with "*newness of life*?"

On the supposition of an *affirmative* answer, (which in my opinion *must* be given,) in connexion with the universal belief of Christians that *all* infants are *so far regenerated* by virtue of the Atonement, that in the event of their dying previous to the commission of actual sin, they are undoubtedly saved, the following conclusion appears to my mind a *correct* and *true* one:—*i. e.*

That the blessing of which the baptism of infants is a *sign*, (and which is sufficient to secure to them, *previous to the commission of actual sin*, a *saving interest* in the salvation of Christ Jesus,) is INVARIABLY BESTOWED, (it may be in a *greater* or *less* degree according to *circumstances*.) But that this blessing is NOT necessarily that *NEW BIRTH* of which an *ADULT* sinner *must partake* before he can enter the kingdom of heaven, and *MAY* BE LOST, as many of the children of Israel lost their covenant privileges, by *future unrepented transgressions*.

This view I consider perfectly accords with the *plain, literal, and grammatical* meaning of our estimable office for infant baptism, which I do not think requires *any alteration*. It is particularly supported by the rubric at the end of the service, where it is *distinctly stated*, that the

regeneration conferred cannot avail *after* the commission of *actual sin*, for the remission of which, *repentance* and *faith* are *essential* requisites. And it is also confirmed by the *fact* that our Church teaches all her members, *although baptized*, to pray for the *true* circumcision of the *spirit*, and to adopt the language of David, "*CREATE and MAKE in us NEW and contrite HEARTS.*"

Allow me, in conclusion, to observe that I am afraid, in discussing this question, it has not been sufficiently remembered that regeneration is a *progressive work*, and is characterized by a *series* of struggles against *indwelling sin*. Baptism is a *sign* of this regeneration. It *represents* unto us our profession to *die from sin*, and *rise again unto righteousness*. And it *introduces us* to the duty of continually *mortifying* all the evil and corrupt affections of our *corrupt nature*; the infection of which *DOETH REMAIN*, yea, in them that *are* regenerated,—in them that *are* baptized,—that *have* received the Holy Ghost,—that *are* rightly grafted into the Church, and to whom the promises of forgiveness of sin, and of their adoption to be the sons of God, *have* been visibly signed and sealed.

This is the undoubted teaching of our Apostolic Protestant Church, and *most completely* does it agree with the teaching of holy Scripture. And I am persuaded that the *closer* we investigate and examine the terms of our baptismal services, the *deeper* will be our conviction that our Reformers have "*well said all that they have spoken.*"

With the expression of the deep interest I feel in the success of your admirably conducted periodical,

I remain, yours, truly,

OBSERVER.

Leamington, July 13th, 1850.

Reviews, and Short Notices of Books.

LECTURES ON CERTAIN DIFFICULTIES
FELT BY ANGLICANS IN SUBMITTING
TO THE CATHOLIC CHURCH. *By*
JOHN HENRY NEWMAN, *Priest of the*
Oratory of St. Philip Neri. Burns
& Lambert.

THE "Letters on Tractarian Secession to Popery, by the Rev. G. S. Faber, B.D." which originally appeared in the "Christian's Monthly Magazine," have since been republished in a little volume by the Protestant Association, with a Preface by Mr. Faber himself. The whole series is well worthy of perusal, as affording abundance of warning to all those who are willing to be warned. In the fourth of these excellent letters, Mr. Faber takes Mr. Newman in hand, and shews (from Mr. Newman's own confession and writings) that ever since ["1833, the precise year in which the Tractarian Conspiracy (as Mr. Froude joyously and sportively denominated it) was organized, he had been a concealed Papist, because such dissimulation was, as he himself expressed it, 'necessary to our position.'" (Preface.)] And he concludes that letter with these just remarks:—

"Had Mr. Newman, in his retraction, merely stated, that, in the years 1833, 1834, and 1837, he had *honestly* vituperated Popery as *verily believing* what he wrote, but that he afterwards on more mature inquiry, saw reason to *change* his opinion, no moral charge could have been brought against him. But this, unhappily, was *not* the case.

"I would leave it, therefore, impressed upon the ears of my readers, that Mr. Newman, from the year 1833 onward, continued, again and again, to vituperate Popery, when all the while, by his own confession, he believed not a single syllable of what he wrote; his sole reason for putting forth such vituperations being, as he fully acknowledges, that they were 'necessary for our position,' and that he published them in 'a hope of approving myself to persons I respect,' and in 'a wish to repel the charge of Romanism.'"

That is to say, all these vituperations of Popery were put forth for the express purpose of deceit.

In his next letter, Mr. Faber says:

"I am truly sorry to acknowledge that my estimate of the tendency of Mr. Newman's *Essay on Development* is even more unfavourable than was my estimate of the tendency of the unhappily notorious *Tracts* and other kindred productions, by the now fully revealed, though long concealed, Popish Conspiracy (I thank Mr. Froude for the word) in the very bosom of the English Church.

"Were I an infidel, and did I possess the species of intellect which Mr. Newman possesses, the *mode* which, in the present day, I should select for the most effectual propagation of infidelity, would be the *precise mode* adopted by that gentleman in his recent work.

"Far am I from asserting that he is *himself* an infidel; yet he *alone* can tell *what* his own sentiments *really* are. As I remarked in my last letter, he has put *certainly* out of the power of any other human individual. In the year 1833 (the very year in which the imposture of Tractarianism commenced,) Mr. Newman, as he now confesses, said of the Romanists: 'Their communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth; and, by their claim of immutability in doctrine, cannot undo the sin they have committed. Declarations to the same effect he confesses himself to have been making at various times in various successive years; and now, at length, he winds up the whole disgraceful management, by the infatuated, though providentially ordered, statement, that he had been deliberately asserting what he himself at the very time totally disbelieved. His *plea* is, that 'he was not speaking *his own words*, but was only following almost a *consensus* of the divines of his Church.' And the *reason* which he assigns for the fraud is, that 'such views were necessary for our position; the position, to wit, of himself and his associates; and that the language so strongly vituperative of Popery, which he *then* employed as veritably exhibiting *his own real sentiments*, must be ascribed, 'to a hope of approving himself to persons

whom he respected, and to a wish to repel the charge of Romanism.'

"Now, when a man has thus openly told us, that he scruples not to deliver, as *his own*, sentiments which are *not his own*, if such a deception should be thought 'necessary for his position:' he has so totally destroyed his own credibility, that, in future, we can entertain no *certain* belief in *any* exposition which he may please to make of his opinions. He *may*, no doubt, tell us the truth; but, since he has *also* told us that he scruples not to utter untruths when he deems them necessary to his existing position; we never, in any particular instance, can be *certain* that he is honestly declaring his *real* sentiments. Hence, at present, he *may* be truly a Romanist; but no assertion of his can *now* carry with it any reasonable *conviction* to that effect, simply because he has suicidally destroyed all claim to our confidence and belief.

"Of course, I shall not assert that he is any other than a veritable Romanist; for I am not only *ignorant* of his true sentiments, but there is likewise an impossibility of my ever *certainly* knowing *what* they are. But I can have no scruple in repeating, that, were I an infidel, and wished to propagate infidelity, I should, undoubtedly, if I thought it 'necessary to my position,' adopt, so far as I possessed, a sufficient measure of sophistry,—the precise plan which Mr. Newman has adopted in his *Essay on Development*."

These remarks of Mr. Faber may seem severe; but they are only too just. And, when Mr. Newman has given such unquestionable occasion for them, we are fully justified in saying that, whatever Mr. Newman may now please to write, his writing or preaching cannot weigh so much as the shadow of a straw with any but those unhappy persons who are very desirous of being deceived: and of them Mr. Newman may say, as a Pope once said before him, *Si populus vult decipi decipiatur*.

It was not, therefore, from any notion, that any man in his senses can attach the least value to Mr. Newman's lucubrations, that we were induced to look into these Lectures; but merely from curiosity, to know what a man could say, who had placed himself in such an utterly discreditable position; and what would go down with persons who have so little regard

for truth and common sense as to be willing to be his disciples. If there are any who will now listen to him as an instructor, we can only say, that they are worthy of such a master, and that such a master is worthy of such disciples. And both master and disciples are worthy of that mystery of iniquity, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

That such a man should find a refuge in *the Church of Rome* is most apt and meet. *There* he is at home, and in his proper place. If men would open their eyes and behold, all this would serve to illustrate the nature of the system. When a man has been a traitor and a deceiver for a long course of years,—holding office and station in our Reformed and Protestant Church, and receiving its emoluments,—only that he might abuse his position and opportunities, to undermine and destroy the Church whose bread he was eating;—when his whole life for some ten or twelve years, by his own shewing, has been no better than one continued lie!—then he is welcome to the arms of the Church of Rome; not to hide his dishonoured head in a convent, where he might repent, and mourn in secret over his past iniquities, with shame and confusion of face, but that he may be put forward into a prominent position, in the face of all the world, and entrusted with a most important mission in the metropolis of this mighty Protestant empire! What is this but openly proclaiming to all the world, that the more a man is versed in all the arts of sophistry, and deceit, and treachery, the more fit he is to be a *Priest of the Church of Rome*?—when, by his base duplicity, he has made himself the vilest of the vile, and shewn himself an utter stranger to every principle of integrity and honour, *then* he is fit to be put forward as the chosen instrument for carrying on *her* work? We think that this phenomenon is well worthy of attentive consideration. Does it not forcibly illustrate

the true character of Popery? And what must we think of those, who are so anxious to be deceived and beguiled, as to listen to such a teacher, or seek a refuge in the bosom of such a Church? But evident it is, that, as there are some who take a strange delight in deceiving, so there are others who are ever ready to be deceived, and who prefer a specious lie to plain and honest truth.

"Hear the just law—the judgment of the skies!

He that hates truth shall be the dupe of lies:

And he that *will* be cheated to the last,
Delusions strong as hell shall bind him fast."

For such persons the Church of Rome is the right place; it is their proper home. And for such persons Mr. Newman's Lectures are very well suited. There is just enough of speciousness and cleverness about them, to make them all that such persons want.

But, were it not that such persons form a numerous class, we should marvel at the publication of these Lectures in a Protestant country; we should deem the publication of the whole series no better than the result of infatuation. *Quem Deus vult perdere, prius dementat*. And, — even after making all allowances for the existence and the number of such unhappy lovers of a lie as those to whom we have referred, and the natural desire that there is in "evil men and seducers" to meet their wants, — we must confess, that the publication of Lecture IX. is an act which nothing but judicial blindness will account for.

To illustrate this assertion, we will only quote two passages from that Lecture. The first we find in p. 223.

"Protestants then consider, that faith and love are inseparable: where there is faith, there, they think, is love and obedience; and in proportion to the strength and degree of the former, is the strength and degree of the latter. They do not think the inconsistency possible of really believing without obeying; and, where they see disobedience, they cannot imagine the existence of true faith. Catholics, on the other hand, hold that faith and

love, faith and obedience, faith and works are simply separable, and ordinarily separated in fact; that faith does not imply love, obedience, or works; that the firmest faith, so as to move mountains, may exist without love, that is, true faith, as truly faith in the strict sense of the word as the faith of a martyr or a doctor."

With which we must connect the following, pp. 224, 225.

"As men may know perfectly well that they ought not to steal, and yet may deliberately take and appropriate what is not theirs; so may they be gifted with a simple, undoubting, cloudless belief, that, for instance, Christ is in the Blessed Sacrament, and yet commit the sacrilege of breaking open the tabernacle, and carrying off the consecrated particles for the sake of the precious vessel containing them. It is said in Scripture, that the evil spirits 'believe and tremble;' and reckless men, in like manner, may, in the very sight of hell, deliberately sin for the sake of some temporary gratification."

So that if a Protestant should object (as he probably would) that such a faith is no better than the faith of devils, this is no more than Mr. John Henry Newman himself allows!!!

Here, then, is an astounding fact, to which we could call attention. On Mr. John Henry Newman's own showing, the faith of Roman Catholics is the faith of devils!!!

He goes on to shew, at great length, that all the crimes and abominations which stare a traveller in the face, when he visits Roman Catholic countries, are perfectly consistent with such a faith. We do not for one moment question it: but the momentous fact is, that this is what he calls "true faith, as truly faith in the strict sense of the word as the faith of a martyr or a doctor." And this "true faith . . . the faith of a martyr or a doctor" of the Romish Church, may co-exist with all possible crimes. The thieves, the prostitutes, the bravos, the assassins, the hired ruffians, the sacrilegious wretches who break open the tabernacle and carry off the consecrated host, for the sake of the precious vessel which contains it! — the profane priests who, in Italy, sit in the churchyard on the Sunday, in open day, playing cards upon a tomb-

stone between the services; or who abuse confession as an opportunity of seduction!—all these, and those who are guilty of crimes which we dare not even name, and live in the habitual commission of them, may have "true faith . . . the faith of a martyr or doctor" of the Church of Rome!!! And the "Priest of the Oratory of St. Philip Neri" is not ashamed to proclaim this fact in the metropolis of Protestant England; in the midst of that full blaze, not only of literary and scientific, but of Protestant, Evangelical, Scriptural light, which yet, through the mercy of God, shines in this country!!!

We believe the fact,—even though it comes from the pen of Mr. John Henry Newman: we believe that the faith, the true faith of a Romanist, is perfectly consistent with the habitual practice of the foulest crimes, and the grossest abominations. But had this been only the assertion of a Protestant, it would have been scouted as the slanderous exaggeration of a prejudiced controversialist. But it is not *our* assertion: it is just what the whole of this "Lecture IX." goes to prove; though Mr. Newman has certainly been careful not to allude to some of the particular crimes we have mentioned. He glozes over the real state of Roman Catholic countries in a very artful manner. Even while he admits their moral depravity, he endeavours to conceal the worst features as well as he can.

But all this only proves, as we have said, that *the faith of Roman Catholics is the faith of devils*. And the "Priest of the Oratory of St. Philip Neri,"—who (we suppose) is clothed with all the infallibility that belongs to the Church of Rome, (which boasts of its unity, and is always and everywhere the same!)—this Romish Priest actually publishes a Lecture, in London, in the nineteenth century, to proclaim and establish the fact!!!

We are now prepared for the other passage which we wished to quote. We find it at the conclusion of the same Lecture. We take it just as it stands. We do not venture even to transcribe it; but we print it *verbatim et literatim* from the Lecture itself,

pp. 240—242, only premising that, in p. 239, the writer had said:

"And now, my brethren, I will only observe in conclusion, how merciful a providence it has been that faith and love are separable, as the Catholic creed teaches."

Then, after drawing, according to his own pleasure, a contrast between the Protestant and the (Roman) Catholic in life, he thus proceeds:

"And, above all, let death come suddenly upon him, and let him have the preparation of a poor hour; what is the Protestant to do? He has nothing but sights of this world around him; wife, and children, and friends, and worldly interests: the Catholic has these also, but the Protestant has nought but these. He may, indeed, in particular cases, have got firm hold of his party's view of justification or regeneration; or it may be, he has a real apprehension of our Lord's divinity, which comes from divine grace. But I am speaking, not of the more serious portion of the community, but of the popular religion; and I wish you to take a man at random in one of our vast towns, and tell me, has he any supernatural idea before his mind at all? The minutes hasten on; and, having to learn every thing, supposing him desirous of learning, he can practise nothing. His thoughts rise up in some vague desire of mercy, which neither he nor the bystanders can analyze. He asks for some chapter of the Bible to be read to him, but rather as the expression of his horror and bewilderment, than as the token of his faith; and then his intellect becomes clouded, and he dies. How different is it with the Catholic! He has within him almost a principle of recovery, certainly an instrument of it. He may have spoken lightly of the Almighty, but he has ever believed in Him; he has sung jocular songs about the Blessed Virgin and Saints, and told good stories about the evil spirit, but in levity, not in contempt; he has been angry with his heavenly patrons when things went ill with him, but with the waywardness of a child who is cross with his parents. They were ever before him, even when he was in the mire of mortal sin, and in the wrath of the Almighty, as lights burning in the firmament of his intellect, though he had no part with them, as he perfectly knew. He has absented himself from his Easter duties years out of number, but he never denied he was a Catholic. He has laughed at priests, and formed rash judgments of them, and slan-

dered them to others, but not as doubting the divinity of their function and the virtue of their ministrations. He has attended Mass carelessly and heartlessly, but he was ever aware what was before his eyes, under the veil of material symbols, in that august and adorable action. So, when the news comes to him that he is to die, and he cannot get a priest, and the ray of God's grace pierces his heart, and he yearns after Him whom he has neglected, it is with no inarticulate confused emotion, which does but oppress him, and which has no means of relief. His thoughts at once take shape and order; they mount up, each in its due place, to the great objects of faith, which are as surely in his mind as they are in heaven. He addresses himself to his crucifix; he interests the Blessed Virgin in his behalf; he betakes himself to his patron Saints; he calls his good angel to his side; he professes his desire of that sacramental absolution which for circumstances he cannot obtain; he exercises himself in acts of faith, hope, charity, contrition, resignation, and other virtues suitable to his extremity. True, he is going into the unseen world; but true also, that that unseen world has already been with him here. True, he is going to a foreign, but not to a strange place; judgment and purgatory are familiar ideas to him, more fully realized within him even than death. He has had a much deeper perception of purgatory, though it be a supernatural object, than of death, though a natural one. The enemy rushes on him, to overthrow the faith on which he is built; but the whole tenor of his past life, his very jesting, and his very oaths, have been overruled, to create in him a habit of faith, girding round and protecting the supernatural principle. And thus even one who has been a bad Catholic may have a hope in his death, to which the most virtuous of Protestants, nay, my dear brethren, the most correct and most thoughtful among yourselves, however able, or learned, or sagacious, if you have lived, not by faith, but by private judgment, are necessarily strangers."

We might add many remarks on this passage, but they will naturally suggest themselves to any intelligent Protestant. We will only call attention to the admissions, "he may have spoken lightly of the Almighty," &c. down to "he has attended mass carelessly and heartlessly," &c.: and to these expressions, "the great ob-

jects of faith, which are as surely in his mind as they are in heaven,"—(where the special objects of the faith of a Romanist certainly are not;) "he addresses himself to his crucifix,"—(which is an idol; and this, it seems, is the first thing he will turn to!) "he interests the Blessed Virgin in his behalf,"—(he can do no such thing, for she cannot hear him, and if she could, she could not help him, for she herself is only a sinner saved by grace;) "he betakes himself to his patron saints, he calls his good angel to his side,"—(still looking to mere creatures, when all the creatures in earth and heaven cannot help him, see Jer. xvii. 5, 6:) and so of the rest! *all* refuges of lies! And this is the best that the Church of Rome can offer!

Once more: "He has had a much deeper perception of purgatory . . . than of death;"—a much deeper perception of a *figment and a lie*, than of a *plain, unquestionable fact*!

Such is Popery. Such is the wretched state of a Roman Catholic, on Mr. John Henry Newman's own shewing! Truly the poor Protestant (even as he is *here* misrepresented) is in the better state of the two. If he has no truth to rest upon, he is not beguiled with lies; if he has no true comfort, he is not deceived and mocked with that which is false and deceitful. We should have far more hope of him who died in anguish and doubt,—with any appearances of deep conviction of sin, though without any apparent consolation or hope,—than of him who was lulled into security by the superstitions and idolatries of the Church of Rome.

This unhappy man had already shewn up himself in such a manner as his worst enemy could never have done. He has, we think, in this Lecture, made such an exhibition of the Church of Rome as no Protestant could have made, except by copious quotations from the works of Romanists themselves, which must be read, before we can know how foul and dark Popery really is.

A TREATISE ON THE PHYSICAL CAUSE OF THE DEATH OF CHRIST, *and its relation to the principles and practice of Christianity.* By WILLIAM STROUD, M.D. 12mo. pp. 496. London: Hamilton & Adams.

To the christian believer, no circumstance touching the death of his Lord, can be matter of indifference. The cross of Christ is all his hope, and all his salvation; at its foot he would cast all his sins, and all his fears, as it is the centre of all the doctrines and precepts of which Christianity consists. The death of Christ on the cross, is the great FACT on which Christianity rests. It is in the full appreciation of the nature and extent of this one complete and sufficient atonement there made for the sins of the whole world, that the Christian realizes the operation of the Holy Spirit, and whereby he is able to cry, Abba, Father?

It must, therefore, certainly be admitted to be a remarkable circumstance that, as Dr. Stroud observes, "of this cardinal fact, the precise nature and immediate cause have never yet been fully explored." And yet no topic within the limits of historical, literary, or scientific research, will bear a comparison therewith in point of interest and importance.

The subject, from the difficulty of obtaining an accurate view of all the conditions concerned, is doubtless one of some obscurity, and one demanding for its investigation and elucidation a peculiar combination of acquirements. These we find in the person of the author of this treatise:—we have the physician, from his medical studies well fitted to judge of all the external and internal influences which tend to death; we have the theologian, well versed in sacred writ, and holding, unmutated and unadulterated, the pure and simple doctrines of *Christ crucified*; and lastly, we have the scholar, from his classical attainments, competent to weigh the meaning of words of Scripture in the original tongue.

We shall therefore, impressed with the value and importance of this

work, briefly bring it under our readers' notice.

It is divided into two parts:—the first consisting of an "Investigation of the immediate cause of the death of Christ:"—the second, comprising "Elucidations of scriptural truth, by the foregoing explanation of the death of Christ."

The first part, our readers will observe, presents the topic of more immediate interest, and the primary subject of the treatise. The author's medical knowledge is here of especial service; and we have scarcely ever met with, within the range of medical literature, a more complete demonstration than we have here, from a consideration of all the circumstances in the Gospel narrative of our blessed Lord's betrayal, trial, and execution, that agony of mind producing *rupture of the heart* was the immediate cause of His death.

Our space, and perhaps the nature and extent of the author's argument, prevents our presenting it to our readers; but we may assure them, that we have therein no merely curious and speculative disquisition to gratify a merely literary or professional curiosity,—but the sober induction of a legitimate conclusion, from a careful examination of a series of undeniable facts and observations.

That the subject is not treated in other than a devout and reverent spirit the following extracts may serve to satisfy our christian readers.

"In conclusion it may therefore with certainty be affirmed, that between the agony of mind which the Saviour endured in the Garden of Gethsemane, and the profuse sweat mixed with clotted blood which so rapidly followed it, violent palpitation of the heart must necessarily have intervened; this being the only known condition which could have been at once the effect of the former occurrence, and the cause of the latter. In like manner, when on the cross this agony was renewed, and by the addition of bodily suffering was increased to the utmost intensity, no other known condition could have formed the connecting link between that mental anguish and his sudden death, preceded by loud exclamations, and followed by an effusion of blood and water from his side when after-

wards pierced with a spear, than the aggravation even to rupture of the same violent action of the heart, of which the previous palpitation and bloody sweat were but a lower degree, and a natural prelude. If, whilst every other explanation hitherto offered has been shown to be untenable, the cause now assigned for the death of Christ, namely, RUPTURE OF THE HEART FROM AGONY OF MIND, has been proved to be the result of an actual power in nature, fully adequate to the effect, really present without counter-action, minutely agreeing with all the facts of the case, and necessarily implied by them, this cause must according to the principles of inductive reasoning be regarded as demonstrated."

"If the view above taken of the immediate cause of the death of Christ is correct, it ought to be in perfect harmony with all the representations made on the subject in Scripture, whether in the form of types, prophecies, narratives, symbols, doctrines, or precepts. To show that this is really the case, and that it not only agrees with all the inspired statements, but also affords them new and valuable illustration, thereby acquiring, if that were necessary, additional evidence for itself, is the object of the remaining part of this treatise.

"Had it pleased God to proclaim atonement by the blood of Christ as a matter of simple revelation, it would have been the duty of mankind to accept the testimony without further inquiry. Since,

however, he has chosen that it shall not only be declared as a doctrine, but also demonstrated as a fact, it becomes at once their duty and their privilege to examine with devout attention the evidence whereby he proves that he pardons sin without clearing the guilty, and—'is just even in justifying him that believeth in Jesus.'"

It has been received as a proved truth that the name, "medical man," and "infidel" are almost synonymous. Whatever ground there may have been for this opinion of the profession of medicine, the work before us, and the lives of many holy men of that profession, now gone to their rest, as well as of many now living in the faith of Christ, and adorning his doctrines by a faithful fulfilment of their responsibilities, should serve to wipe away the stigma.

In concluding our notice of this work, we trust that we may be influential in directing thereto the attention of many, and that it may be blessed by the Holy Spirit to the strengthening their faith, and to the deepening their appreciation of the unutterable love of Him, who so loved us as to suffer death on the cross for us sinful men. That this Work has been thus blessed of God we, in several instances, have reason to know.

Intelligence.

THE HIGH CHURCH GATHERING.

THE "Guardian" newspaper, the organ of the Tractarian party, in the fulness of its joy and satisfaction at the actual coming off of the long-talked-of meeting, has indulged its readers with a copious statement of its proceedings. We are not desirous to treat with indifference a manifestation which has been so long in preparation; neither are we at all disposed to underrate the efforts of any who may be sincere in their attempts to obtain redress for any real or supposed grievance; and yet we feel that we are not in the slightest degree unjust or uncharitable, when we pronounce the meeting itself, as a manifestation, feeble, and,

as a representation of the Church of England, an entire failure. The strength of the party, of which this St. Martin's Hall assembly may be considered a fair estimate in numbers, rank, wealth, and intelligence, will have been sufficiently appreciated by those of our readers who have scanned over the list of clergy and laity, brought from all parts of the country, to join in this over-awing movement.

The only prelate who could be brought to shew upon this occasion was the Bishop of Bath and Wells, ci-devant Oxford. It was, to say the least, an unseemly and unfortunate act, to parade one prelate, and that one not of the highest order, either in

standing, vigour, or intelligence, as the episcopal patron of this turbulent ecclesiastical faction. We cannot sufficiently admire the prudence of the Bishop of Oxford, and some other dignitaries, in abstaining from taking part in this one-sided, self-called synod; neither are we surprised at the absence of those more distinguished political laymen, who are said to sympathise with the Tractarians, but who, from long-sighted motives, may have deemed it essential for the present to keep their theological opinions out of the public sight, as a contrary course might considerably injure their prospect of preferment to office.

But, to the meeting itself, and its subject matter, we must now turn.

Early communions,—we had almost called them *masses*, for the “Guardian” calls the services which immediately preceded and followed the meeting, “matins,” and “even song,”—these were the appropriate commencement and termination of the proceedings of this ultra High Church convocation.

The professed object of the meeting was to assert “the righteous claim of the Church to its ancient and inalienable liberties,” and to protest against that usurpation of its authority which has been exercised by the late judgment of the Privy Council. The entire burden of the numerous speeches was the same proud claim of the Church, *i.e.* the Tractarian section of the Church of England, to rule and dogmatize, without let or hindrance from the known laws of the realm in which that Church is planted. Entirely forgetful of its indignation at having spiritual questions decided by lay judges, this inconsistent party itself placed a layman (J. F. HUBBARD, Esq.) as president over their assembly of bishop, priests, and deacons; and Archdeacon Manning was particularly conspicuous in the flattery and congratulation he expressed in having their deliberations presided over by a “lay member of the Church,” “well known for ability, high character, and goodness of heart.” The bulk of our laity are not to be caught by such hollow and time-serving flatteries; they know too well the real character

and exclusive pretensions of these *Churchmen*. It is well enough just now, when they want to use the long purses and stations of influence which some of their lay friends possess, to climb into ecclesiastical power; but bye-gone history tells us pretty plainly what the position and influence of laymen would be, were ecclesiastical supremacy re-obtained.

Before we give the Protest which was agreed to at the meeting, we must just say one word as to the tone which was adopted by one of the speakers, (we believe Mr. Irons, of Brompton,) in reference to the Royal Supremacy. The Tractarian “Guardian,”—rather wisely,—is content with telling its readers that “the reverend gentleman entered at some length into the question of the Royal Supremacy.” The “Guardian” exercised a wise discretion in suppressing the words used by that gentleman, for, to some of his hearers, the sentiments he uttered were such as left no very favourable impression as to his loyalty to his sovereign. We quote from memory, but we believe that Mr. Irons used some such expression as the following: “The waves of the Church were rising, and the throne itself must not be suffered to impede their progress.” We think that some of these gentlemen had better be a little cautious how they indulge in language, which, however applicable to a Church in the position of the apostacy of Rome, is neither appropriate or safe for clergymen who still minister in a Protestant Church, under the supreme rule and control of a monarch to whom they have sworn ecclesiastical as well as temporal allegiance.

We are hardly prepared even to advise a counter movement to this Tractarian agitation, but we can assure these gentlemen, that if any agitation should be thought advisable, we could present them in the metropolis, and in many a large town of England, with the spectacle of meetings far surpassing the one just terminated, in the essential qualifications for a telling effect upon the nation at large;—in the numerical amount, the rank, station, intelligence, and wealth, and, that most important of all, the aggre-

gate of that true national piety, and attachment to the real Protestant Church of England, which will not suffer the truths and religious liberties which they hold dear, to be crushed or determined by a party, the majority of whose members have their faces Romewards.

Some of our readers may not have seen the documents agreed to at the St. Martin's Hall *synod*; we therefore append two of the most important of them, in extenso; merely adding that those addressed to the Queen and the Scotch Bishops we reserve for our next number, for the purpose of further comment.

"PROTEST.

"Whereas, upon an appeal by the Rev. George Cornelius Gorham against the sentence of the Dean of the Arches Court of Canterbury, it has been declared by the Judicial Committee of Her Majesty's Privy Council, in contradiction to the judgment of the Ecclesiastical Court, 'That the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England;' and further, 'that Mr. Gorham ought not to have been refused institution to the Vicarage of Brampton Speke;—

'And whereas the Reverend G. C. Gorham, being presented to the Vicarage of Brampton Speke, declared and has published:—

("Efficacy of Baptism," p. 83.)—
'That no Spiritual Grace is conveyed in Baptism except to WORTHY RECIPIENTS, and' (that) 'as Infants are by nature UNWORTHY recipients, being born in sin and the children of wrath, they cannot receive any benefit from Baptism, except there shall have been a *prevenient* act of grace to make them worthy.'—

therein declaring Original Sin (the remission of which is a promised effect of Baptism,) to be a bar to the due reception of Baptism;—

"And whereas the said G. C. Gorham, in accepting the Church's statement that 'Infants which are baptized, dying before they commit actual sin, are undoubtedly saved,' holds and has published:—

("p. 85.)—'That they MUST have been regenerated by an act of grace *prevenient* to their Baptism in order to make them worthy recipients of that sacrament;

And, moreover, (p. 88.), that 'the new

nature MUST have been possessed by those 'who receive baptism rightly;' and therefore possessed BEFORE the seal was affixed;'

("p. 113.)—'That Faith and that filial state, though clearly to be 'ascribed to God,' was given to the worthy recipient BEFORE Baptism, and not in Baptism;'

("p. 197.)—'As Faith must PRECEDE beneficial Baptism, and as Justification is invariably consequent on Faith, therefore Justification also PRECEDES beneficial Baptism, and cannot be equivalent to it;'

thereby declaring that the gifts of Regeneration, Adoption, Remission of Sins, and Justification, which the Catholic Church—and in it our own—has ever taught and does teach to be given by God, in and by the Sacrament of Baptism, are given before Baptism, upon some *prevenient* act of grace, whereof Scripture and the Church are wholly silent.

"And whereas the doctrine of the Church of England is declared as follows:—

"1st, In the NICENE CREED:—'I acknowledge one Baptism for the remission of sins;'

"2ndly, In her TWO FORMS OF MINISTRATION OF PUBLIC AND PRIVATE BAPTISM OF INFANTS—wherein the Priest, having baptized the child with water, in the name of THE FATHER, and of THE SON, and of THE HOLY GHOST, thus speaks:—In the Public Form—'Seeing now, dearly beloved Brethren, that this child is regenerate, and grafted into the body of Christ's Church;' In the Private Form—'Seeing now, dearly beloved Brethren, that this child is BY BAPTISM regenerate, and grafted into the body of Christ's Church;' and, moreover, in the previous certification by the Minister, who saith—'This child, being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto Him;' And again, in both Forms—'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church;'

"(In which said Forms the 57th Canon

of the Church declares 'the doctrine of Baptism to be so sufficiently set down,' 'as nothing can be added to it that is material or necessary.'

"3rdly, in her ORDER of CONFIRMATION, when the Bishop prays that God will strengthen His servants whom he had 'vouchsafed to regenerate by Water and the Holy Ghost,' 'and unto whom He had given the forgiveness of all their sins;'

"4thly, in her CATECHISM—which teaches that 'in Baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven.' . . . that 'Baptism is a Sacrament generally necessary to salvation.' . . . that 'Sacrament means—an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof,' and that 'the inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness;'

"5thly, in her ARTICLES, viz., in her TWENTY-FIFTH ARTICLE—'Sacraments ordained of Christ be not only badges or tokens of Christian men's professions, but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us.' And again, in her TWENTY-SEVENTH ARTICLE—'Baptism is not only a sign of profession and mark of difference whereby Christian men may be discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby as by an instrument they that receive Baptism rightly are grafted into the Church.'

"Now, we, the undersigned, members of the Church of England, accepting without reserve these distinct declarations of her doctrine (denying also that her deliberate and unambiguous expressions in the actual ministration of the Sacrament of Baptism are to be taken in a qualified or uncertain sense) and holding THAT ORIGINAL SIN IS REMITTED TO ALL INFANTS BY SPIRITUAL REGENERATION, THROUGH THE APPLICATION OF THE MERITS OF OUR LORD AND SAVIOUR JESUS CHRIST IN AND BY THE SACRAMENT OF BAPTISM, which doctrine we, together with the whole Church, individually affirm whenever in the recital of the Nicene Creed we 'ACKNOWLEDGE ONE BAPTISM

FOR THE REMISSION OF SINS,' do hereby solemnly repudiate and protest against the said judgment of the Judicial Committee of Her Majesty's Privy Council; and do appeal therefrom unto a free and lawful Synod of the Church of England, when such Synod may be had;—

"Because—While the Judicial Committee exclude from their abstract of Mr. Gorham's doctrine (on which abstract alone they decide) all notice of the specific errors asserted by him in the aforesaid passages—their judgment sanctions the acceptance in an hypothetical and unreal sense of the plain declarations of the Church—suggests contradictory interpretations of her doctrines, and requires institution to a benefice with cure of souls of a Priest who professes doctrines utterly inconsistent with the sacramental character of Baptism, and subversive of a fundamental article of Faith.

"And Because—Through this decision touching doctrines of the Church, the Judicial Committee of the Privy Council do (notwithstanding their formal disclaimer of 'any authority to settle matters of Faith,') practically exercise in spiritual matters a jurisdiction for which they are utterly incompetent, and which never has been, nor ever can be, confided to them by the Church."

"To the Most Reverend and Right Reverend the Lords Archbishops and Bishops of the Provinces of Canterbury and York.

"Most Reverend and Right Reverend Fathers—

We, the undersigned Priests, Deacons, and Laymen in communion with the Church of England, beg leave to offer to your Lordships our very earnest and respectful thanks for the efforts which you have recently made to assert the Church's claim to judge and decide, by her own inherent and spiritual authority, all questions of doctrine and discipline purely spiritual.

"We observe that the Bill founded upon this principle, which has been recently introduced into the House of Lords, has been rejected upon grounds which occasion us the deepest sorrow and surprise. We earnestly implore your Lordships not to let this essential portion of the liberties of the English Church lie in abeyance, but to persevere in renewing and enforcing so righteous a claim, which, if fairly brought before our countrymen, we feel sure will be cheerfully conceded.

"And while we thus depend on your

Lordships for the future, we are constrained to express our great disappointment and regret that any circumstances should have hitherto restrained your Lordships, as a body, from taking steps directly to remedy the disturbance of the Church's doctrine of Infant Baptism by the recent decision in the case of *Gorham v. the Bishop of Exeter*.

"We consider it our duty respectfully to declare to your Lordships our solemn conviction, that we never may, and, our determination that by God's help, we never will acquiesce in that decision, (whatever be its legal validity,) or own it as part of our Church Law: and that for two grave reasons.

"First, Because it requires the institution to a benefice with cure of souls of a Clergyman holding and having published, on a fundamental point, a doctrine contrary to Holy Scripture and the Catholic tradition of the Universal Church, and, therefore contrary to the teaching of the English Church.

"Secondly, Because it applies to the words of the Prayer-Book an interpretation inconsistent with their plain and obvious meaning, contrary to good faith, and perplexing to honest minds;—and, by allowing doctrinal statements contradictory of the essential meaning of an Article of the Creed, would involve the consequence, that the Church of England does not hold that Article as a matter of Faith.

"For these and such like reasons we are convinced that the Church of England never can rest—and, by God's grace, we never will rest—until she be relieved from this grievous scandal. And since the regular course has always been for the Chief Pastors to meet synodically and declare the Faith, securing it for the time to come, so far as it had been called in question:

"May it please you, Most Reverend and Right Reverend Fathers, to express your humble desire to the Crown for that license which in all such emergencies it is virtually (if not expressly) pledged to grant: viz., That the Church in Synod assembled may have freedom to judge matters of doctrine and discipline. Or, if such license cannot now be obtained, may it please you so to declare your mind and intention as to secure us for the present against that utter denial of sacramental grace, which we too plainly see to be permitted by the said decision."

THE ADMISSION OF JEWS INTO PARLIAMENT.

At the latest period of the session, the Baron Rothschild has attempted to force himself into his seat in the House of Commons. From the very opening of the session, Lord John Russell has shuffled with the question of the removal of the Jewish disabilities; and the Baron, and the friends of what is called civil and religious liberty, have some ground of complaint, that the noble colleague of the non-sitting member for London has so long evaded the settlement of the question. We must leave the noble Lord and his party to arrange as they can the matter of the repeated postponements of the Bill; our duty is to warn the country against any attempt that may now be made with greater force than ever, still further to destroy the professed christian character of the national assembly of England. We heartily thank the Right Hon. Baronet, Sir R. H. Inglis, who met the demand of Baron Rothschild to be sworn upon the Old Testament,—a demand which we must consider as an insult to the national faith of England,—by the words, uttered in a voice that quivered with emotion, "I protest against it;" and we are persuaded that England has still enough left of real and deep christian feeling, to add force and meaning to that simple and energetic protest, by demanding from their representatives, that the legislators for a professedly christian church and country, shall at least be nominally christian themselves. We cannot resist giving the exact speech uttered by Sir Robert, in still further resisting the violation of our constitution, by this attempt on the part of a rich Jew and foreign baron to do that which the law of the land forbids. Let our readers ponder upon it now, and, during the recess, instruct their representatives as to the christian course they will have them take, should the subject be again brought forward.

"My belief, sir, is that I distinctly heard the words pronounced, 'I desire to be sworn on the Old Testament.' I was not mistaken. From the time that this has been a christian nation,

and this a christian legislature, no man has ever used such words as these; no man—I do not mean to apply the word offensively—but no man, I say, has presumed to claim a seat here, unless he took, and was prepared to take, when required to do so, his seat under the solemn sanction and invocation of the name of our common Redeemer; and if not upon that book in which we all believe, yet upon that which was at least the symbol of our common Redeemer. I do not undervalue—God forbid I should—the Old Testament; but if the hon. individual who came to that table had asked to be sworn upon the Bible, though, with my knowledge of what his opinions are, I would have felt bound to object to it, as I know that he rejects a part of that blessed Book; but now he has asked for a different thing. We have not the Old Testament in our collection. The Old Testament may be found in courts of criminal judicature; and if this were a court of criminal judicature, and the hon. individual were called before it as a witness, the case would be entirely different. But in this instance the hon. individual claims a right to legislate for our Christian Church, and this still a christian people, and I for one never will give my assent to him doing so.”

“I claim that which is my right, as it is of the 656 members, to protest against this claim, for never shall I, God being my helper, shrink from struggling with all my might, and to the last, to render this House in name and profession at least, that which it may be with God’s holy grace, and that is a christian legislature of a christian people. If it should be necessary that I should conclude with a motion, then the motion shall be to this effect—that it has been the practice of this country ever since it was christian, to regard all the members of the supreme legislature, whether in the Lords or the Commons, as bound by christian obligations, and by none other, and therefore that no man approaching this table to take part in our deliberations ought to be permitted to do so except as a Christian, and as such solemnly sworn, whether it be by oath as now, or, as in the earlier times, by touching a symbol of our christian faith. No man historically or practically acquainted with these subjects, and least of all my hon. friend the member for Oxford (Mr. P. Wood), will venture to affirm that it ever has been other-

wise—that no man, excepting one professing to be a Christian, has ever been permitted to take part in a christian legislature. I now move this resolution:—‘That from the earliest times of a christian legislature no man has ever been permitted to take part in it, except under the sanction of a christian oath, and Baron Lionel Nathan de Rothschild having requested to take the oath on the Old Testament, and having in consequence been required to withdraw, this House refuses to alter the form of taking the oath.’”

THE BISHOP OF EXETER AND MR. GORHAM.

We have only room to notice the last, if indeed it be the last, act of the Bishop of Exeter, in reference to Mr. Gorham. After dragging his presbyter from court to court, and after having been beaten upon every fresh appeal, the Bishop at last finds that the Protestant Prelate is not allowed in England to set himself and his power above the law of the land. Driven from all shifts, the last day arrives, on which either the Presentation must be brought in, or the Bishop must be pronounced in *contempt*. In comes the Presentation; but with it, as part and parcel of it, comes the Bishop’s protest, and virtual excommunication of all, ecclesiastical superiors though they be, who may dare to execute the decree of the law. All this is trifling, not to call it by a harsher name. The Bishop had far better lay down an authority which he seeks to magnify into a power of absolute despotism, and to wield, for the almost avowed purpose of excluding all clergy from his diocese who cannot square their interpretations of the Church’s doctrine with his own exclusive or anti-Protestant views. It is idle to threaten the excommunication of those who may, by some still more turbulent conduct of the Bishop, be themselves called upon to suspend, or altogether deprive, one who exercises the authority of the episcopate, rather as the devouring wolf, than as the tender and faithful shepherd of the flock of Christ.

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

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AUGUST, 1850.  
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FREE JUSTIFICATION.

THE greatest boon bestowed by the God of mercy upon His fallen and sinful creature, man, is the free pardon of sin extended to him through the one Mediator, Jesus Christ, by an effectual atonement; so that he may realize it and be at peace, even in this life, with the prospect of eternal felicity in the life to come. All the goods and enjoyments of this life are as nothing compared with a privilege so unspeakable, quieting the most fearful alarm, and assuaging the most distressing want that can come upon the soul. And surely, then, one of the greatest injuries that can be done to man, is to interfere in any way between him and this blessed privilege, to hold back or to pervert the gracious message, or in any way to prevent the full and happy realization of this gift in all its truth and substantiality. God has given to us the sun to be the natural light of the world, filling us with food and gladness. We can con-

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ceive of some supernal spirits in the invisible world wickedly misusing the mighty powers entrusted to them, and spreading wide, in the ethereal space, some murky veil of obscuration, sufficient to exclude that bland and balmy light, or to bewilder the senses by the feebleness and uncertainty of its impeded beam. This were a mighty evil. Nay, we may conceive it possible that when Moses had smitten the rock, in Horeb, and the waters burst forth to relieve and save a fainting multitude, that Aaron, the priest, led by some unholy influence,—that same Aaron who, on another occasion, faithlessly made a golden calf for their worship,—should pour a deadly poison into the fountain head. This were a tremendous offence against humanity! Yet either of these evils were unimportant trifles compared with the mischief and the guilt of coming between the soul of universal man and his Heavenly Father's

message of mercy, and obscuring or adulterating the truth of His saving grace. And this is precisely the wicked act of the Romish ecclesiastical community! Falsely arrogating to themselves, the title "universal," and endeavouring to thrust themselves up into a position of authority, to which they are not entitled, as compared with other christian communities; an authority which the Almighty Redeemer never conceded to any;—they have muffled the light of the Gospel, and that especially in its main feature of pardoning mercy; and have darkened and cursed the world by the promulgation of another and an erroneous gospel,—a sad compound of self-righteousness, priestcraft, and superstition. The Word of God says, We are "justified freely by God's grace through the redemption that is in Christ Jesus." The Church of Rome says, that this is false:—that we are not justified freely; that, in fact, we are not justified in the full and true sense of the word at all, and that if we ever are to be justified, it must be through the instrumentality of something else, additional to "the redemption that is in Christ Jesus." The Church of Rome is directly at issue with the universal Church, upon the essential matter of the way of salvation, the fundamental doctrine of the whole system. Rome has one way of saving the soul; and Scripture and the universal Church of God has another. This charge is not lightly or rashly made: there are ample grounds for it; and after calm and deliberate consideration, we affirm that the difference of doctrine as to the grounds of salvation in the Church of Rome, is such as if really received must seriously tend to endanger the eternal safety of the soul.

We proceed now to developpe this subject more fully in connexion with that passage from the Word of God,— "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 24.

And, first we will examine the nature of the gift which God has bestowed upon us. St. Paul says, "The free gift is come upon all men unto justification of life:" and in the above text he says, we are "justified freely by his grace through the redemption that is in Christ Jesus." Let us endeavour to ascertain what this means. But, first, we must call your attention to a point which we consider highly important to notice, and which must be specially, and in a particular manner dwelt upon, as bearing on our present object. We know that at the time of the Council of Trent, the Church of Rome, unwilling any longer to be judged at the bar of the inspired volume alone, where none of its superstitious dogmas could find a shred of support, assumed into the canon of Scripture, three things as of equal authority with the books of the Old and New Testaments; these were, First, the apocryphal books;—*i. e.*, certain anonymous writings, of no authority and little talent. Second, tradition;—*i. e.*, a sort of unwritten word which they affirm to abide in the hearts of the clergy, but which they have never yet found it convenient distinctly to express and define. And, thirdly, all that has been delivered, defined, and declared, by the sacred canons and councils, especially the Synod of Trent itself. Now we are not going into the discussion of this their rule of faith, and all its measureless extent; but we wish to fix your attention on these points as of the very first im-

portance, that if all this taken together be a Divine rule, still *it must be consistent with itself*. It cannot say, Aye, in one place, and, No, in another. The communications of God are not Yea, and Nay; but in Christ are, "Yea, and amen in Him, to the glory of God." If, therefore, in that part of the rule of faith which we recognize as *the whole rule*, namely, the Scriptures of the Old and New Testaments, there is a full and distinct testimony to a certain statement or system of truth, so that it can be distinctly shewn to men of common sense that this is the manifest bearing and tenor of the inspired Scriptures, then clearly there can properly be nothing contrary and contradictory to such a clear statement in that which the Romanists call the *other part* of the rule of faith. And if they say that there is, we are brought at once to this, either that the infinitely wise God is contradictory to Himself, or that the Romanists are in error about that which constitutes the rule of faith.

We shall proceed, therefore, at the outset, to shew what is the plain and unequivocal tenor of the Scriptures as to the justification of a sinner; satisfied that if this can be clearly made out by Scripture testimony, any contradiction which the Romanists can bring, either from the Apocrypha, from tradition, or from modern councils, is utterly valueless, and ought to have no weight in the question; and will really have no weight in the question with them who examine calmly and deliberately into its merits. If the Romanist attempts to make out from these later and doubtful sources any *other* scheme of salvation, he must shew, also, that it is plainly and fully corroborated by early and

independent history in the *written* word also, or his scheme well deserves to be treated with suspicion and contempt. The mode of salvation must be the essential and characteristic feature of the message, and if it be not found plainly and fully in the Scriptures of the two Testaments, we are not likely to find it elsewhere. And now then to the examination of the record. St. Paul says very plainly, that "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." And this he further explains in the following verse, when he says that God has set forth Christ "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past;" "that he might be just, and the justifier of him which believeth in Jesus." Now out of this statement, two important truths flow. First that men are sinners naturally, and in an unjustified state,—*i. e.*, with sin imputed to them. And, secondly, that God Himself justifies them freely, or sets them entirely free from the imputation of sin; so that they are no longer unacceptable to him, but accounted righteous in His sight. Justification is a gift bestowed on sinful and ungodly men, expressly and solely through the death of Christ, by which they are put in circumstances of freedom from the penalty of sin, as if they had not sinned, and are made "*accepted in the beloved*." The whole fourth and fifth chapters of the Epistle to the Romans, shew this. They speak of the Gospel blessedness as a deliverance from the guilt of sin;—"Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom

the Lord will not impute sin." And in the fifth chapter,—“As by one man's disobedience may were made sinners, so by the obedience of one shall many be made righteous.” And the same truths are fully stated in Galatians iii. “As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” But that no man is justified by the law in the sight of God, it is evident: “for the just shall live by faith.” And the law is not of faith. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, “Cursed is every one that hangeth on a tree.” And again, in 2 Corinth. v.—“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” All these statements plainly shew that the blessing of the Gospel is an acquittal, or deliverance from sin; as it is called repeatedly “the forgiveness of sins,” “the remission of sins,” “the non-imputation of sin,” “the passing by or blotting out transgression.” For Christ himself said, “I am not come to call the righteous, but sinners to repentance.” He came “to seek and to save that which was lost.” Every one so saved, is justified, is freed from guilt and condemnation; all that he has done shall not be remembered against him. “His iniquities are forgiven, and his sins are covered.”

Now the Scripture which speaks so fully of the fact of justification is equally distinct as to the mode of it. It is as the text says, “Through the redemption that is in Christ Jesus.” It is attributed entirely to this. Christ

has delivered us from the curse. He died for the ungodly. He “bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye are healed.” He came to give His life a ransom for us. And St. Peter says, “We were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot.” And St. John says, He “loved us, and washed us from our sins in his own blood.” And again, “Thou art worthy, . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” All these passages shew clearly that the justification or acquittal of the sinful creature arises directly, intentionally and specifically, out of the work of Christ the Mediator. He has come in the sinner's stead, and endured the curse on the cross, and died the death, and paid the penalty, — the ransom, — the price of His heart's blood, that the sinner may go free. He has paid the whole price, — the last farthing; so that we have nothing to *pay*. “He was delivered for our offences.” He has obtained the whole blessing, so that we have nothing to *buy*. The gift of God is eternal life. “God hath given to us eternal life, and this life is in his Son.” As it is said, He has *obtained* eternal redemption for us. And it arises out of the very nature of the Mediatorship, as stated in Scripture, that it should be so. Christ, the Mediator, is the only begotten of the Father, one in glory with the Father; the only being who could be the Mediator; and who, being the Mediator,

gave an infinite value to what He did ; so that it should really avail to redeem or buy back our souls. He was the spotless Lamb, the fellow of the Lord of Hosts. Immanuel, God with us. And what He did, therefore, is infinitely above everything else, and separate from, and superior to, all that others could do, be they who they may. Nothing else can be compared with it. The redemption is in Christ Jesus, and in Him *only*. "Through *this man*," says St. Paul, "is preached unto you the forgiveness of sins." Christ is the power of God, and the wisdom of God unto salvation. Christ is "the resurrection and the life." Christ is made unto us "righteousness, and sanctification, and redemption." Christ is "the end of the law for righteousness to every one that believeth." Christ is "the Lamb of God which taketh away the sin of the world." Christ, as He says, Himself, "is the way, and the truth, and the life, and no man cometh unto the Father but by him." The treasury of blessing for guilty man is in Him, and in Him only, so that it is said, "He that believeth in the Son hath everlasting life." And, in Romans x. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "For the scripture saith, Whosoever believeth on him shall not be ashamed." All this accumulation of Scripture shews, very unequivocally, that the way by which a sinner is justified is most unquestionably, solely by the "redemption that is in Christ ;" the inestimable price paid by Him.

But, thirdly, we must notice the terms on which this blessing is given. It is *freely*, by God's grace, — *i. e.*, gratis, gratuitously, — a free gift, — al-

together a matter of pure compassion and mercy, independent of anything done, or to be done, by any other. The gift includes everything necessary to the realizing and securing it : the *repentance* by which we forsake sin, and the *faith* by which we receive and rely on Christ's atoning death ; and the hope, and the love, and the filial reverence by which we persevere unto the end ; all these, from the first thought of turning to God, to the last act of faith and hope, in dying agony, on the verge of eternity ; all is in the "unspeakable gift." All is provided for in the "unsearchable riches of Christ." And the whole of it is said to be *a gift*, "freely." "God hath given us eternal life." "The gift of God." "God gave his only begotten Son for us." "He gave himself an offering for us." Let not this accumulation of quotations weary. It is of the first importance to see that we are not resting on a shadow ; not leaning on a straw ; and that we are not handling the Word of God deceitfully, and crookedly twisting a doctrine out of a solitary text, or a half-text. It is of moment to see that the whole tenor of the Divine record is to one effect, that the very spirit of prophecy is the testimony of Jesus, — that the substance of the record is, that God has given salvation "freely ;" that these were written "that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." This is the justification of the sinner. *It is a free gift in the everlasting purpose of God*, as in Ephesians i. 3—7. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen

us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And again, 2 Tim. i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

It is a free gift in the *accomplishment* of this salvation, this justification, and acquittal of the sinner. Christ says, John iii. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And, John vi. 32, "My Father *giveth* you the true bread from heaven. For the bread of God of God is he which cometh down from heaven, and *giveth* life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I came to give my life a ransom." And it is a free gift in the way in which it is proposed to us. All the invitations of the written Word imply this, or state it directly. They assume the lost and helpless state of man; and they propose a free remedy in the gracious gratuitous justification and deliverance of the

ungodly. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Isaiah, prophesying of Gospel blessings, says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Christ says, "If any man thirst, let him come unto me, and drink." "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." St. Peter, when he went to Cornelius the centurion, and first opened the door of faith to the Gentiles, said, Christ "commanded us to preach to the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." "That through his name, whosoever believeth in him shall receive remission of sins." St. Paul says, in preaching to the Jews, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him *all that believe are justified*." And at the close of the volume of Scripture, Christ says, "Write, for these words are true and faithful. And he said unto me. It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." And finally, the whole message of God's mercy ends with this gracious and blessed invitation:—"The Spirit and the bride say, *Come*. And let him that heareth say, *Come*. And let him that is athirst come. And whosoever will, let him take the water of life freely." From these passages, (and we could quote many others also,)

it is quite evident that God's way of saving a sinner is like a sovereign, like Himself; it is purely gracious. It is reaching out to the condemned and trembling culprit, the golden sceptre of mercy, with a free pardon through the blood of Christ, who has, by tasting death for every man, abolished death. And every one who believes in this mercy has it, and may rejoice in it. There is not a word about *conditions* or *perquisites* of any kind. The notion of purchase, or merit, or deserving, or satisfaction, or condignity, or congruity, is not in the whole Bible. The whole saving mercy is in God's eternal love, and the work, merits, and atoning death, and justifying resurrection of God's eternal and incarnate Son Christ Jesus. The whole of Scripture speaks of it as a free gift to a lost world;—the plucking us as brands out of the fire—out of the everlasting burnings. And the sinner is only called upon to receive God's ever gracious testimony, and it will be to him the means of rescuing from sin, the world, and the Devil; and making him a new creature, walking obediently before God in the good hope of eternal life. Such is a very rapid view of the witness of God's written Word to the way of salvation;—we are "justified freely by his grace through the redemption that is in Christ Jesus."

And now, before we go one step further, let us speak to any Roman Catholic who may read these pages, for though we are fully aware of the plans and contrivances of the priests to prevent their doing so, yet we do most sincerely hope that some may read and profit. We have, then, one word for you at the present point of our subject, and it is this:—your priests say that you are in possession of the Bible. We will take it for

granted that you are; that is, you may have the Douay version of the Scriptures, with Notes. It is a bad and an unfair translation. But, notwithstanding that, we say to you, If you have it, you are at liberty to read it, and think for yourself. At all events it is the whole written word of God;—all that God saw fit to commit to writing for the instruction of His Church. Let it, then, be the serious business of your life to read these Scriptures attentively and prayerfully, and to endeavour to make out what they really say of God's way of salvation. The universal testimony of the written Word must be of importance; and if a serious reading of it leads to the conviction that the Scripture tells of a *gracious pardon*, without the clogs and impediments of human invention, let it be your determination to stand by the sure witness of the written Word; and judge everything else by it. Be assured that God has not spoken two contradictory things. And if you will put aside for a time all catechisms and *books* of merely human authority, and read the Scriptures steadily from day to day, which the priest boasts that you may read, you will find that the entrance of that Word giveth light,—it will open your eyes and enlarge your understanding. It will enable you to distinguish between truth and error,—between the chaff and the wheat,—between the idle talk of priests and the blessed life-giving words of eternal truth, dictated by the Spirit of the living God. Surely this is asking nothing unfair. The priest says you have the Scriptures:—then "search the scriptures."

II. But we come now to the second part of our subject, to show the

various modes in which the Church of Rome has perverted the scriptural doctrine of the free justification of a sinner. It is a painful but a most important duty, for herein lies the great and vital error of the Romish community. She may be disposed to idolatrous superstitions, but, if so, it is because she is at variance with the living and true God in His work of mercy. She may be opposed to the spread of the written Word, but it is because there is a deep-rooted *dislike* to the humbling terms of its message. The heart of every natural unconverted man is hostile to the message of a free pardon in the Gospel. Man is a proud rebel against God, and is unwilling to submit to Him, to return to Him, and to owe even eternal life and blessedness to Him as a free gift; and therefore, till Divine grace has subdued the spirit and renewed the heart, the essential spirit of Popery rankles in every bosom. The chief characteristic of the Church of Rome is not so much that it differs in many superstitious matters from the opinions of other men, but that it has consolidated and *perfected* a system of effectual *opposition to the Gospel* of grace; that it is the most powerful concentration of the enmity of the natural heart to God's pardoning mercy, and that it has united all the talent, and all the contrivance, and subtilty of men for ages, in working up a scheme of sophistry for this purpose,—so that while it shall appear to be a reputable portion of the universal Christian Church, is, in fact, vitally adverse to the essential character of Christ's mission of mercy; so that with all the pomp and ceremonial with which the Romish priesthood appear to be doing honour to Christianity, they are, in fact, con-

cerned in a well-concerted league for poisoning and destroying the vital truth of Christianity; and putting a base and ruinous counterfeit in its stead, which never can save the soul. And so that, through the grace of God, if a man is saved in the pale of the Roman Church, it must be by his mercifully getting hold, in some by-way or other, of a portion of saving truth, which it was the purpose of the deep-laid plot of contrivers to keep entirely from him. This is the *main charge* we bring against Rome, and we do it advisedly. It is by truth, revealed doctrinal truth, that the fallen soul of man is to be enlightened and saved. *That truth*, in its grand essential features, the Church of Rome has swamped and sunk deliberately and intentionally. She has perverted and made void the Gospel in its essential truths, so that she preaches another gospel,—in fact, no gospel, no glad tidings at all, but a dark miserable soul-poisoning scheme of delusion and intentional falsehood.

1. And, first, the Church of Rome has perverted the doctrine in respect to the exclusive merit and efficacy of the one Mediator between God and man,—the Man Christ Jesus. The words we have quoted affirm, and there are a thousand scriptures to support them, that the redemption is in Christ Jesus. "There is one God and one Mediator, the Lord Jesus Christ." The sole ground on which, in 2 Cor. v. we are invited to be reconciled to God, is that God hath made Christ, who knew no sin, to be sin for us, "that we might be made the righteousness of God in him." It is said, "other foundation can no man lay." "Neither is there salvation in any other." St. Paul, in Galatians, says, the *Gospel* is this, that Christ hath delivered us from

"this present evil world, according to the will of God and our Father." And if any man "or an angel from heaven, preach any other gospel unto you,"—i. e., any other foundation of hope whatever—"let him be accursed." Now the Church of Rome sets itself directly against this doctrine, by teaching and advocating the mediatorship of departed saints, and impressing on men's minds the wisdom and necessity of it, additional to the mediatorship of Christ. Scripture says, "Ye are complete in Christ." But the standard Catechism of the Church of Rome, the Catechism for the priests, approved by the Council of Trent, says, "The saints earnestly importune God for our salvation, and obtain blessings for us by *their* intercession. They ask the pardon of man's sins, and the grace of his conversion." And we will not occupy our pages with the intercession and mediatorship of the many saints to whom Rome teaches her children to pray, but will go at once to the prime feature of this vital error,—the mediatorship of the Virgin Mary. Their doctrine is stated in these terms,—that Mary being "the mother of the Son of God, who doth produce the Holy Ghost, therefore all the gifts, virtues, and graces of the Holy Ghost are by *her hand* administered to whom she pleaseth, *when* she pleaseth, how she pleaseth, and as much as she pleaseth." And again, "That she assumes to herself of the omnipotence of her Son as much as she pleaseth, and that she comes before the golden altar of reconciliation not *interceding* only, but *commanding*,—a mistress, not a *servant*." And observe that the Romanists are not entitled here to draw a distinction between intercession and mediatorship, as if the

one did not involve the other, for the prayers which they use do absolutely make the Virgin and the saints *mediators of redemption*; as in the Roman Breviary is this prayer:—"Look, O most gracious Virgin, upon our troubles, that by thy merits we may *attain* eternal life." And in the *Brev. Sarum.*, it is said "By the merits and intercession of thy holiness appease the Judge when we have offended." On this point, we need not go further; one passage is as good as a thousand; but simply contrast such statements and prayers with the Scripture doctrine of the all-prevailing name of Jesus. Let them find one solitary passage of Scripture that recommends or encourages any such idea of a subordinate mediator, either by Mary or any other saint, and we will give it all its weight. There is none. But there is a downright contradiction of the word. The fact is, all such notions are unscriptural and vain. Their real object is to show that redemption is not exclusively in Christ Jesus, but that we must turn from Him,—the only Mediator, on His throne in glory, and go elsewhere to *be justified*. This, then, is essentially another gospel, and it is *accursed*. If we are "justified freely, through the redemption that is in Christ Jesus," then we need no other name. If we need the mediatorship or intercession of any other, in any degree, then we are not "justified freely, through the redemption that is in Christ Jesus." Nothing could warrant the turning aside from the throne of grace and the *one* Mediator, to the aid of His Virgin mother, but the idea which the Romanists entertain, that the mother can *command* her Son. This they have blasphemously affirmed. But in the whole Scripture, no such idea

exists; nor any which attributes to her any power or prevaillant mediatorship whatever. If we believe in the Divine Mediatorship of the atoning, dying, rising and reigning Christ, it is enough; we may sweep all the other notions of mediatorship with which Rome has incumbered and debased the truth, into the depths of the sea. St. Paul answers all such vain and idle superstitions in one way;—"If God be for us, who can be against us? He that spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Turn to the passage, and see if one word is uttered of Mary or any other mediator.

2. The Church of Rome has perverted the doctrine as it respects the entire acquittal of the soul "through the redemption that is in Christ Jesus." By the Scriptural doctrine, he that believeth is justified, pardoned, hath forgiveness, hath everlasting life. This I have shewn already. But the Church of Rome says, *No*. It denies that any such state of forgiveness, or acquittal, is consequent on *faith*. It assumes, instead, that the power of forgiveness, or the act of acquittal, is *with the priest*, not with Christ; in the confessional, not in the *Cross*. It makes forgiveness of sin not a thing accomplished by the cross of Christ for every one that believeth, but a thing to be done, and undone again, for a price, according to the caprice of a poor sinful priest: and, consequently, instead of the poor sinner being acquitted and justified by faith

in God's Word of mercy, he is kept in a condition of perpetual vacillation between a state of wrath and a state of forgiveness. The real object of such teaching is to degrade the finished atonement of Jesus, and the testimony to it in Scripture, in order to exalt the priesthood to an exorbitant, unscriptural, and impious power, which shall give them a profitable traffic in the consciences of men. The fact is, that the priest deines the doctrine of an act of justification by faith altogether. The Romish doctrine, as stated in their standard, is, that justification includes not only the remission of sins, but also the sanctification and the renewal of the inner man; so that it makes justification not only a legal act of acquittal, but a work to be carried on, which is progressive, and which can only be completed at the hour of death. This is the source of many errors. At the moment, however, I would shew, only, that the notion itself is directly unscriptural. Invariably in Scripture, justification is separated from sanctification, and shewn to be an instant act of acquittal on the believing reception of the work of Christ. "He that believeth is justified." "Whosoever believeth, shall receive remission of sins." "He that believeth on the Son hath life." And instead of this, they teach that forgiveness does not depend on *faith*, but on *penance*, reiterated penance; and that however much a man may believe in Christ, the priest can delay his forgiveness. It does not follow on faith, as the Scripture says it does, but on the priest's acts;—that Christ only received power to forgive sins as man, and that the act of the priest is as real and efficacious as His. They

teach also, that "remission of sins is not only to be ascribed to the death of the Son of God, but that God has made other means necessary" also. And they teach, in the *Catechism of Penance*, that it is not Christ, but the priest who reconciles the sinner to God; although Scripture says, "He hath reconciled us in the body of his flesh through death." And they teach also, that even then, that reconciliation is not a complete acquittal. But after all the sufferings and death of the Mediator, and all the sincerity of penitence and humiliation, this pardon declared by the priest does not remit all the penalty due to our sins, but only changes an *eternal* punishment into a punishment of an indefinite length in purgatorial fire. Now, to say nothing of the absurdity of a *soul* suffering the punishment of fire, bring the doctrine of purgatorial suffering at once in bold contrast with the Scripture testimony to the doctrine of justification, and see what a vile perversion, is this invention of men, of the doctrine of the text, and of the whole Scripture. Purgatory, for a justified believer in Christ Jesus! after his believing and regenerated spirit has left the body and, absent from the body, is present with the Lord. After it has left the body of sin and death, and its tormenting remainder of corruption, is he still,—in spite of the atoning blood of the cross, which cleanseth from all sin,—is he still to be tormented for an indefinite period,—thousands of years,—for the sins for which Christ died, and of whom it is said, "If we walk in the light, as he is in the light, we have fellowship one with another," and "the blood of Jesus Christ his Son cleanseth us from all sin?" In spite of all forgiveness is he still to be a

sufferer? In spite of all the grace is he still to be in debt? Though his iniquity is forgiven, and his sin is covered, and he is blessed, is he still to pay a penalty, and agonize in torments? And are we to believe this, without one word in the Scripture to sustain it? Verily, there is more unwillingness in the Romish priest to loose his hold upon his victim than there is in the wicked one himself; on those whom the blood of Christ has sanctified he lays no hand. The horrid caverns of the tormentor may be empty of human souls for ever; as far as he knows, the cleansing blood of the Redeemer's cross avails for their justification; but the Romish priest, shrinking not, like the prophet's servant, Gehazi, will not let them go free,—will not lose a gaoler's privilege,—and that he may take something of them by the way, he invents for them a secondary and a temporary, thank God an imaginary, hell, of which he is the niggard feetaking and greedy doorkeeper. But, alas, such superstitious dreams and folly, to make a gain of godliness, are a vital blasphemy on the finished work of Christ, which they must meet and answer for at the dreadful day of judgment, where men tremble before the wrath of the Lamb.

3. The Church of Rome has perverted this doctrine as it respects the right to *present* peace. The whole message of Christ upon the face of Scripture is one of *peace*. St. Peter calls the the ministry of the Gospel "Preaching peace by Jesus Christ." St. Paul calls it "The ministry of reconciliation." "Gospel" means "glad tidings. Christ says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart

be troubled, neither let it be afraid." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And the whole of the Scriptures plainly shew that this peace is the direct and proper effect of believing that Christ died for our sins and put them away; so that our Heavenly Father says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I, even I, am he that blotteth out thine iniquities." But the Church of Rome denies *all this*, and makes the peace of the soul to depend upon the uncertain ground of a priest's word in the confessional. *Catechism of Penance.*—The priest claims a power and a right of delaying the pardon of sin and the reconciliation of the soul; and never—till the demands of the Church have been satisfied, never do they grant it. Yes, Christ may have died for a poor creature's sins, and he may have believed it, and felt, and blessed His love, and wept in sincerity at his Saviour's feet; but if an ignorant or a wicked *priest* either misunderstands his case, as Eli did that of Hannah, or having some sinister object to gain, chooses to withhold absolution;—for that man, the sacrifice of Christ is offered in vain. In defiance of the plain declaration of the Gospel, he is to have no peace,—he is to believe that he is yet in his sins,—that for him there is no mercy, because the priest denies it; that he may not hope even for the comparative bliss of a mitigated purgatorial hell,—it is too good for him; that the petitions of his agonized spirit may not rise to the throne of grace, because the priest repels them. For him, Christ

has said in vain, "Come and take the water of life freely." The priest dashes the cup from his lips, and retains him (dreadful delusion!) in mortal sin, and binds upon him the awful necessity of disbelieving the record that God has given of His Son,—viz., that He has given to us eternal life, and that life is in His Son. Oh, there is tremendous guilt in thus appointing them to sorrow whom God has not made sorrowful; and often, as an opposite result, but almost necessary consequence, speaking false peace to the wicked, because they have externally satisfied the claims of the Church, though the conscience may at the same time be seared and hard as the nether millstone. Or what is a still more distressing case than either,—the conscience may be harrowed, and wrung with the sense of guilt, the deep-seated pang of remorse for remembered transgression, and the priest, unwilling or unable through ignorance, unbelief, and prejudice, to point freely and fully to that blood which cleanseth from all sin, may practise all his nostrums of penance, and confession, and voluntary humiliation, and flagellation, and all shall be in vain, the wound lies deeper than that, anything short of Almighty truth and power can touch and heal it. It is the arrow of the Almighty ranking in the heart, and He only can draw it out and pour balm into the wound. Is it not so? Are there none conscious of a guilt that all the mysteries of the confessional have never blotted from the conscience? Are there none before whom the threatening spectre of unforgiven sin still rises, beckoning him onward with momentous import, and summoning him to the coming judgment?

Look at such a case as this, ye priests, with all your mimicry of the prerogative of the Godhead. Look at your powerlessness, and be ashamed and blink. You may speak peace to a dead conscience, but to a living and awakened one, never!

4. The Church of Rome has perverted the doctrine, as it respects the satisfaction to the mind of God. It is a natural inquiry, "What shall I do to be saved?" "Wherewithal shall I come before . . . the most high God?" And the answer of Scripture is, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." Isaiah says, "He was wounded for our transgressions, and the chastisement of our peace was laid upon Him." But here the Church of Rome takes very decided ground, and affirms that the satisfaction of Christ is *not sufficient*. She requires, as an essential satisfaction, the positive confession of every sin to the priest, and denies that forgiveness can ever be realized without that; and then she adds to this the actual necessity for a substantial satisfaction to God. The decrees of the Council of Trent teach that unequivocally;—that we satisfy for sin by alms-deeds, and other good actions; and by the patient enduring of temporal sufferings in this life. And the *Catechism of Penance* declares that "satisfaction is a reparation which we owe to God for the injury done to Him;" and that, although "Christ has satisfied for our sins, we are still obliged to make satisfaction; because the merit of the satisfaction made by Jesus Christ is applied to us only by means of this sacramental satisfaction." And again, "We are to discharge what we owe to the Divine justice by voluntary mortification of the senses, fastings,

self-denials, alms-deeds, and other good works; or we must expect to suffer most rigorous pains in purgatory, which greatly exceed all that can be endured in this world." And so the real salvation of a sinner is at last thrown not upon the merits of the incarnate Son of God, received by faith, so that he is "justified freely by His grace," but upon the sacramental satisfaction which he is able to offer, in obedience to the priest's command; and his peace is to depend not upon his justification by faith, but upon the view that the priest chooses to take of his obedience to the commands given in the confessional. How completely the whole system is planned to destroy the beautiful simplicity of the gospel message of mercy to a dying world, and to throw every thing into the hands of the priesthood, that they may rule riotously over the deeply anxious feelings of guilty consciences, and make merchandize of the souls of men, and a niggard barter of their hope for eternity.

It would be easy to follow out this question further, and to shew in a variety of other particulars how deeply and ruinously the Romish dogmas have perverted on this point the plain tenor of the scriptural record; but we must spare both the reader and ourselves. There is a limit to human strength, even in the sacred cause of God and truth. We have no wish for controversy; circumstances of imperious necessity now drag us into these great and vital questions. We have been roused to this mighty contest. We have unsheathed the sword in it, and, with the help of God, we will not lay it by till Popery falls before the light of truth, or till death shall end our labours.

In the mean time, let us consider

three great lessons. We can gather the leading errors of the Romish Church into three great classes; we can shew her enmity to the revealed will of God; which brings before us all her false views about apocryphal tradition, restraining the Scriptures, and putting a false sense upon them. We can shew her encouragement of idolatrous practices, arising from her real ignorance of the nature of the true God, and of His Christ, which includes the worship of the virgin and the saints, of images, crosses and relics, and the idolatrous worship of the sacramental wafer; and, finally, we have shewn, as the root and basis of the whole system, her enmity to the grace of God in the free justification of a sinner by faith, which carries along with it all the inventions about the mediation of saints, and all the perversion of Scripture as to the merits of good works, and all the horrid evils of confession, and penances, and indulgences, and purgatory, and all the other lying abominations of the confessional. This classification will serve to bring the whole subject definitely and systematically into a graspable compass. It gives the *rationale* of Romish error. We may see it in its right light; we may refer each impious notion to its right place, and its right motives; and, as members of the universal Church, we may be on our guard against it, or we may warn members of the Romish Church, and lead them to detect the real nature of the error by which they have been misled. But this is not all. Effort cannot and must not end here. Nothing should satisfy us but a comprehensive Protestant Association of all denominations, on a broad and liberal basis, for the express purpose of guarding

against the designs of Romish priests, and the wiles of the devil. Let no man, however humble his station, who feels this subject, rest till he sees this accomplished. If we are to be divided, we will be broken in detail. All the progress that Rome has recently made, has been by pressing cautiously and stealthily along the path of schismatic division between the churches. With prayerfully uplifted and united hands, let us swear, in love to men's souls, eternal enmity to that system of error, which makes void the commandment of God by men's traditions, which worships and serves the creature more than the Creator, which tramples under foot the peace-speaking blood of the covenant of grace, and throws back the salvation of a lost and helpless soul upon his own poor and pitiful deservings. Never rest till the hell-born dogmas of the Catechism of Penance be driven, like the plagues of Egypt, from the land.

One word more of the universal Church, in all its subordinate varieties of government and discipline; it is this, the warning of Luther: The doctrine of a free justification by faith alone, is the criterion or test of a standing or a falling Church. It was the bursting forth of this scriptural truth, in all the purity of the light of heaven, that gave power to the Reformers in the sixteenth century against a combined and hostile world. It is this truth,—the twofold witness of the water and the blood,—that has supported the Church so many centuries in the wilderness, and strengthened in her the things that were ready to die. It is in proportion as this truth is boldly and openly maintained, enlarged, and enforced, that men are fortified against the naturally engendered Popery of the unrenewed heart. And if at this

moment the Church is anew in danger of the inroads of Romish error, it is because this testing truth has been virtually denied or shunned, pared down and perverted. This truth only keeps the heart as with a garrison; and it is because the nominal friends and disciples of the reformation have been found wanting, as to this grand, essential, fundamental, binding, consolidating truth, that the beast is once more rampant in the midst of us. Back, then, to the standard. The banner of the cross may be a delusion, a counterfeit; it may mean anything but Christianity; it may mean Popery, which is enmity to Christ, and usurpation. But the banner of a free justification by faith in the blood of Christ cannot be mistaken. Try men by this *shibboleth*. If they are wanting here, they are incipient Papists. If we are not cordially devoted to this as the essential message of mercy, the infection of the Popish leprosy, the tainting spot, is already on us. The essence of gospel belief, and gospel safety, is submission to the sovereignty of a good God, in the full, free, and irreversible pardon of a lost and dying sinner. In former times, in the last century,

when the world slumbered and slept, men lived without doctrinal opinions, and were not visibly endangered; but now the times are critical. There is a cry, "Behold the Bridegroom cometh." There is a great move, and men are taking sides for the day of the setting of judgment, and the coming of the Son of Man. Principle is now every thing. The names of Christian, of Protestant, of Episcopalian, of Presbyterian, are of little moment. The question is, Are we in Christ by faith? Have we a hold upon the promise? Have we realized palpable peace with God? and can we look down into the grave with hope? Shall the last sands of life find us rejoicing in Christ Jesus "with joy unspeakable and full of glory?" May the God of all grace enable us to discern His lasting truth from all ruinous error; to "fly for refuge to the hope set before us in the Gospel," and so to hold it fast, that it shall be to us in the awful crisis of death, or a crumbling world's confusion, "an anchor of the soul, both sure and steadfast, and entering into that within the veil."

Φωνὴ τεθνηκOTOS.

THE SPIRIT OF THE REFORMERS AND THE STATE OF INFANCY.

THE observations of the author of "Revision of the Liturgy," as they appear in the former numbers of the "Christian Guardian," exactly meet the feelings of many in the Church, whose eyes have been opened by the late controversy to perceive, that if the words in the baptismal service cannot with honesty be taken otherwise than in their literal sense, it is useless for them to go on endeavouring to make them coincide with the express statements of Scripture.

If nothing else had occurred to

stimulate them to plain and fair enquiry, the manner in which the explanations of the Evangelical clergy are compared to the principle of Tract 90, by a writer like Dr. Hook,* is sufficient to make their hearts burn within them, for the full expression of the revealed truth they

* Dr. Hook, in his letter to Sir Walter Farquhar, on the present crisis of the Church, expresses himself thus,—"The followers of Mr. Gorham have urged the principle advocated some years ago in the most celebrated of the Oxford Tracts, No. 90, and have asserted their right to place their own construction upon the formularies they have subscribed." See p. 12.

have been aiming to defend. Mr. Newman pleaded for liberty to take the Articles in a non-natural sense, desiring to unprotestantise the Church of England: this was acting in direct opposition to the intention of our Reformers. The aim of the evangelical clergy is exactly the reverse, they desire to teach and to preach in the very spirit of the Reformers; and with a respectful deference to their known principle laid down in the Sixth Article, they endeavour to explain their language, so as to make it express nothing but revealed truth. Although they feel thankful to Mr. Gorham, for his able vindication of their right to appeal to Scripture, and entirely agree with him, that the Reformers intended the Scriptures to be their rule; there are, nevertheless, many among them who *do not enter into his idea* with regard to preventive grace, although they by no means come to the conclusions that were drawn from his expressions in the late protest,* presented by the Bishop of Bath and Wells in St. Martin's Hall. They do not therefore consent to Dr. Hook's appellation, "the *followers* of Mr. Gorham," however they may in the main, respect his opinions and value the energy and ability with which he has defended them. They prefer being considered as *the followers of the Reformers*, in the spirit, if not always in the letter.

If the expression in the thanksgiving, in the office for the ministration of baptism to infants, is now to be separated from the Articles, and taken only in its literal sense, it must become a fetter to their consciences; and thus pressed upon, it becomes their duty to draw the attention of thinking minds to a further investigation of the subject. They are indeed permitted to put their own construction, as far as it accords with

Scripture, upon the words, by the decision of the Privy Council, and under the acknowledged sanction of many great divines; but this is not permitted by the unanimous consent of the Church of England. Even the dignity and truthfulness of the Church herself is called in question, by the determination of one party within her, to insist upon the words being taken in their literal sense, and in the fullest sense in which they can be used. The Church is now said not to know her own mind. And because the Queen in Council has refused to bind the consciences of men to a dogmatical teaching upon a point on which there is no positive divine revelation, the Church of England is said to have no settled doctrine of her own, although she abounds in clear and definite statements upon the vital points which the Scriptures reveal. Is it not then high time that reflecting men should exert all their powers to discover the true cause of all this misapplication, misapprehension, and misrepresentation?*

When we recollect the immensity of the work that pressed upon the attention of our Reformers, and that at that time the great controversy was on the other sacrament, it was very natural that they should adopt the liturgies and customs of the early Church for the use of the Church of England; and in doing so, it is not impossible that they might have overlooked the true principle upon which the baptismal service for infants should be constructed. It is no disparagement to their wisdom to suppose this possible, when we consider the short time they had to work in, and that for three hundred years this service has been exercising the minds of learned and conscientious men, and that its experimental working has proved that it was not calculated to promote unity; and, moreover, that

* The protest runs thus,—“The Rev. G. C. Gorham has published, ‘Efficacy of Baptism,’ p. 83, ‘That no spiritual grace is conveyed in baptism except to *worthy recipients*; and that as infants are by nature unworthy recipients, being born in sin, and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a preventive act of grace to make them worthy,’ herein declaring original sin (the remission of which is a promised effect of baptism) to be a bar to the due reception of baptism.”

* The conclusion that has appeared in print on this subject, is so exaggerated that it hardly deserves notice, but it may be useful as reference.—“The decision of the Privy Council leads to the conclusion that the Church of England requires no certain belief on the sacrament of baptism, and so *has struck at the root of our whole hope in Christ*, the commencement of our Christian life, our being by baptism made members of Himself.”

the result of all this working has been the expression of no less than seven* different shades of opinion in the Church,—three amongst the High Church party, and four amongst the Low Church. Now is it not more than probable that in every one of these opinions there may be portions of truth, that it may be wise to consider and examine before we reject any one of them? And not only so, but we ought not to be too proud to attend to the effect that is produced by our system upon religious men who are not in communion with the Church of England. Who can say, that if by a calm consideration of the whole matter, we should be so happy as to discover the true point of view to be taken for infant baptism, we might not produce a beneficial effect upon those, who reject it altogether, and who were probably first led to do so, by the extravagant manner in which some very high Churchmen have spoken of it?

May the Spirit of God be with all true-hearted Christians who may be willing to give their minds to the subject, to sanctify the very fervour they may feel in the vindication of their own honesty of purpose; and in the support of truth and righteousness, that no party spirit may carry them away, no unholy triumph may tarnish their thankfulness, should they be permitted to succeed in warding off the strokes that may be aimed at vital Christianity, in their persons,† and in proving that their principles are the very reverse of those, which appear from the result, to have actuated the writer of Tract 90.

The construction of the language in the office for the baptism of infants, has been very ably vindicated by many divines, who consider that as the Church meets her members as believers, the language that is suited to real believers must be proper for all. To this however your correspondent on the "Revision of the Liturgy," very sensibly replies,—

* *Vide* a letter that appeared in the "Church and State Gazette," for March 1st, 1850.

† Unconsciously by such men as Dr. Hook, but designedly by the great enemy of our salvation, and the lover of discord, who knows how to fan the prejudices and prepossessions of fallible man.

"This may be all well with respect to the general forms of public worship, because there are doubtless many in the congregation (perhaps in some instances the larger part) for whom the language of such forms is suitable, and since there is *no specification of individuals* in such forms, there is nothing in the use of them that is likely to mislead. But in our baptismal service we *individualize* each member of our congregation, and pronounce *each personally*, as he is admitted into the visible Church, in the most unqualified terms to be 'born again of the spirit.'"

Now we cannot suppose that our Reformers intended to merge, in the initiatory blessing which we believe to be made over to *every infant* at baptism, that new birth ascribed by St. John, both in his Gospel and Epistles, to the will, the word, and the Spirit of God, see John i. 12, 13; 1 John ii. 27—29; iii. 9—24; v. 4. They could never have intended to identify the introduction of every infant into the visible Church of Christ, (an act which is performed at the will and by the faith of others, and in which the individual is perfectly passive,) with that vital union of the heart with Christ himself, which is the result of personal faith, and of which St. John says, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

We know from Scripture that there is nothing in the state of infancy that presents a barrier to the visitation of the Holy Spirit, if it pleases God to bestow it at that early stage of existence. In the *special* instance of John the Baptist, it was a matter of prophecy that he should be filled with the Holy Ghost even from his mother's womb, (Luke i. 15); and this may encourage parents to pray for this inestimable gift, even before their children enter the world; but we cannot believe that the description of the new birth,* as given by St. John and St. Peter, (1 John v. 14; 1 Peter i. 23,) can apply generally, if at all, to the

* We do not think the word "conversion," as now used by those writers who confine regeneration to baptism, conveys the full meaning of the term "born of God," as used by the Apostles.

baptism of unconscious infants, because it implies intelligence in the recipients,—it is traced to a hearty reception of the Word of truth, of which infants are incapable before their faculties are developed. We exonerate our Reformers from having intended to blend the two ideas, although they might not have had time fully to analyze and express their own meaning, so as to prevent all mistakes. The circumstances of the times* also were against their laying great stress upon this point, and they had not lived to witness the agitations and encroachments to which their indulgence to the Roman Catholics would lead.

If they had seen the errors that would ensue from the admission of only a few equivocal words, they would have modified them, had it been in their power, or if it was not, they would have been the first to caution us against the temptation of considering the compilers infallible, and would have hoped, that as the Church became more settled, it would please God to raise up other of his servants to bring their work to greater perfection. They could not foresee the declaration that would be made by king Charles the First, or that an idea would arise that it was to remain in force for ever.†

There is another point in the baptismal service to which we wish to invite the candid consideration of our readers.

There are many persons, and particularly amongst the upright and conscientious poor, who shrink from making solemn promises, when they know they cannot ensure the performance.

* It is an historical and admitted fact, that at the time of the compilation of the liturgy, there was a studied endeavour, with a view to induce members of the Church of Rome to conform, and not to shock, more than absolutely necessary, the educational prejudices of all instructed people, to make no greater changes in the services of the Church, from those of the Roman Missal, than truth imperiously demanded.

† Declaration of King Charles the First—Report of the meeting in St. Martin's Hall;—"The convocation shall have liberty to do all such things as concern the settled continuance of the doctrine and discipline of the Church of England now established, from which we will not endure any varying or departing in the least degree."

These promises, which if made, prove a snare to many minds, grow out of the idea, that repentance and faith are the necessary conditions of baptism.* They are so to the adult, because he stands upon his own responsibility; and it is supposed they must be so to the infant, because there is but one baptism for both. This is the point that requires examination. That one baptism is *the baptism into the name of the Father, the Son, and the Holy Ghost*; and those few words are the only words for which we have a prescribed form in Scripture. They have been in use throughout Christendom from the beginning, but the additions to these few words have varied, and do still vary in different Churches. We take it for granted that infants must believe and repent before they are baptized, and we make them do it by their sponsors. Able writers on the subject, even while trying to prove this practice to be right, have felt constrained to acknowledge, that after all, we can only look upon this repenting and believing by proxy as a necessary fiction. If the true ground for our giving baptism to infants were well understood, there would be no necessity for this fiction. Before we proceed to illustrate it, let us consider what is the actual state of infants when they come into this world.

Adam had no sooner transgressed the Divine commandment and drawn down upon himself the wrath of God, than a remedy was provided; not only commensurate with the sin, but declared to be much more abundant. (Rom. v. 18.) This took place before the birth of a single infant. This being the case, the first child that was born, though sharing in the disgrace and banishment of his parents from Paradise,—though stained with a nature prone to sin, and liable to be drawn into, and to yield to temptation,—though bearing upon his body and mind the effects of God's wrath

* Bp. Bethel says, "As to infants, their innocence and incapacity are to them instead of repentance, which they do not want, and of actual faith which they cannot have; and they are capable of being born again, and adopted by God, because they bring no obstacle." See Dr. Hook's Letters, p. 17.

against sin, and liable to immediate suffering in consequence of the dreadful fall of his first parents,—still, in spite of all this, *he was born under mercy*. The virtue of the anticipated and all-sufficient atonement was already put forth. Might we not then designate this wonderful remedy as *the prevenient grace* which was extended over all infants, and which qualifies them for adoption into the Church of God on earth, be the rite of admission into that Church what it may; and not only so, but for election into the Church above, if it pleases God to remove them before there has been time to engraft them into His Church on earth? We do not mean by this to undervalue the engrafting upon earth by the hands of God's appointed ministers, but when emergencies prevent this, we feel that He, who shed His blood as a propitiation for the whole world, can wash them in that fountain as He calls them away, and sanctify them by His Holy Spirit, and make them meet for the inheritance of the saints in light. Christ has Himself said of little children, "of such is the kingdom of heaven;" and He has placed before us the cheering thought, that "their angels do always behold the face of our Father who is in heaven." Our own Church commemorates the martyrdom of the Holy Innocents; and all this occurred before christian baptism was instituted. We feel therefore strengthened in our belief that the virtue of the atonement has been pleaded for them from the time of the fall of Adam to the present hour, and that the salvation of infants *does not depend* upon their being baptized, although, by the Church, the unbaptized may be considered ceremonially unclean, and out of her pale, and therefore not admitted to christian burial. He who has declared, "All souls are mine," and who has assured us that "the son shall not perish for the sin of the father," may call them out of the world before the enemy has had power to draw them away from Himself; and they may appear before the angels as trophies of his

victory over Satan, the world, and the flesh.

If they live to be baptized, they are "by that act," *in virtue of their redemption*; "translated (as Dr. Hook clearly states, page 8,) "from the family of the first Adam into the Church of Him who is the Lord from heaven." We say *in virtue of their redemption*, and *not* in virtue of their *innocence*. There is no questioning here of their having what St. Augustine* calls "the sickness of original sin." They have the sickness, and therefore continually need to be carried to *Christ the Physician to heal them*. We fully agree with him in saying, "such a fiction as that of their being ill of no sickness of original sin, never was pronounced, no where is pronounced, and never anywhere will be pronounced, in the Church of Christ."

But sickness requiring a physician, (and requiring that, if possible, they should be baptized into the name of the Great Physician for their recovery,) is a different thing from *guilt* that must bring condemnation from a righteous and holy Judge, and lead to perdition. The awful judgment of eternal death having been averted after the fall, by the promise of a Saviour, a dispensation of grace was opened; and however justly the whole race of man might have been annihilated after Adam's transgression, that guilt being by anticipation expiated by Christ, they were permitted to live,—and the guilt of his offspring begins only with their consciousness, when they themselves transgress in thought, word, and deed.

TRUTH AND PEACE.

[To be continued.]

* So much has been said in the late controversy, of *garbled extracts*, that we wish our object in adopting expressions from St. Augustine, Bp. Bethel, and Dr. Hook, to be fully understood. We do not quote these writers as supporting our views; but concurring as we do with Archdeacon Hone of Worcester, in the hope that *some common ground may be found upon which unity may once more be secured*, we have availed ourselves of such expressions as we felt to be in accordance with truth. If many of the Fathers had thrown away their school-books, and spoken for themselves, they would probably have spoken with much greater clearness and simplicity.

GLEANINGS FROM THOUGHTFUL MOMENTS.

XVI.

It is a formidable thought that our opinions on certain points are now different from those which we formerly held. We *have* been wrong then : we *may* be so still. How humble and modest ought this reflection to make us ! It is often seen that the most positive persons on one side, go at length over to the opposite one. This circumstance may be attributed to the want of self-knowledge and humility. An overweening confidence in opinions, merely because they are *ours*, has no solid ground on which to rest ; and such persons often change their opinions from some personal motive, rather than from a conviction forced on them by abstract truth.

XVII.

In the hour of affliction how do the believer's eyes turn instinctively to the grand "centre-piece of sorrow"—the cross. How sublime and affecting is it to think how many eyes swollen with tears, or burning with pain, or glazing in death, may be at this moment turning in spirit to this awful but consoling object. O Saviour ! comfort Thy trembling sheep : let the Shepherd's voice sound in their ears, telling them that help is near, and that the wolf will soon be put to flight.

XVIII.

How mighty are the wonders which science effects in the present day ; and yet what a check do the uses to which they are applied administer to our vanity ! The electric telegraph makes us marvel at the genius of man, but the messages sent by it remind us that his nature is just what it was. The arrest of a swindler or a murderer, the summons of a friend to his dying relation,—these are some of the uses of this stupendous engine ; and they shew us man degraded by sin, and tortured by suffering, in the midst of the magic which his spells have wrought.

XIX.

On looking the other day through a lens at some animalcules, which I had taken from the mucus on the sur-

face of some water in which flowers had stood, I was amused by the exact resemblance which the spectacle presented to a map of the world. The various masses of insect life represented the continents, and the bright fluid around was the ocean washing their sides. The tiny creatures darted to and fro, passing and repassing each other, playing a thousand curious gambols, and occasionally shooting forth from the groups into what must have appeared to them a boundless sea. And all this world of life and joyous activity was to the naked eye but a slight moisture on the lens ! As one watches the busy scene which this diminutive world presents, can we forbear thinking of the Omniscient eye which is ever calmly contemplating the universe in all its parts,—of Him who "taketh up the isles as a very little thing," and before whom "the nations are less than nothing and vanity !"

XX.

A man's desire for the salvation of his soul is not a selfish feeling. When he withdraws from the society of the wicked, it is not to abandon them to their fate : it is that, being in a better position to do them good, he may endeavour to draw them after him. When many are falling together down a precipice, the one of them who strives to gain a firm footing, whence he may stretch out his hand to save the rest, is no selfish person : he wishes to save all, but he can save none without first getting to a place of safety himself.

XXI.

Temples, in all ages, have been built on eminences : we may find in this circumstance an emblem both of the abstraction and of the elevation which accompany prayer. When we pray, we go apart from others ; but, at the same time, we seem to look down upon them from a height, and to spread over them intercessory hands. "The pastor," says a Spanish writer, "in order to perform his duty properly ; must place himself on the highest spot, whence he may perceive the

whole of his flock, and see whether wild beasts attack them; and this height is the place of prayer."

XXII.

The good man, in his deepest seclusion, is toiling for his fellows: for them he studies; for them he prays. He is like a wanderer in some blooming solitude, who delights himself in gathering flowers, but who does so that he may bear the fragrant spoil to his absent friends.

XXIII.

How welcome is thy voice to mine ear, O murmuring sea! Magnificent creature! oft hast thou been the playmate of my fancy; oh, be now the helper of my faith. Roll to my feet

wave after wave, and tell me that, multitudinous as are thy billows, they will be outnumbered by the years of the soul. Shew me thy glad countenance glittering in the light, and tell me that thus will the glorified spirit bask beneath the everlasting sun. Sing on that solemn anthem of thine, and tell me that it is an echo of the hallelujahs of heaven. Vary thy surface with continued changes, each seemingly more lovely than the last; and bid me believe that thus the joys of eternity will ever fluctuate in new forms, yet ever go on increasing in bliss. But a cloud has thrown its shadow over thy face. Let me turn my thoughts towards that ocean of truth on which no shadows can rest.

M. N.

A FEW REMARKS ON THE NATURE OF DEATH.

THE following reflections suggested themselves to us on the perusal of an article on the "Signs of Death," in the "Quarterly Review," for September, 1849. The tendency of that article being clearly, on entirely false and anti-scriptural grounds, to divest Death, the "king of terrors," of all his dread attributes. We do not assert that such was the deliberately premeditated intention of the writer, but the result must be to delude the minds of many persons with the notion that to die is a very easy matter, and far from painful; that there are indeed some among the violent modes of dying, not only free from pain, but physically pleasant; and that therefore ignorance alone invests death with alarm or agony.

Now whatever degree of truth this view may possess, physiologically, (and be it observed, the physiological inference is founded only on the accounts given of their sensations by exceptional cases of recovery from apparent death,) we do solemnly protest against this mis-use of science, which drawing aside the veil of professional secrecy that defends the physical study of death from the vulgar eye, attempts to divest that

great change of state, on other than scriptural grounds, of those aspects of terror with which offended Deity invested it at Adam's fall, and in the fulness of which terrors our Saviour met it, that He might restore man from that fallen state. We are informed, in the article to which attention is here drawn, "that unless the stage of agony be crossed at one stride, disease stupifies when about to kill." That the duration of the act of dying constitutes its essential pain. And with regard to sudden death, it is stated that "upon the whole there can be no death less awful than that which comes in the midst of life, if it were not for the shock it gives the survivors, and the probability with most that it will not find them prepared."

"But there is consolation in the teaching of physiology. Of the innumerable weapons with which Death is armed, the worst is less intolerable than imagination presents it;—his visage is more terrible than his dart."

Such teaching as this will not bear examination by the light of God's Word, nor of the universal testimony of the voice of nature. Is not the whole tenor of human experience

directly at variance with the reception of such doctrines?

The writer in the "Quarterly," passes in review the various modes of perpetrating suicide, indicating their several advantages in the matter of an easy death.

"Of the innumerable paths which terminate in the common goal, some are easier to tread than others, and it might be expected from the diversities of temperament that there would be a difference of opinion about which was best."

We think the author had done more wisely to have followed the suggestion of "Old Fuller," whom he quotes, as discouraging the choice of these means. The instruments of suicide and homicide are too much improved in our days of intellectual double-quick marching, to have needed the impulse likely to be given to crime by such doctrines as are here propounded; and the fear of death is too little influential with all men to require any diminution. The effect of these doctrines upon the mind of any poor sufferer under those forms of mental depression which lead to self-murder, must be highly injurious. A person premeditating either crime could scarcely have given a more attentive consideration to the means by which he might effect his purpose.

We have said that such teaching will bear examination neither by the light of nature nor of revelation. A short space will serve to illustrate this position.

We may regard natural or physical death as divisible into two stages:—First, the gradual decline of the bodily and mental powers. Second, their total extinction. It requires no great amount of logical proof to demonstrate that the latter must be the very negation or total absence of all pain or suffering—the body is freed from suffering—the soul quits its prison; there is, in scientific language, a separation of the psychological from the somatic existence, and as the union of the body and soul constitutes the life of man, so their disjunction must cause death; and there can be no distinct moment or interval of time upon which one can fix as the period when the soul is only partly in

union with the body; we can conceive only absolute union or absolute separation. This separation may doubtless occasionally occur without the preceding gradations of fading of the vital powers; but the reverse is the order we have indicated,—the general rule, admitting of but few exceptions.

It is in the first stage, that the pains, and terror, and agony of death are experienced. To say that death is unattended with these accompaniments, is boldly to contradict the experience of all men who have stood beside the death-bed of a fellow mortal, or felt the fear of death. It is to assert that man experiences a pleasure in the failure of all those physical powers, and mental energies, which have given a charm to existence; which constitute, indeed, the sole happiness of animal life; and in the remembrance and contemplation of which man is distinguished (physically) from the lower animals. Why is it painful even to witness the death of one of these inferior creatures? Is it not because although no moral ties are then broken, we know that the pleasure of physical existence has been thereby terminated; and because, also, a warning is conveyed which tells the beholder that he too is mortal? It is not compatible with human nature to separate the idea of pain from death, for the mind involuntarily extends the feeling and consciousness to the body, even after death. Dr. Brown well expresses this:—

"The notion of consciousness is an actual component part of the complex notion of ourselves. To think of ourselves in the grave, is not to think of a mere mass of matter, for our notion of ourselves is very different. It is to think of that which, without some capacity of feeling, is not, in our momentary illusion, recognized by us as ourselves,—that self which we know only as it is capable of feeling, and which divested of feeling, therefore, would be to our conception like another individual."*

We have dwelt somewhat longer on the physical consideration of death

* Lectures on the Philosophy of the Mind, by Thomas Brown, M.D.

than we should otherwise have done in the pages of the "Christian Guardian," for the reason that the physical phenomena are taken as the basis of the doctrine which attempts to rob death of the terror which we trust that we have in some degree shewn is in the nature of things an inseparable part of the nature of death. We turn now to a brief consideration of the scriptural statements of the character of death. Natural death is, throughout Holy Scripture, spoken of as the crown and climax of human suffering, the severest penalty for the highest crime of the creature against the Creator, and the symbol of the greatest imaginable and unutterable woe, the damnation of the wicked throughout eternal ages. Job speaks of the "sorrows and terrors of death." (xxiv. 17.) The psalmist repeatedly uses the expressions, "sorrows of death," "sorrows of hell," "snares of death," "pains of hell," as synonymous of inexpressible bodily and mental anguish and agony. The same terms are also employed by all the sacred writers to express the natural repugnance and conviction of pain in death. In Isaiah xxxviii., Hezekiah describes the fear of death in the illness which threatened his life, as so distressingly painful that he compares his moaning to the roaring of a lion, and other striking similes; and on his recovery, he says, that all the days of his life he should never forget the bitterness of that moment.

"Behold my anguish is changed into ease!
Thou hast rescued my soul from perdition."
LOWRY.

Our noble Liturgy has a special prayer against "sudden death," doubtless for the reason here assigned; and surely it is a stronger reason for praying to be defended from such an event, than for endeavouring to shew that it is an easy thing so to die, and a thing rather to be desired. Our Blessed Lord himself, previous to his undergoing the penalty of sins, when bowed down under His load of human suffering, could find no stronger terms expressive of His pain, than that "his soul was exceeding sorrowful, even unto death."

We have, then, the warrant of Holy Scripture, and of human experience, for regarding death, in both its physical and moral aspect, as the culmination of human suffering, and not merely the liberation therefrom.

The co-existence of evil and good, of pleasure and pain, of joy and sorrow, in the present state of existence, is, as all Christians know, a Divine permissive arrangement to teach us that here we have no abiding city, and to direct our hopes to Him who having tasted the bitterness of death as man, has passed through the heavens to intercede for us that we shall not taste the bitterness of eternal death. We cannot separate ourselves from our present condition, without passing through the awful penalty long since incurred; it is not wise, therefore, to endeavour to shut our eyes to a truth that must become obvious to us sooner or later. Let us not deceive ourselves by the indifference of those who having gone down to the brink of the grave, and having forgotten the bodily in the mental anguish, can talk lightly of dying; nor by the cold callousness of others who can deliberately discuss the mode by which they would like to die; neither by the apparent composure of those who talk of secular matters with their last breath, exhibiting "the ruling passion strong in death." The agony of the death struggle, as *commonly* witnessed, testifies that all these are shams. The faithful minister, and the physician, know full well how to estimate the dogged endurance of the pangs of death by the so-called "strong-minded" man, the delusive hope of annihilation on which the daring infidel has long buoyed himself; and the "submission" of the formalist to what he cannot avoid. There is a broad difference between these and the calm yet glorious death-bed of the humble and firm child of God, the born again by the blood of Jesus:—

"There is a radiance in his eye,
A smile upon his cheek,
That seems to tell of glory nigh,
In language that no tongue can speak."

And wherein, we ask, exists the difference? Simply that in the latter

case alone, death is conquered—Christ has gained the victory for him;—and in Christ he can calmly, yea, joyfully welcome death, with the words “O death, where is thy sting? O grave, where is thy victory?” And it is herein, alone, that it can be truly said that “the visage of death is more terrible than his dart;” but even his visage has but little terror to the dying Christian.

It cannot but be matter of deep anxiety to those who duly appreciate the value of the soul, that one of the most wonderful inventions that has ever spread the seed,—the Word of God,—should be so extensively employed by Satan for sowing tares also. Scientific subjects are treated of in the periodical press, in popular language, and so superficially dealt with, that no real use can result, but much injury from the miscomprehension of complex and abstruse subjects. We daily see the fruits thereof in the

“felon” literature of the day, and in the awful increase of the crime of secret poisoning, so that but for the almost equally effective means of detection, this crime would assume its worst aspects, as known in the middle ages. It claims, therefore, the very serious attention of earnest Christians, that they do not contribute to the circulation of this class of reading.

Journalism is one of the great features of the present age, in which the spread of secular knowledge unmixed with religious opinion is the boasted panacea for social and political evils. But the reverse of this is the true side of that picture. Journalism is made the vehicle for all that is poisonous to the religious, moral, and social interests of the present and future generations, as well as for much that is good. Let all who care for the best interests of society, bestir themselves, and enter their protest against its abuses. K.

REMARKS ON THE BURIAL SERVICE OF THE CHURCH OF ENGLAND.

THE NATURE OF THE GRIEVANCE,* AND THE PROPOSED REMEDY.

IN the “Christian Guardian,” for July, there appeared at pp. 314—317, some startling remarks on the indiscriminate use of the Burial Service of the Church of England, concluding with a request to the “readers” to express “their views upon this grievance and its remedy,” (p. 317.) In accordance with this request, the following remarks are now submitted to the reader.

And first, it may be remarked that the supposed “grievance” is *no* “party-question” at all; it is felt alike by “High-churchmen” and by “Low-churchmen.” Thus we not only find

the “Record” of 8th April, 1850, speaking of the universal application of the terms of the burial service as “absurd,” except on the principle of charitable hope, but also pointing out the incongruity of being “unfeignedly grateful,” when the departed lifts up his eyes in the torments of hell. On the other hand, Archdn. R. I. Wilberforce, in his recent charge, speaks of “the obvious profaneness of applying them [i. e. certain expressions in this office] to parties who die in open sin,” leading “to repeated instances in which clergymen have refused at any hazard to employ them,” (p. 24.) We have farther, a striking sermon from the pen of a clergyman who seems to represent the *via media* school, entitled, “The Burial Service: its Legitimate Use Dependant on Church Discipline,” by the Rev. Pelham Maitland, (*J. Burns*, 1842)—to which

* In the interpretation here advocated, the writer confesses that he has somewhat changed and modified his opinions formerly expressed in another periodical upon this point. The “Judgment of the Judicial Committee” was the cause of reconsideration, and of the change in his mode of interpreting some portions of the service.

frequent reference will be made in this paper. It is, moreover, an undoubted fact, that the Cambridge "Memorial" has already on this subject obtained the signatures of nearly 3,000 clergymen, including some of all shades of theological opinions. This, therefore, is a sufficient proof of the importance of the subject under discussion, and to which we will now proceed. The question then, now arises, "For what class of persons deceased, is the burial service designed? For all classes? or for reputed Christians only?" Wheatly, the eminent ritualist, tells us that the Church, in this office, "all along supposes the person that is buried to have died in her communion," (c. xii. s. i. § i. p. 458); that in the case of suicide, even under the influence of insanity, "the office is in several parts of it improper for such a case," (p. 462); and that "it is very plain, from the whole tenor of this office, that the compilers of it, presuming upon a due exercise of discipline, never supposed that any would be offered to christian burial who had not led christian lives, (c. xii. s. v. p. 478.) Again, while the Nonconformists asserted that the service taught the salvation of all that were buried, the Savoy Conference decree in 1661, maintained that the words were used in many cases (such as over those "whose repentance we do not see") only because we ought to "be charitable, and hope the best," rather than "rashly condemn," (Cardwell, pp. 361, 362.) Mr. Maitland, moreover, tells us, that "if anything is evident, it is surely this, that the prayer and collect, together with the whole burial service, recognize the fact that, so far as human judgment can reach, the party in whose behalf they are used, was a Christian in reality as in name," (Sermon, p. 10); and "that his having died in full communion with the Church, is a proof, so far as human judgment can extend, that he was a true disciple of Christ, and therefore entitled to those holy rites with which the just are committed to the grave." (p. 16.) That "this is the theory of the Church of England." (p. 16.) That such is the import of the service

itself, appears principally* from the following phrase, wherein we beseech Almighty God "*to raise us from the death of sin unto the life of righteousness*, THAT, when we shall depart this life, *we may rest in 'Christ' as our hope is THIS our brother doth;*" here the "hope" is manifestly founded upon the supposed warrant of the previous christian life and character of the deceased. It also seems to be suggested by the prayer, "Almighty God, with whom do live the spirits of *them that depart hence in the Lord*, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: *We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world.*" That these words were intended to mean, that hoping the departed is at rest with Christ, we therefore—"rejoicing in hope," (Rom. xii. 12)—give thanks for his supposed removal to a better world; † and not that we are to be glad of the mere fact of his death (as the Bishop of Exeter asserts‡) seems to be evident. For the death of the ungodly might be better described as the taking them away from the pleasures of this sinful world, and might justly be deplored as the cutting off all further room for repentance; to such "the

* The word "principally" is here used, because the words used at the Interment are fairly open to a more general interpretation. See Wheatly on the Common Prayer; Bishop Mant's Prayer-Book, pp. 495, 496; Christian Observer, January, 1849, pp. 1—3; and Church of England Magazine, No. 659, for 21st August, 1847, pp. 106, &c.

† Hence its true meaning is this, "We give thee hearty thanks for that it hath pleased thee—as our hope is—to deliver this our brother out of the miseries of this sinful world."

‡ See the Bishop of Exeter's letter to the Archbishop of Canterbury. But if this view be correct, surely scarfs, hat-bands, and other emblems of mourning should be at once disused, and a merry peal rather than the tolling bell would be more suitable! And, surely, taking this view of the matter, it would be folly in the time of a prevailing epidemic, to pray for its removal, when we were daily thanking God for its continuance, over the remains of each succeeding victim! If this interpretation be admitted, can we not conceive of something like the scene recorded in Luke xvi. 22—24, when the minister should meet in another world the souls of those whom he has buried? Might not some poor lost soul then with justice say, "Ah, sir, was it for my being in these torments, that you once were heartily thankful to Almighty God?"

King of Terrors" comes not for "deliverance," but for destruction;—for the words "deliver out of" seem to imply an amelioration or improvement of condition. And in the original form of this prayer, in the Book of 1549, it stood thus: "Almighty God, we give thee *heartly thanks* for this *thy servant*, whom thou hast *delivered* from the *miseries* of this wretched world, from the body of death, and all temptation: And, *as we trust*, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest." (Keeling, p. 335, col. 2.) Indeed with such language before us in the same service as the earnest prayers, "deliver us *not* into the *bitter pains* of eternal death," and "suffer us not, at our last hour, *for any pains of death*, to fall from thee," it would seem self-evident that the service does not teach the bare fact of death to be any subject of thanksgiving. And when we compare the phrase, "We give thee *heartly thanks* for that it hath pleased thee to *deliver* this our brother *out of the miseries* of this sinful world," with the language of the general thanksgiving, "We give thee most humble and *heartly thanks* for all thy goodness and loving-kindness;" and with that of the churching service, "We give thee humble *thanks* for that thou hast vouchsafed to *deliver* this woman thy servant *from the great pain and peril* of childbirth"—its meaning is plain enough. Are we then, to suppose that the Church of England dogmatically teaches the doctrine of universal salvation? It cannot be; since the Creed of Athanasius dogmatically affirms of all who do not "*worship*," (see John iv. 24,) the true Triune God, (see Heb. xi. 6; John xiv. 6; Ephes. ii. 18,) and believe in the Lord Jesus Christ," (see 1 John iv. 2, 3,) that "*without doubt*" they "shall *perish everlastingly*."

The burial service is, therefore, manifestly *hypothetical* in its application, as the rubric which is prefixed to it plainly proves. "The rubric at the commencement of the burial office supposes that the party, in whose behalf it is used, has died in the communion of the Church, that he

has been baptized, confirmed,—has continually received the Holy Eucharist, and lived a godly and christian life." (Maitland, pp. 15, 16.) For this rubric directs that the office "is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." With respect to the "unbaptized," the law has decided that even lay-baptism is sufficiently valid to entitle to the rites of christian burial. With respect to those who have committed suicide, Wheatly considers that neither the rubric nor the laws "make an exception in favour of those who may kill themselves in distraction," and that "the office" is "in several parts of it improper for such a case." (c. xii. s. i. p. 462.) With respect to the term "excommunicate," it has been generally supposed that the rubric is here to be interpreted by the 68th Canon, and that it therefore refers exclusively to those who have been denounced by "the greater excommunication." But it is here suggested, that as the rubric did not exist when this canon was framed, (having been prefixed to the office only at the last revision, in 1661-2,) therefore the rubric must interpret and supersede the canon, and not the canon interpret the rubric; in this we only follow an acknowledged principle laid down, in parallel cases, in Archdeacon Sharp's standard work on "The Rubric and Canons." (c. xi. pp. 204-5, and c. xii. p. 212.) The plain meaning of the word "excommunicate," (i. e. out of communion,) therefore, in its connection with the context—"unbaptized or excommunicate," the two sacraments of baptism and the holy communion being "*generally* necessary unto salvation," (*Catechism*,*)—

* The sacraments are "generally"—not universally—"necessary unto salvation." Hence Wheatly observes, "Not that the Church determines anything concerning the future state of those that depart before they are admitted to baptism; but since they have not been received within the pale of the Church, we cannot properly use an office at their funeral, which all along supposes the person that is buried to have died in her communion." (c. xli. s. i. p. 458.) For the Church as a visible body cannot take cognizance of the secret operations of Divine grace, but must require an outward and sacramental evidence of them.

would seem to refer to those who have either been for some crime justly repelled from the holy communion by the minister (i. e. subjected to the "lesser excommunication,") or who, having reached the age of sixteen without becoming communicants, have thus virtually *excommunicated themselves*, according to the 112th Canon. Such, then, would seem to be the theory of the Church. And it must be remembered, that the clergy are required to subscribe and to testify their consent to the service *only as it stands in the Prayer-Book*, "that it may lawfully *so* be used," (36th Canon,) viz., "*so*" as is there laid down, protected by this rubric; and that their "unfeigned assent and consent," is restricted to what is "contained and *prescribed in and by*" the Prayer-Book,—to this service therefore, *only as "prescribed"* by the rubric, and under that limitation. Hence a dissatisfaction with the present indiscriminate use of the burial service, or even an inability "*so*" to use it, need not deter a conscientious person from taking orders, or from making the required subscriptions.* His objection refers not to the service itself, but to its improper use; and he annually expresses his wish in the commination service, for the restoration of such discipline as would rectify this abuse.

"We do not object to the burial service as it stands in the Prayer-Book, with the rubric at its head, but only to that practical disregard to its provisions which the circumstances of the times have induced." (Maitland, p. 21.) What, then, is to be done, so long as the common law of the land compels a clergyman to perform the service over every corpse that is brought to be buried, under the penalty of three month's suspension? To utter the words against the dictates of conscience, when he believes that the utterance of them is only the utterance of direct falsehood both to

God and man, is surely unworthy of a Christian. Under such circumstances, refuse to utter such words he must, be the consequences what they may. But then, it is surely preferable in a case so painful as this, instead of causing a commotion by a direct refusal to officiate at all, to perform the service, and to *quietly omit* any clauses which it would wound his conscience to use. True, he might be amenable to the law for this, if proceedings were commenced against him. But, as a well-known fact, we know that this is often done by many clergymen with impunity; and common sense tells us that, while the notoriety which would follow upon a general refusal to officiate at all, would of itself be likely to entail trouble for adopting that course, the quiet omission of a few sentences would generally be observed by few, (if any); and in many cases the propriety of the omission would be universally admitted by all who were acquainted with the circumstances of the case. As a notorious fact, considerable portions of the marriage service are continually omitted with impunity, by many bishops and clergy, without any reason at all, beyond the gratification of their own private *tastes*. Surely, then, there can be *no greater* ecclesiastical offence (if so much) in the omission of a few clauses in the burial service, under such circumstances, as would render their use a falsehood to God, and an injury to men—more especially as in such cases the true mind of the Church seems to be that, properly, *none* of the service should be used. That such omissions were approved by those who framed the 36th Canon is evident; for in a work by Archdn. Sparke, published in 1607, "seen, allowed, and commanded by public authority to be printed," and bearing the royal arms, among other things the author says, that "When one comes to be buried that lived and died most profanely," "who doth not see, that the discreet minister (*yet therein nothing crossing either the meaning of the book or the intent of the authorities thereof*), may, in his wisdom and discretion in such sort, use and alter these words, as

* Thus it is related of Archbishop Sancroft, that he "owned to Dr. Tillotson, that 'he himself was so little satisfied with the burial office, that for that very reason he had never taken a *cure of souls*.'"—(*Hereford Discussion*, p. 60.)

that neither he bury his body in sure and certain hope of resurrection thereof to eternal life, as the body of one that died like a Christian indeed; nor that he be bound to pray, that he, and the rest there present, may have their consummation with him in God's everlasting bliss and kingdom?... For it cannot stand with the rule whereby the Church is bound in all her orders to have especial care that they tend to edification always, to tie her ministers in the burial of the dead to equal such, in and by such words, with her best and liveliest members." (quoted in Appendix to Second Edition of Rev. W. Goode's "Vindication of the Defence of the Thirty-nine Articles," pp. 8, 9. *Hatchard*, 1849.) The extreme cases in which such omissions might be required, would, perhaps, be few; for in many cases there is some hope, however small, enough perhaps to permit the minister conscientiously to repeat all the words of the service,* or at least all of it, excepting the expression of "heartly thanks." But in those special and extreme cases, which do sometimes, though perhaps rarely, occur in a minister's experience, when he cannot really feel, and therefore cannot *sincerely* express any hope at all of the deceased person's acceptance and salvation, he seems to be perfectly justified in certain omissions. In such cases, after the petition, "deliver us not into the bitter pains of eternal death," he might altogether omit the passage beginning, "Forasmuch as it hath pleased," &c., and proceed at once to, "I heard a voice from heaven," &c., laying a stress on the word "*they*"—"they rest from their labours." The next prayer might be read thus, "We give thee hearty thanks for *that* . . . beseeching thee that it may please thee," &c.; using "that" as a pronoun—"for that" circumstance—viz., that "the souls of the faithful" are "in joy and felicity;" (or he might say, "if it hath pleased thee to deliver;") the expression, "as our hope is this our brother

doth," would also be omitted.* Such a course seems to have the sanction of the eminent ritualist Wheatly, who, after making out the best explanation he could, adds, "And if it be not satisfactory, there seems to be no other remedy left, than that our governors should leave us to a discretionary use of these expressions, either till they be altered by public authority, or which is much rather to be wished, till discipline be so vigorously exercised, that there be no offence in the use of them." (c. xii. s. v. § 2. p. 478.)†

Such seems to be the only practical "remedy" of the "grievance" at present within the reach of the clergy—a grievance which Mr. Maitland most forcibly and most pathetically describes in his sermon, (pp. 5, 10 and 11, 19 and 20,) which passages might be quoted did space permit.‡ Mr. M. however admits

* Mr. Maitland says, "I know it is a fearful thing to believe that a fellow-man has died without hope; but which of the two is worse, to do this, or to doubt God's own word?" (p. 7.)

† The rubric clearly permits the omission of the psalms and the lesson, in this service. It leaves it optional with the minister to go "*either into the Church, or towards the grave.*" then, "*after they are come into the Church,*" one or both of the psalms and the lesson are to "be read;" but if, in the exercise of the permitted discretion, the minister (instead of going "*into the church*") should go "*towards the grave,*" of course he must then proceed at once to those precatory sentences which the rubric directs to be said "*when they come to the grave,*" and omit the psalms and lesson which are to be read only in "*the church.*" This practice is desirable on Sundays, both because it is then unadvisable to take dead bodies into the churches, and also because it may help to discourage Sunday funerals. In the case of persons who have died of infectious diseases, it is also desirable; but in such cases—and also when the churchyard is at some distance from the church—the parties might (as Wheatly suggests, c. xii. s. iv. § 3. p. 474) after the conclusion of the solemnities *at the grave*, then go into the church for the reading of the psalms and lesson.

‡ Mr. Maitland in one place draws attention to the pre-ent arrangement of general cemeteries, and says, "A company lay out a piece of ground as a cemetery. The next thing is to engage a clergyman at a fixed salary. But what possible check can he have on the interments which take place? and what is to prevent him from using the burial office over the heretic, the blasphemer, or even the atheist? Surely, this demands inquiry and a fitting remedy." (p. 16, note.) It may be remembered, that about seven or eight years ago, a remarkable case of this kind occurred at Kensal Green Cemetery, when the chaplain persisted in reading the service over the remains of the notorious infidel Carlisle, —and that even in spite of the protests and re-

* Charity "hopeth all things." (1 Cor. xiii. 7.) and in dubious cases we must "judge nothing before the time until the Lord come." (1 Cor. iv. 5.)

that although by the restoration of discipline, "one great obstacle to" the "appropriate use" of the service "would be removed," still that "its internal arrangement might be revised,* or some of its expressions modified,* yet the principle on which it is formed, viz., that it is intended for Christians only, or those in outward communion with the Church, would be maintained." (p. 21.) And it would certainly seem preferable, if the service could be so revised as to leave all the sublime beauties and consolations of the present service untouched, and at the same time to leave the particular and individual application of its declarations and its hopes, to be supplied by those who know whether the lives and deaths of their departed friends are such as to warrant them in indulging those hopes. In the American Liturgy the following form is used, "Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this

monstrances of the sons of the deceased, who declared at the grave that their father had always been "opposed to priestcraft," and that they wished no service to be used! The chaplain threatened them with the law for interrupting him in the performance of his "duty"!!

* The expression of "hearty thanks" for the removal, would certainly be better if somewhat modified, and more consonant with the true feelings of the relatives of the deceased. God, who knoweth our frame, requires us not to force nature at such a time. Jesus wept at the grave of Lazarus. "Devout men carried Stephen to his burial, and made great lamentation over him." (Acts viii. 2.) St. Paul in Ephes. vi. 3, speaks of long life as a promised blessing; and in Phil. ii. 27, speaks of the recovery of the pious Epaphroditus as a "mercy on him" as well as to himself. The pious Bickersteth, in his "Practical Guide to the Prophecies," says, "Death in itself is 'the wages of sin,' and the dissolution of the body undesirable, (2 Cor. v. 4,) and an object of terror, rather than of hope." (c.v. p. 74.) We can hardly say that a young lady was altogether inconsistent with the Prayer-book, who, in the parish of B-1, S-tshire, (as the writer is informed,) left directions on her dying bed, that so soon as the funeral service over her remains was concluded, the church bells should strike up a merry peal to celebrate her "marriage with Christ,"—which was accordingly done. If the mind deems this to be somewhat incongruous, it would, one would think, also perceive the desirableness of modifying the expression in the service, of "*hearty thanks*," for a removal by death.

world the soul of our deceased *brother*;" in our own form for use at sea, we have, "looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ," &c. In the first collect, instead of thanks for deliverance, the American book runs thus, "We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours,"—a passage plainly taken from the Scottish communion office of 1637, where it stands thus, "We bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours"—a passage which suggested to our reviewers in 1661, that sublime passage in our own communion office, "We bless thy holy name for all thy servants departed this life in thy faith and fear." The American book, moreover, omits the phrase, "as our hope is this our brother doth." Now from these various forms it would be easy to suggest emendations for our burial service, thus, "Forasmuch as it hath pleased Almighty God, in his good Providence, to take unto himself (Eccles. xii. 7; Job xxvii. 8,) the soul of our departed *brother* [or in his good Providence, to take from us the soul of our departed neighbour] we therefore.... looking for 'the resurrection of the just' unto eternal life," &c. We might also substitute the Scottish form, "We bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours," in place of the individual expression of thanks now used in our burial office; the omission of the expression of the personal "hope," would satisfactorily complete the revision. And with these "Hints and Suggestions," the present paper is also completed, and submitted to the candid consideration of the reader.

PHILECCLESIA,

THE NAKEDNESS OF THE LAND.

It is a glorious and refreshing spectacle that the country exhibits in the last weeks of summer. The land is covered with the gifts of a richly blessing Father; the hills are waving with the parti-coloured crops, and the vallies stand so thick with corn, that they laugh and sing. The eye that has wandered over the same scenery upon a cold and cheerless wintry day, or even upon the early spring-tide morn, and looked upon all around, beholding nothing but the bare and desolate earth, can hardly recognize the spot now laden with the fruits of that ground upon which man hath toiled, and which the Lord hath blessed. Yet there has been the appointed round of operations: the husbandman has prepared the soil; he has sown the good seed, and while watching anxiously its growth, has left all to the care and disposal of Him who has declared that summer and winter, seed-time and harvest, shall not fail. The early and the latter rain has come down to refresh the thirsty land; the sun hath ever and anon shone forth with power, until the peeping blade of green hath become the full ear of corn, ripened and ready for the reaper's sickle.

Again and again have we rejoiced over such a prospect as this; not because it has been our good fortune to turn the golden grain into golden coin, but because we can recognize in the plenteous harvest, prosperity to the grower, and cheap food for the poor of the land. The husbandman reaps the fruit of all his year of toil, and has a happy harvest home. The poor eat, and are satisfied with bread. But when we leave the bustle, and the smoke, and withal, the privileges of London, for the purer air and peaceful loveliness of the country, our first thoughts and wanderings are mostly directed to one particular field,—be our holiday visit to the sea-girt shore or the inland village. There is always one farm we are anxious to look at, and one husbandman from whose acquaintance we are desirous to derive both profit and pleasure. Often are we fated to see around this one

farm, lands that are blooming and flourishing like well-cultivated gardens, while our own chosen spot is itself a waste and a wilderness; all the signs of sowing, watering, watching, and reaping, are wanting; there is the field, but the husbandman is altogether idle; or what is worse, instead of sowing good seed, he is scattering that which will but bring forth thorns, thistles, or poisonous weeds.

Our thoughts have been directed to this subject by a few glances we have had at two books called "Rural Rides," &c., and "The Church Goer;" volumes full of eccentricities and absurdities, and written by a very non-descript character of religionist, but which have nevertheless afforded us some food for meditation. The author of "Rural Rides" and "the Church Goer," appears to have appointed himself inspector of churches and clergymen, at least within a stroll or Sunday ride of his own residence; and apparently without any regular sanctuary himself, he has sallied forth Sabbath after Sabbath to observe and jot down the regular or strange doings of city and country churches. Whatever may be said as to the propriety of the thing itself, or as to the style and execution of "the Church Goer's" performance, he has produced a book which the worldling will laugh at, but over which the Christian will sigh. Yet it contains such an amount of undoubted truth, in the various statements of the way in which many of our parishes are what is too technically called "Served" with clerical duty and oversight, that our great regret is, that "the Church Goer" was either not the man for such a visitation, or that he has so buried the information which was really worth gathering (and which is often well and effectively told) amidst such a heap of trifling and unbecoming matter, that his book will be thrown aside with scorn, should it ever reach the hands of those parties who might be benefited by a truthful sketch of the state of the immortal souls committed to their care.

The first editions of both volumes

date, we imagine, some four or five years back; and therefore we at once admit that much may be altered in the wretched manner in which some country rectors and vicars themselves attend to the spiritualities of their parishes, or allow them to be conducted during their own voluntary and temporary, or perpetual absences. We have ourselves no little experience in rural church going, although we disclaim the systematic way of doing so, in which "the Church Goer," upon his horse, John Bunyan, often broke the fourth commandment, even when appearing to be in the act of joining in the supplication for grace to keep it inviolate. We could quote many an instance in which both our own experience, and that narrated to us by the most credible of christian and worldly friends, would go to establish the truth of many of these most lamentable stories of the performance of Divine service, and entire neglect of parochial oversight. We have far too often felt bitterly the keen and sarcastic remarks of Dissenters at the well-known and too long tolerated state of many a parish, in which the clergyman is an actual barrier against the introduction of that Gospel which the service of the Church of England so fully sets forth. The bare amount of duty legally necessary to be performed, is gone through either in the most perfunctory manner, or with a negligence which would be disgraceful in the transaction of worldly duties, but which is absolutely appalling when the object of meeting is the worship of Jehovah; the theme, eternity, and all its dread realities, in relation to those who are or should be gathered into the parish-fold.

Deeply thankful are we that thousands of our parishes present very different scenes from those which many a summer sojourner in various parts of the country has to deplore. We are no spies, delighting to discover and to note down "the nakedness of the land;" we are rather true sons of the Church of England, desiring to see throughout the country our own Protestant Church system really carried out in all its innate strength, simplicity, and truth, by true

christian clergymen,—men willing to be faithful and affectionate examples to the flock, the "servants" of their people, for Christ Jesus's sake; aided, and willing to be aided, in their work by the truly christian laity, who, when properly recognized, encouraged, and employed, are ever ready with cheerful alacrity to rally round their pastors.

As true churchmen we ever hail the turret and the spire; and we are the more deeply wounded when the bell of the former has summoned us to worship with a tiny gathering of poor ignorant creatures assembled to hear a careless slurring over our sublime liturgy, with sometimes a total omission of all vocal praise; and if not the same omission of a sermon, yet we have too often heard a sorry substitute for that pouring forth of Gospel truth, which should follow and press home the utterance of our thoroughly evangelical service. The tapering point of many a village spire, leading the mind to God and heavenly things, contrasts but too sadly with the empty form, heartlessly gone through, beneath,—while amid the luxuriance of all God's earthly gifts, which surround what should be in an especial manner His own peculiar garden, we have too often felt the truth of the following lines:—

O happy England!—yet how happier far,
If in thy villages each hallowed wall
Gave back its echo to the word of truth;
But 'tis not so, they who should guide
the sheep,
Too oft are hirelings, and on many a hill
Gods sheep lie scattered,—having none
to lead
Their feet to pasture; none for them to
break
Life-giving bread; or from the riven rock,
To minister the ever-welling stream
Of life eternal.

We must however suggest some plan whereby these barren spots may, under the blessing of the great Husbandman, be brought into cultivation; so that such glaring and crying evils, as are but too truly reported, as being widely scattered over our country parishes, should be the rare exceptions to a beautiful and well ordered system of ministerial labours.

Doubtless, there are in and around these desolate spots, some one or more who, knowing and loving the truth themselves, mourn over the state both of ministers and people. Such, be they of the clergy or the laity, may do much to ameliorate, perhaps altogether to change the aspect of such parishes.

PRAYER is the first, because it is the mightiest weapon. If possible, let those who love Jesus, and pity His perishing sheep, meet together for fervent prayer for any such parish, with its appointed minister, and the people committed to his care. Let them make the minister the special subject of their intercession, that it may please the Great Head of the Church to reveal Himself to the blind, the ignorant, the careless, it may be the greatly sinning, so-called pastor, that he may himself be awakened from spiritual death; that he may, in like manner, arouse his flock. Let such also pray for the people, that, as they have no faithful under-shepherd to lead them into the rich pastures of the Gospel, the Great Shepherd may Himself teach them by the direct inspiration and guiding of His own Holy Spirit, that they also may be led to pray for him, who should himself be their earthly teacher and pattern.

And not only should prayer be made, but the Christian should watch his opportunities, and wisely bring many an active effort to bear upon benighted parishes. Personal visits among the poor, and other classes, where practicable, with the careful distribution of tracts and books, may be blessed by Him in whose guiding and disposing hand are all human instruments. A tract, dropped, or given away from house to house, has often

proved like that arrow of old which, drawn at a venture, smote the king, disguised though he was, for the sake of a fancied security; so a little tract, whether it finds its way to the parsonage, the hall, the farm, or the peasant's cottage, may prove a messenger of mercy, not only to one individual, but possibly to a whole parish. All to whom any of the good seed has been entrusted, and who look with pity upon many a barren spot, should deeply ponder the lines of James Montgomery:—

- " Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.
- " Beside all waters sow,
The highway furrows stock;
Drop it where thorns and thistles grow;
Scatter it on the rock.
- " The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots, 'tis found;
Go forth, then, everywhere.
- " Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever strown."

Who can tell what a few grains of precious seed may do, if sown in faith; watered with tears of sorrow for the present nakedness and unfruitfulness of the soil; and watched with fervent prayer, that the life-giving beams of the Sun of Righteousness may shine upon the buried treasure? so that the Great Husbandman may give what earth's husbandmen, with all their toil and anxieties cannot ensure,—an abundant harvest of immortal souls ripening for the heavenly garner.

C. A.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

TO THE VEN. ARCHDEACON MANNING, THE VEN. ARCHDEACON WILBERFORCE,
AND THE REV. DR. MILL.

REV. GENTLEMEN,

HAVING received from you a circular respecting the nature and extent of the Royal Supremacy as recognised in and by the United Church of England and Ireland, wherein you state that it now "becomes an absolute *duty* for those who are bound by oath and subscription to the existing state of the law, to examine *and to declare* in what sense they understand the supremacy to which, under such solemn obligations, they are committed," I venture to hope that you will all give a candid perusal to a brief "declaration" of the result of my "examination" into the said subject, which the nature of your circular seems to render it a "duty" to lay before you.

1. It plainly appears that "the judgment of all the courts of common law," in the recent case of appeal, has given no other interpretation to the question of "the Royal Supremacy, as defined and established by statute-law," than that which has hitherto prevailed. And it appears that the 2nd Canon of *this Church*, has already declared the Royal Supremacy to be the same as that which "by the *laws of this realm*" is "established," pronouncing sentence of *ipso facto* excommunication upon *all* who venture to "impeach" the same! Moreover, we have in the well-known case of the Arian, Whiston, in 1711, a practical illustration of the operation of these laws. The doubt *then* entertained by the houses of Convocation was this,—Whether the consideration of cases of alleged heresy did not belong *exclusively* to the Crown. In the Rev. T. Lathbury's "History of Convocation," (published by J. W. Parker, in 1842,) the whole case may be seen. (c. xiii. pp. 338—343.) The matter having, at the request of the Primate,

been referred by the Queen to the twelve Judges, it was the declared opinion of four of them, that "the Convocation had no jurisdiction in cases of heresy, but that the ecclesiastical courts, *from which appeals would lie to the Crown*, were the proper places in which such matters should be decided," (Lathbury, p. 341); but the other eight "agreed that there was, by common right, *an appeal to her Majesty from all ecclesiastical courts, by virtue of her supremacy*," that "a prosecution in Convocation, *not excluding an appeal to her Majesty*, was not inconsistent with the Act of 1st of Queen Elizabeth." (p. 340.) If then, as you state, you "did not understand the Royal Supremacy in the sense now ascribed to it by the courts of law, nor have until this time so understood it, neither have believed that such authority was claimed on behalf of our sovereigns," you must in all candour admit that the blame can justly rest (not on the Church, nor on the State, but) upon *yourselves alone*, and that a somewhat better acquaintance with the history and with the constitution of that Church, whose honours and whose emoluments you enjoy, would have saved you from your present unenviable position. For since you are constrained to admit that you "*are*" already "*bound by oath and subscription to the existing state of the law*," and that "*under such solemn obligations*" you "*are*" already "*committed*" to it, you will at once perceive that you are raising the voice of an erroneous opinion formed by the exercise of *your own* (mistaken) *private judgment*, against the voice of "*the Church*" and of "*the powers that be*," (Rom. xiii. 1,) and that you are *morally* precluded by your own subscriptions from persevering in your present course. For

you will remember that at the Hampton Court Conference in 1603-4, it was requested of the King by Dr. Bancroft, Bishop of London, that the "remonstrance" of all the Puritan-party who had "subscribed," should be "set aside, pursuant to an ancient council, in which it is decreed that no man shall be allowed to plead against his own act and subscription." (Collier, vol. vii. p. 278. Barham's Edition.)

2. The meaning of the oath and the subscription being thus plain, it must necessarily follow that no "declaration" of any contrary interpretation of their meaning, however numerous signed, can possess the least authority or value, inasmuch as it is an established rule (as laid down by the late learned Dr. Waterland, in his "Remarks upon Subscription,"—Works, vol. ii. pp. 284—290,) that oaths and subscriptions "are always to be taken in the sense of the *imposers*," and *not* in the "private senses" of the jurors and subscribers; and the learned Dr. gently reminds us, the contrary course of proceeding "is manifestly a breach of covenant, and prevaricating with God and man"—"is fraudulent," &c., &c. For, as has been justly observed in a recent archidiaconal charge, "it is the established maxim of all societies, that the meaning of laws is not fixed by the private will of the individuals who obey, but by the authority of the community which enforces them.... What would be said if a prisoner professed to explain the law, and told the judges they mistook its meaning?" (Adn. Wilberforce's Charge of 1849, p. 12.) Surely, then, it would be an anomaly for an unauthorized and self-constituted tribunal of clergymen—acting in direct opposition to the Ignatian precept, "let nothing be done without the Bishop,"—presided over by three presbyters, (viz., two archdeacons and a regius professor) to presume to define the true meaning of the Anglican formularies, while they themselves deny that right to the Privy Council (lawfully constituted) of our "only Supreme Governor" (under God) even when acting

under the advice and approbation of the *two Archbishops*?

3. Since each clergyman is permitted to officiate in this Church, *only on condition of professed assent* by subscription to a certain proposition,—affirmed and established by the Church in Convocation assembled,—viz., that "the Queen's Majesty, under God, is the only supreme Governor of this Realm . . . as well in *ALL spiritual* or ecclesiastical things or *causes*, as temporal," (Canon 36, Art. i.); and if "in *all . . . causes*," not only "temporal," but also "*spiritual* or ecclesiastical," then of course in "the Gorham *cause*," however "*purely spiritual*" it may be considered in some quarters, it must necessarily follow that all who venture to declare that they "*do not*, and in conscience *cannot* acknowledge in the Crown" this "power," and that they limit its power to "temporal" points alone, only testify to all the world, that they hold, write, and teach what is plainly repugnant to the doctrine and discipline of the Church of England, and are now become "*Protesting Dissenters*" from the Established Church, while they minister in her sanctuaries and receive the benefit of her endowments,

For these reasons, gentlemen, I must not only decline acceding to your request of permission to affix my name to your "Declaration," but I must also beg to *protest against* such schismatical proceedings, gross insubordination, and cruel attempts to disturb the peace of the Church, as your documents disclose. For did I entertain such sentiments as those which are contained in your "Declaration," the only "relief to" *my* "conscience" would be the honest course of retirement from the ministry, and renunciation of the emoluments of the Established Church.

Trusting, gentlemen, that you will pardon the freedom of this "declaration," in consideration that you have called for it yourselves,

I remain, yours, sincerely,

C. H. DAVIS.

Nailsworth, Gloucestershire,
22nd Aug., 1850.

To the Editor of the Christian Guardian.

Sir,—I must request a small space in your next "*Guardian*" for a few words from me in reply to Mr. Sandys, who in the Number for this month has animadverted on some passages in my letter in the July Number, wherein I objected to his interpretation of the Baptismal Service, in his little Work entitled "*What is the true sense of the Baptismal Service?*"

Let me begin by assuring Mr. Sandys that I had not the remotest intention of accusing him of *intentionally* warping Scripture to his own views. My meaning was, that many apologists for our baptismal ritual have, quite unconsciously to themselves, a bias in their minds, which prevents them from being impartial in their examination of it. I give Mr. Sandys the fullest credit for perfect sincerity and fairness in the views which he maintains, and which he has expressed on this subject. His christian simplicity of character would, I am persuaded, abhor the thought of adopting an interpretation which his conscience condemns, in order to meet a difficulty; and if I have any controversy with him, I trust that *truth*, and not *victory*, is the object at which I aim.

Mr. Sandys complains that I do not notice the "argument" by which he considers his "*point to be firmly established.*" My answer to this is, that his *conclusion*, as stated in his book in reference to infants (*which is the point I referred to in my letter,*) is in itself untenable, as involving the contradiction that the same child may be in a pardoned state while "dead in trespasses and sins;" and that therefore no argument could substantiate it. In transcribing the "*argument*" advanced in his book, he does not notice my objection to the point which he considers "*firmly established*" by it. That point is thus stated by him, (p. 51,) "According to the view that has been taken of the Baptismal Service, the exact position of a baptized infant I apprehend to be this, It is brought into covenant with God, has the remission of the guilt of original sin, is incorporated into the body of Christ's Church, is adopted

into the family of God, *is dead in relation to the authority of sin, and is buried with Christ in his death.*"

(Mr. Sandys means by these last expressions, as appears from the twenty-first and following pages of his book, *not* a gracious influence on the soul, but deliverance from condemnation,—he applies the corresponding Scripture expressions in Romans vi. not to our *sanctification*, but our *justification.*)

"In a word, is a partaker of all the privileges belonging to this new state. These benefits are actually received. In addition to this, the promises of remission of actual sins, of the grace of the Holy Spirit, of all the blessings of the kingdom of God, and of everlasting life, are signed and sealed. These promises, Christ, for His part, will surely keep and perform; and if the baptized keep their part, and, according to the promise made for them by their sureties, repent and believe, all these rich blessings resulting from baptismal privileges shall assuredly be vouchsafed to them. Of the former privileges they do partake; *these latter blessings are bestowed only on those who, when they come of age, repent and believe.*" This is the statement to which my objection in my former letter applies; and I must now repeat that according to the view here stated, we cannot avoid the admission that the same child may be a pardoned sinner, and yet an unregenerate sinner *in heart*;—a child of God, as being "accepted in the beloved," and yet a "child of wrath," as being "dead in trespasses and sins." By Mr. Sandys' own admission, it is *uncertain* whether (if he lives) he repents and believes, or not; therefore, of course, it is uncertain whether or not he has received a new nature—a renewal of his heart; because, if he had received a renewal of his heart, he would *certainly*, in due season, *repent and believe*; still, *however this may be, he is certainly pardoned and made a child of God in baptism.*—"of this privilege he does partake." In an adult, Mr. Sandys admits that this state of pardon and adoption cannot co-exist with a state of inward unregeneracy; but in an *infant it can*, according to his view.

In Mr. Sandys' reply to my ani-

madversions on this view of his, this very point of my objection is not noticed by him. He dwells on his argument drawn from the case of *adults*,—an argument which does not bear him out in his conclusion in reference to *infants*. That conclusion was what I commented on; and its inconsistency with his previous argument (which he transcribes in his letter) led me to use the phrase “as far as we can understand this writer,” and to class him with the Rev. Thos. Beal and other writers who maintain that “our Church holds and teaches that *at* and *in* baptism, there is conveyed to *all* infants brought to Christ’s holy ordinance, the unspeakable benefit of an admission into a new and happy state of *pardon* and favour with God; and that this is the sense in which our Church uses the expression “spiritual regeneration.” It would have been more satisfactory if Mr. Sandys, in objecting to my remarks, had shewn us how to reconcile the (as they appear to me) conflicting statements in his book. I must, however, be permitted to add, that if I have mistaken Mr. Sandys’ meaning, and if he applies to infants the same rule which he does to adults, and considers the *change of state* conferred on them in baptism as consequent to a previous inward *change of nature*, no relief would be given, by this view, to those who object to the unqualified assumption of our ritual.

If, on the other hand, my interpretation of his view as to infants is correct, the objection remains unanswered that “the same person may be, *at the same time*, a pardoned sinner, and yet unregenerate in heart.”

Mr. Sandys gives, also, in his letter, an explanation of John iii. 5. in reply to some observations of mine on his interpretation of that text in his book. He then adds, “It is plain that, if my preceding argument is sound, our Church did not understand those words of our Lord to Nicodemus, as signifying the first communication of spiritual life to the soul, for she evidently uses the term in the same sense in which our Lord employs it. No Jew, as it appears to me, could have reasonably been expected to under-

stand them in that sense.” Dr. Bloomfield, in the critical notes (*in loco*) in his edition of the Greek Testament, differs from Mr. Sandys. “The expression,” he says, “*αὐθεν γεννηθῇ*, is plainly equivalent to *παλιγγενεσία*, which properly denotes a *new birth*, but figuratively a *complete alteration and thorough reformation*. Our Lord, however, evidently intended *more* than that, as appears from verse 5. That Nicodemus understood His words in the manner above explained there can be no doubt; for the expression was a *common one among the Jews* to signify an *entire change of heart and life*, though it was almost always connected with baptism as the *symbol or pledge* of it;”—“an entire change of heart and mind typified by the ceremony of baptism.” All the expositors, moreover, whom I have consulted (Stanhope, Lightfoot, Whitby, Beveridge, Burkit, Scott,) understand these words of our Lord as referring to an *inward* change, even the first communication of spiritual life to the soul.

And I must confess that, in opposition to Mr. Sandys’ interpretation, I cannot otherwise understand our Lord’s explanatory reply to Nicodemus, in verses, 6—8, than as *confirming* the above view. Taking these words in their most obvious meaning, their design appears to be to illustrate to Nicodemus that *primary* change of man’s fallen nature which the Holy Ghost accomplishes,—a change as entire as that of a new creation,—a new birth, the operation of which is invisible, but the effects of which are seen and known of all men. Our Lord surely would not have used the language which he does if he intended to refer to, what Mr. Sandys pleases to term, “*those higher and more blessed influences which are the matter of special promises under the Gospel dispensation*.”* (p. 38.) I admit that the phrase “born of water and of the Spirit,” is used by our Saviour as ex-

* With all deference to Mr. Sandys, I would here demur to this description of those influences of the Holy Spirit which *follow* baptism. They are undoubtedly “*blessed*,” but can any influences of the Holy Spirit be “*more blessed*” than those which first turn a sinner “from the power of Satan unto God?” and which constitute him a “child of God” from being a “child of wrath.”

plaining what he meant by the term "born again;" and therefore that the phrases are to a certain extent equivalent; but I do not admit that there is such a connexion in point of time, between the phrases "born of water" and "born of the Spirit," as renders it necessary, in order to avoid the *opus operatum* doctrine, to adopt Mr. Sandys' view, that "'born of the Spirit,' cannot mean the first communication of spiritual life to the soul." To be "born of water," is to be baptized; to be "born of the Spirit," is to be made a new creature. "The kingdom of God," is a phrase used in the Gospel in a two-fold sense, and denotes His *visible* and *invisible* kingdom, or the collection of *apparent*, and the collection of *real*, believers. Baptism is made by Christ the condition of admission into His *visible* kingdom; and the new birth of the Spirit, of admission to His *invisible* kingdom.

I trust that I can adopt Mr. Sandys' words for my own, and affirm that, "I have aimed honestly to ascertain from the service itself, without being influenced by any apparent consistency or inconsistency with the doctrines of Scripture, what really is the *true* meaning of the baptismal service." I have formed my opinion from what the service itself asserts. Let me illustrate the subject thus:—If a person were to apply to me on behalf of his child, and was to describe it as *sick* and *diseased*, judging from that description, I should decide that *suitable medicine* would be the proper relief to be administered. So, when I hear our Church describing the party brought to me for baptism, as in his *natural state*, and needing to be "delivered from God's wrath," and to be "sanctified by the Holy Ghost," judging from that description, I am inclined to believe that she seeks in and by baptism an inward renewal of the corrupt nature; and when she further directs me to pray that he may be "baptized with the Holy Ghost," and afterwards to thank God that it hath "pleased Him to regenerate him with the Holy Spirit," I am confirmed in my belief that such is her meaning; and I do not feel myself at liberty to give a different in-

terpretation to the plain meaning of her language because of the *inconsistency* involved in this meaning; but I am rather led thereby to seek a *revision* of the service so as to bring it more into conformity with Scripture.

I am well aware that as a *blessed* clergyman of the Church of England, I am doubly bound by my "*ex animo*" subscription to the contents of the Prayer-Book. Neither do I wish to evade the consequences which may follow if my present scruples to the baptismal services are not removed. I trust I am prepared, God being my helper, to sacrifice considerable Church preferment, and to retire into lay communion (though with a young family of *eleven*.) for the sake of a clear conscience. Mr. Sandys will be convinced after this acknowledgment, that I am not likely to be influenced by a desire to *spy out imaginary*, or to aggravate *real* defects or discrepancies in the ritual. On the contrary, my temporal prosperity, and that of my family, depends, humanly speaking, upon my having my scruples removed. Nothing, however, that Mr. Sandys has said, has, as yet, contributed to their removal; and I am apprehensive that nothing short of a "*wise and timely revision*" of the baptismal services will enable me conscientiously to continue to minister in my much-loved Church. For this I am disposed to wait a reasonable period, and to bear a burden upon my conscience for a season, rather than take a hasty step which cannot be retraced.

I am, faithfully yours,
THE AUTHOR OF "REVISION," &c.

To the Editor.

SIR,—In your July Number there appears a letter from the Rev. J. Sandys, in which he discusses the Jewish meaning of the phrase "born again," as used in John iii. 3—5.

May I be permitted to direct the attention of Mr. Sandys, and of your other readers, to the notes in Dr. S. T. Bloomfield's Greek Testament, upon John iii. 1—8? The remarks on the character of Nicodemus (at the beginning of the notes on chapter iii.) throw

much light upon our Lord's discourse. In the note on verse 3, Dr. Bloomfield tells us that "the expression" born again, "was a common one among the Jews to signify an *entire change of heart and life*; though it

was almost always connected with *baptism* as the *symbol* or *pledge* of it." See also notes on verse 8, and 1 Cor. x. 2.

I remain, Sir, yours, &c.

C. D.

14th Aug. 1850.

NO. 1. SHORT LITURGICAL SERVICES.

"Prove all things: hold fast that which is good."

To the Editor.

SIR,—Some time ago my attention was drawn to a very sensible article in the "English Churchman," upon the wisdom of endeavouring to adapt the length of some of our public services to the capacities, constitutions, and characters of those who are not capable of benefiting by them in their present order.

The writer advocated, that the opportunity of attending shorter services might be granted without any difficulty, where there are several churches and a due proportion of clergy, and this without interfering with our ordinary Sunday morning services. He then threw out some hints, which, as they have been before the public, I will not here repeat, but I was particularly struck with the sympathy he evinced for invalids, aged and infirm persons, mothers who are nursing their infants, domestic servants and young children, attendants on invalids and children, persons who have but one day in the week for seeing their relations, and others afflicted by any particular physical infirmity. With regard to invalids he observed, that long services, and long sermons, and heated atmospheres, not only counteract medical treatment, and aggravate disease, but send new patients to the doctors.

The consideration of this friend of humanity did not stop here. He had himself been a young man, and probably he knew from experience, the volatility, restlessness, and impatience that belongs to that age; and was well aware that tediousness, monotony, and repetition, instead of commanding the attention, weary those who are clever and intellectual, and often send them out of the church, with the sadly unsanctified feeling that they are glad that the service is over.

In the kindness of his heart the writer suggested, that we should make such concessions to these our weaker brethren, as the laws of the Church would admit, in order to bring them gradually to a more healthy state of mind.

It so happened, that soon after reading that article, I was in conversation upon the subject with one, who had but lately emerged from the period of life and state of mind above described; he entered *con amore* into the subject, and before we parted, I prevailed upon him to sketch out just such a service as would in his early days have been likely to animate his devotion. He did it the more readily from the impression, that in the present state of the Church, when many are turning to Rome, those who best loved her incomparable Liturgy, were the persons to venture upon making some amendments, lest the enemies of true religion and all Church order should rashly trespass upon the work. It is in the hope of preventing this, and of strengthening the good cause, that I now send you the following sketch as the result of this conversation.

TRUTH AND PEACE.

Observations.

The use which has in these days been made of the Book of Common Prayer, to support the doctrines of the Church of Rome, makes it incumbent on all who love the truth, and feel the value of liturgical worship, to reject every ambiguous expression, and useless repetition, and to preserve with care all that is perfectly in accordance with the Word of God, and calculated to promote devotion. It is highly essential to remove from our sacred armoury, any weapons which, either justly or unjustly used, are

capable of being turned against ourselves by our opponents, or of diminishing the piety of our worshippers. If we shrink from doing this, we subject ourselves to the accusation of retaining for our own use and defence, what we refuse to acknowledge as right in the hands of others.

With this view we propose to issue a course of liturgical services, which shall convey a clear and certain sound, and evince to the world that the strength of the Church of England, consists in the mass of sacred truth she embodies, and not in retaining the few errors and discrepancies which critics may find in her formularies.

The following is an abridged service that might be used at early morning prayer, when the Communion is administered or not.

Variations might be made in the opening sentences, if it were thought desirable; but, as we do not alter for the sake of altering, we adhere to the present form in these suggestions.

The transposition of the two collects is made under the idea that grace is to be sought first, and then peace.

In the prayer for the Parliament the word "merciful" is substituted to avoid the repetition of "gracious;" and the word "religious" is omitted in accordance with the suggestion of King George the Third, who humbly observed, when applied to himself, that instead of "most religious," it should have been "a miserable sinner."

MORNING PRAYER.

Sentences of the Scriptures as they now stand.

The Exhortation.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

The Absolution. The Minister to de-*

* **NOTE.** In studying the absolution we have thought that some little improvement might be made in the construction of the sentences, so as to avoid the parenthesis, and the personal pronoun following the relative; but as this is merely a matter of taste and style, we throw the idea into a note—reverence for the old form, makes us leave it as it is in the service.

Almighty God, the Father of our Lord Jesus Christ pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. He desireth not the death of a sinner,

clare God's mercy to the penitent. The people still kneeling.

¶ *The people shall answer here, and at the end of all other prayers. Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him.*

To be sung by the congregation,
Venite exultemus.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm:*

Glory be to the Father, and to the Son; and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Then shall be read distinctly with an audible voice, the first lesson taken out of the Old Testament, and after that shall be said or sung in English,
The Hymn Benedictus.

Then shall be read in like manner the second lesson taken out of the New Testament, and after that
The Jubilate Deo.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing.*

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

The Collect for the Day.

The Collect for Grace.

The Collect for Peace.

A Prayer for the Queen's Majesty.

A Prayer for the Royal Family.

A Prayer for the Clergy and people.

A Prayer for the High Court of Parliament, to be read during their Session.

but rather that he may turn from his wickedness and live, and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins. Wherefore let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

Most merciful God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament under our gracious Queen at this time assembled. That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her dominions, &c., &c., (as in the book.)

A General Thanksgiving.

Then shall be said or sung, all standing,

Te Deum Laudamus.

The minister shall say,

2 Cor. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE END.

Reviews, and Short Notices of Books.

SERMONS by the REV. HENRY HUGHES, M. A., *Perpetual Curate of All-Saints, Gordon Square. H. & J. Rivington.* pp. 386.

It gives us much pleasure to read, from time to time, of testimonies of affection and respect presented by congregations to their faithful pastors; and it strikes us that next to the untiring watchfulness and pastoral care bestowed by a minister upon his people, the best testimony of affection upon his part, is the publication of a volume of sermons, that what may have been listened to with pleasure and profit from the pulpit, may form subject matter for quiet meditation in the closet.

The selection which Mr. Hughes has presented to his flock is of a varied and interesting character. Doctrinal and experimental truths, in entire harmony with Scripture, and in accordance with the true Protestant character of that Church of which Mr. Hughes is a valued minister, are richly exhibited in this volume of twenty-eight Sermons.

In this transitory life many are deprived of the outward means of grace and instruction afforded by the ministrations of the sanctuary, and to such, with many others, whose lot may be cast where the teaching of the pulpit may not be so fully in harmony with the Bible or the desk, this book of Sermons will be a valuable acquisition for a Sabbath afternoon's or evening's meditation.

OUR PROTESTANT FAITH IN DANGER.

An Appeal to the Evangelical Members of the Church of England, in reference to the Present Crisis. By DANIEL WILSON, M. A., *Vicar of Islington.* pp. 41. *Hatchards.*

Although we cannot altogether acquiesce in the entire statements of this Appeal, yet, as coming from such a quarter, we were disposed to anticipate it as a statement not merely of the views and feelings of the author who sends it forth, but as a declaration of the views and feelings of a considerable body of the Evangelical clergy, with whom he is closely connected, and in concert with whom he is accustomed to act. We have entirely mistaken the character of the Vicar of Islington, if we could suppose that he would have taken a step so decided as the publication of this pamphlet, or placed himself in such a responsible position, without much consultation with several of his clerical brethren: nor perhaps, all things considered, would he have been warranted in so doing; for he has been so much accustomed to act in concert with a number of his brethren, and has been always so much identified with them, that they would inevitably be involved in the responsibility and the consequences of any public and decided step which he might take. If, therefore, he had been disposed to stand alone, to act for himself, and to throw himself at once into the thickest of that conflict which is now going on, it would scarcely have been fair and

kind in him to do so, without taking care to ascertain, in the first instance, the views and wishes of those with whom he has ever been considered as identified; or, in other words, without knowing that they were resolved to act in concert with him.

We regard this pamphlet, then, as somewhat in the shape of a declaration of the sentiments of a considerable and influential portion of the Evangelical clergy; and as a proof that many, who have hitherto been disposed to keep very quiet themselves, and to keep others as quiet as possible, now see and feel the absolute necessity of more energy and decision than they have heretofore deemed it prudent or desirable to manifest. As the advocates of Evangelical decision and energy, we are glad to see them taking this position; and we hope and trust it will be the beginning of better things; that many, who have thus far been disposed to insist, that it is best to let evil alone, and leave heresy and false doctrine to die a natural death,—will now arise to the diligent fulfilment of their ordination vow, and “be ready, *with all faithful diligence*, to banish and drive away all erroneous and strange doctrines contrary to God’s Word;” and that they will shake off that feverish dread of controversy, which has tended to make their ministrations weak and powerless; and their position, as maintainers of evangelical truth, undefined and unimpressive.

An older and keener hand might, doubtless, have produced a pamphlet more completely suited in its tone to the crisis of our day; and so guarded in its statements, as not to be so vulnerable to the attacks of the opposing party.

This Appeal, however, gives a brief and able review of the circumstances connected with the Tractarian movement from 1833 till now; a lucid statement of the special dangers which now threaten us; after which it urges the duty of united and energetic efforts on the part of the true sons of the Protestant faith; and, lastly, offers some suggestions as to the mode in which a combined effort may be most advantageously made.

We would gladly make copious extracts, but time and space require us to be brief. We must, however, quote the following passage. After pointing attention to the active efforts of the Tractarians, Mr. W. adds,—

“Nor can the mournful fact be concealed, that a want of due vigilance and faithfulness to the cause of Protestant truth was evinced at this period by many of those who might have exercised their authority in the Church, for the suppression of these novel doctrines. The heresies which now threaten us might apparently have been nipped in the bud, if our ecclesiastical rulers had united in a firm protest against them. It would be unbecoming in a mere presbyter to say more on this delicate subject. Difficulties of a peculiar nature doubtless presented themselves to any combined movement on the part of the Bench of Bishops. Still the fact cannot be denied, that the very step which some of the Bishops were ready to adopt in protesting against the recent decision of the Privy Council, was not taken to suppress the introduction of Romanizing principles into the Church. Many even of those Bishops who in their public charges expressed their disapproval of these doctrines, mingled their admonitions with so many expressions of respect for the motives of the movement party, as greatly to weaken the effect of their reproof. Nor have the influential laity and leading parochial clergy been free from blame in this matter. With a few noble exceptions, there has been too much caution and reserve manifested by all parties. A want of boldness and fidelity to Christ has been betrayed.” (pp. 8, 9.)

All this is too true; and it is, indeed, an under-statement. Our ecclesiastical rulers have been deeply guilty in this matter. They might have put down the evil long ago, had they been heartily disposed to do so. Had our own diocesan, for example, in 1842, delivered a genuine Protestant Charge,—without any false delicacy towards the offending party, without any appearance of trimming and compromising between truth and error, without any attempt to hold the balance even between right and wrong, what might he not have done to check the evil?

But there is more need still, to consider the conduct of the Evangelical body. Mr. Wilson says, “With a

few noble exceptions, there has been too much caution and reserve manifested by all parties." This is most true. And a most important question is, How were those "noble exceptions" treated by their Evangelical brethren?

With regard to present duty, Mr. W. says,—

"We want closer appeals to be made to the conscience from the pulpit, a more clear distinction to be drawn between truth and error, the natural and the spiritual man. We require the renewal and sanctification of the soul by the Holy Ghost, to be more fully insisted on. Let the ministers of the Gospel lift up their voice like a trumpet, and show the people their transgression and the house of Jacob their sin." (p. 32)

And again,

"Let the distinctive truths of the Gospel be more fully urged. Let the renewal of the heart by the Holy Ghost be insisted on. Let the difference between a state of nature and one of grace be broadly marked." (p. 37.)

Now this is what some of the brethren (who come, we suppose, among the "few noble exceptions" above referred to) have been saying and urging, till they were weary with crying out in vain, for the last twenty years and more. And is it not a fact, that some of them have, in consequence, met with more persecution and ill-usage from their Evangelical brethren, than ever they met with from the ungodly world?

We cannot but especially approve of the statements of Mr. Wilson in regard to "the special dangers which threaten us at the present moment," (pp. 12—23;) and with what he says, "to urge the duty of an immediate, vigorous, and united effort for the preservation of the integrity of our Protestant faith." (pp. 23—32.) But on his last head,—in offering "suggestions as to the mode in which a combined effort for the maintenance of Protestant truth among us," may be made, we certainly wish that he had been more full and explicit.

"The first steps would obviously be to determine the basis of union," says he.—Most true. And here, perhaps, he feels the difficulty; for union

in the truth has been for a long time, far too little thought of. The main object has been to unite all who could be persuaded to support certain societies. It is worth investigation, whether, to a considerable degree, the interests of Divine Truth have not been sacrificed to the apparent interests of Religious Societies? And there is a further question, closely connected with this:—Whether, in regard to spirituality and real usefulness, our religious societies have not greatly suffered in consequence?

Such inquiries, however, we cannot now pursue. And, for a basis of union, we dread and deprecate the attempt to devise anything *new*. Can we not find something that is *old and tried*, in which we can all agree? For example, as a first grand principle, might we not take the very words which we find at the commencement of the Royal Declaration prefixed to the Articles?

"That the Articles of the Church of England which have been allowed and authorized heretofore, and which our clergy generally have subscribed unto, do contain the true Doctrine of the Church of England, agreeable to God's Word."

And it would be well if—in further elucidation of this principle, and in order to more full agreement in the truth—every one of the evangelical clergy would carefully study the exposition of Thomas Rogers.* From that Work it is plain what *was* once the doctrine of the Church of England; therefore what *is now* her doctrine is equally plain, for the Articles continue unchanged; they are now exactly what they were when Thomas Rogers set forth his exposition of them.

But, in order to real union, we want two things:—

1. We want more enlarged and careful study of the old and sound

* The title of the Book is, "The Faith, Doctrine, and Religion, Professed and Protected in the Realm of England, and Dominions of the same. . . . Perused, and by the lawful authority of the Church of England allowed to be publick." Of this work, Mr. Goode says, "A book which [we are told by a contemporary] 'came abroad with injunctions from the Archbishop that then was, [Dr. Bancroft,] that there should be one of them bought for every Parish in the Province of Canterbury.'" (*Effects of Infant Baptism*. First Edition, p. 94.)

theology of the Church of England. A great proportion of the clergy have scarcely studied theology any further than was just necessary to get through their examinations for orders. They want information, derived from authentic and trustworthy sources. A great part of our differences arise from the disposition which is so prevalent among them, to content themselves with a meagre and superficial sort of divinity.

2. The disposition to make Scripture and the Articles bend so as to square with our particular notions, must be renounced; and we must learn to submit and conform our own particular notions to God's unerring Word; and, by so doing, to bring them into real conformity with the Articles of our Church. It really seems with very many, as if they never thought of looking at the Articles, or the Scriptures either, except to try how they could turn and twist them into some appearance of agreement with their own notions and fancies. What either the one or the other *really says* and *really means*, seems never to be thought of. While this is the case, there can be no real union or agreement. It is only by submitting and conforming to Scripture, and by coming more and more into real agreement with the written and infallible Word, that we can approximate to real agreement with each other. When we all meet in the glorious and blessed centre of Divine and Scriptural Truth, we shall then be united in one Common Faith. But by compromising conformity to one another, we shall never attain to such a blessed consummation.

The Scriptures have a plain and definite meaning. We might find that meaning, if we were really willing to find it. The Articles of the Church of England have a plain and definite meaning; if we were willing to look that meaning full in the face, and to say, *This*, is what I have subscribed; and *this* is, therefore, what I am bound to preach. Those Articles were expressly drawn up and set forth "for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Re-

ligion." When, instead of inquiring what they bind us to agree to, we are only inquiring, how widely they allow us to differ,—we deal dishonestly with them. And endless strife and confusion is the natural consequence.

In that Declaration, to which we have just referred, it is further stated,

"No man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it *in the plain and full meaning thereof*: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

Is not this what common sense and common honesty require? When a clergyman subscribes to these Articles, "*willingly and ex animo*," what less than this does he promise and engage, before God and the Church, to do? Let us have, then, in this matter, *common sense* and *common honesty*. Then, will there be laid a sure foundation for real union among us. Those who do not, and cannot, submit to "the plain and full meaning" of every one of the Articles, and *preach accordingly*, ought to leave the Church: and they would do so, if they were really honest.

We would willingly add much, with reference to what might be done by the societies to which Mr. W. refers in p. 38. But we can only say, that we gladly conclude in the words of Mr. Wilson,—

"Let there be no hesitation in reference to those cardinal points of Christian doctrine and practice which our Reformers laid down as the ground of their separation from Rome. *Let our main dependence be on men whose evangelical principles are known and distinct*. Let there be no compromise with the world, no attempt to unite with those who seek to hold a neutral position and halt between two opinions." (p. 23.)

SOME REASONS AGAINST THE REVIVAL OF CONVOCATION. *By the REV. SANDERSON ROBINS, M. A. William Pickering.* 8vo, pp. 36.

We strongly advise those who are clamouring, or all who are in any way anxious for the re-suscitation of Convocation, to read with unprejudiced

attention this able pamphlet. Mr. Robins has made himself thoroughly master of his subject, and has placed the entire question before us in the broadest light; and we have been not a little gratified to find him treating the matter with the wisdom of an impartial and a well-informed Churchman, and with the meekness and charity so much adorning the Christian Minister. He has given us a very complete, though necessarily a brief, history of the constitution and working of by-gone Convocations, and has shewn most accurately their perfect incongruity with present times, opinions, and circumstances. There may be some few who would cling to a false interpretation of the old saying, "*Nulum tempus ecclesiæ occurrit*," and who imagine that we may easily and safely recur to this engine of clerical domination, unaltered and unshackled; but, as we took occasion to remark in a former number, there must be a most extensive reform bill passed, before English Protestant Churchmen would dream of suffering such a power as Convocation to be called into activity. Mr. Robins well remarks,—

"If, notwithstanding the change in its purpose which has taken place, and in spite of past experience, Convocation were to be again assembled for actual business, there are difficulties involved in its constitution, of which many persons seem to be little aware, but which could not possibly be overlooked. Nothing would be taken for granted,—this is not the custom of the age,—but all would be exposed to searching scrutiny, and become the subject of contentious debate."

And again, at page 15,—

"It is clear, that if Convocation is ever to be revived, the change required would be organic as well as functional, that is, in the constitution, not less than in the administration of the body. The difficulties which lie in the way of its revival are sufficiently formidable; they might not, however, be insurmountable; but is there enough in its past history to make us wish them overcome? From the beginning of the reign of Elizabeth it met often, and under circumstances as favourable as are likely to occur again. It subscribed the Articles and service book in 1562; and, after the restoration, it gave its authority to the changes in the Liturgy; but during all the intervening

years, we find little trace of any beneficial influence which it exercised. It set at rest no difficult questions; and there were many afloat about which the minds of Churchmen were divided. It composed no strifes among christian brethren; and those were days in which a spirit of bitter contention was abroad. It appears to have often done no more than make the required grants, and on other occasions to have been employed on matters which are now better disposed of elsewhere. After 1662, it assembled with much regularity from time to time for fifteen years; but the only business which we find recorded relates to a new grammar, a Latin prayer-book, and a Greek translation of the Psalms. And yet it was a period when the whole nation was overrun with a flood of ungodliness, and the very foundations of the faith were shaken through the reaction which followed upon the days of the Commonwealth. The precedents which are chiefly applicable to ourselves, are those which belong to the last few years before the existence of Convocation was virtually suspended. A very little inquiry will satisfy us that hardly any records are less honourable to the Church, or less suggestive of any thing to desire for ourselves. At the meeting in 1689, a contention arose about certain terms which had been inserted in the proposed address to the crown. After this had been accommodated, there seemed so little prospect of agreement between the two houses, that they were prorogued before any business was undertaken, and ten years of continual prorogations followed. At length, in the year 1700, Convocation was permitted to assemble for deliberation, though it was rather by the influence of political party, than through considerations of a higher kind. Atterbury, who at a subsequent period was chosen prolocutor, appears to have possessed the chief power in the lower house. He was a man of much acuteness, though of little accuracy. His conclusions are often hasty and untenable, and some of them which he published in a very confident tone, are such as no one now would venture to maintain; while his character and subsequent history prove how little he was qualified to be the leader of a religious party. Of what passed during this and the following year, we possess very exact information, since a narrative was published by authority of the inferior clergy, and followed soon afterwards by a statement on the part of the bishops. There were many disputes, which turned chiefly on questions of ju-

jurisdiction on the one side, and of privilege on the other. The two most important, which, indeed, involved the whole independent action of the lower house, regarded their right of holding intermediate sessions during the intervals between the general meetings of Convocation; and of dissenting from the decisions of the upper house, without being compelled to assign the grounds on which they did so. If the former were not conceded, it was contended that they would have no adequate opportunity for deliberation; and if the latter were denied, that their veto would be unavailing, since the bishops would have the power of pronouncing their reasons invalid. The controversy was maintained in a spirit very discreditable to those who were engaged in it, and very unsuitable to the office which they held. Few things could have tended more to the disadvantage of the Church than the temper of this assembly of divines, or than the appeals which, from time to time, were made to the judgment of the world without. Falsehood and ignorance, baseness and insolence, were freely imputed, while the points in dispute, though in one form or other made the subject of frequent debate, remained still unsettled, embittering all communications, and ready to be reproduced at any future meeting of Convocation. Year after year the clergy assembled in their two houses; they enjoyed the needful license for proceeding with ecclesiastical affairs, and there were some which greatly needed their attention, but we find little or nothing to have been accomplished. The address to the crown, as often as occasion required it to be prepared, was a fertile source of contention. The discussions were generally conducted with violence, and at one time all communication between the houses ceased. The lower house became divided, and nearly half its members signed a protest, and refused to sit any longer with the rest. The strife excited so much scandal, that the queen at length interposed by a letter of remonstrance. It is a melancholy record of human passions and weakness, and of contentions in which the great interests of religion were postponed to very inferior considerations. Yet the history of these troubled days is not without its use, if it prevent us from seeking what might risk their return. Unless we are dim-sighted, we may read the present in the past. We are not better than our fathers; we are not wiser nor more forbearing than they were, not more self-disciplined, and perhaps not so learned. There are the same divisions of

party, though the names are changed; the nonjuror and the latitudinarian of those days have disappeared, and yet they have their representatives among ourselves; while the great questions in dispute, which underlie so much that seems unimportant, are in reality the very same which divided the Church of God for ages."

Who among us will not heartily agree to the truth of the following passage?—

"The truth is, that we expect from a synod beneficial results, which we have no encouragement from past history to anticipate; and we overlook the great evils which are almost inseparable from such assemblies, and which our Convocation, even in its most amended form, would be certain to produce. If it could heal the bitterness of religious strife, or explain differences so as to bring minds into mutual harmony, or restore to us those who have wandered or are wavering, all good men would call for its revival with one voice. But it has no such blessings to bestow. We can find no ground for the expectation, whether we look to the time when its religious character was subordinate to its civil, or to that shorter period when it exercised only ecclesiastical functions."

Mr. Robins takes a very just view of the difference existing between the case of our own Church and the governing bodies of other denominations of Christians, and clearly demonstrates that we should not be a whit nearer peace and concord, were we to share what is assumed to be their privilege.

"To contrast the condition of the English Church during the suspension of its synodical meetings, with that of other Christian communities among whom they are ordinarily held, implies the oversight of a great and essential distinction. In these religious bodies there is no other provision made for government, and if this were interrupted, the whole system would come to a stand-still. We need not refer to the Independents, because their congregational board, as far as it exercises any controul, is in direct contravention of their own professed principles. Others, as the Presbyterians of Scotland, and the Wesleyans among ourselves, have no government at all except that which is ultimately derived from the General Assembly and the annual Conference. Our case is altogether different. On the one hand, we have the written law

as the *mutus magistratus*, while every bishop in his diocese, regulating and controlling by his personal oversight, is the *lex loquens* of the Church. To represent us, therefore, as being without government, because we have no synods, or in the condition to which other bodies of Christians would be reduced, if their customary meetings were suppressed, is altogether inaccurate."

He then, rightly assuming that were Convocation to be revived, the baptismal controversy would form the first and most prominent object of strife, thus admirably meets the case from the acts of the very last assembly of that body.

"If the meeting of Convocation were to take place, with the full restoration of its powers, little as such an event is to be either expected or desired, there would certainly not be any want of occupation. The subjects which would be presented for consideration would be both numerous and intricate, reaching well nigh the whole circle of religious controversy, and involving, by necessary implication, many topics also of a secular kind. In the foreground would of course stand the doctrine of baptismal regeneration, because the renewed demand for synodal power in the Church is avowedly connected with the recent sentence, although the very excitement which it has produced tends to a certain disqualification for calm and deliberate judgment. In some form or other, it would immediately and unavoidably come into discussion. Either a declaration on the subject might be proposed, or the censure of a book or a person might be demanded. The weight, however, of any such decision would be greatly diminished, because one portion of the Court would be composed of members chosen mainly on account of their known opinions in respect to the very issue to be tried before them. Having to perform the part of judges, they would come in the character of delegates. At what particular conclusion the Convocation might arrive, and whether it might not refuse to make any fresh statement on the subject, no one could predict; only we may be sure that in any case a great many would be dissatisfied.

"In 1712, that is during the last period at which Convocation was assembled for business, a case occurred which, though not altogether analogous, is somewhat parallel to the present. A conference of bishops at Lambeth put forth a declaration against the rebaptising of persons already baptised with water, and in the

name of the Father, Son, and Holy Ghost; that is, while admitting the irregularity of lay baptism, they allowed its validity and forbade its repetition. The clergy of the lower house refused even to take the matter into deliberation, on the ground that neither the Church Catholic, nor the Church of England had made any determination on the subject. It is possible that the same conclusion might be adopted now. Many persons believe that the lower house judged rightly on that occasion, and that a similar decision would be most desirable at present. Let us remember that this result, which is not improbable, would be the same which is now produced by the restraint of Convocation; and we are spared the irritation of the debate, with all its inseparable hazards and mischiefs."

We would also have those who are so anxious to dissolve the connexion of the State with the Church, and who are so impatient of the authority of the former, when it has been called into exercise for the purpose of checking and overruling the intolerance of a party;—we would have such weigh well Mr. Robins' opinions.

"Many persons have allowed themselves lately to speak with rashness about the union of Church and State, as if the former suffered nothing but hardship, and as if the latter afforded no countervailing benefit. We do not always realize the force and meaning of the phrases which we use. Those who think lightly of the evils which must follow on the dissolution of the alliance, can hardly have considered what it would be to withdraw the ministry of the Word and sacraments from the parishes in which they are now maintained, and to take away the privilege now secured to us of using the churches which cover the land, for the delivery of the heavenly message with which we are charged. The State is not to be regarded as something alien or antagonist. It is ourselves under our secular aspect; we and our children are portions of it; and we have all a deep interest in seeing that the relation to the Church is maintained unbroken, by which religion is brought to bear upon the common affairs of life, and the bonds by which society is held together."

We have only room for one more extract, but this one has found an echo in our own breast, and will, we are persuaded, find the same in the breasts of thousands of Churchmen, who would, equally with Mr. Robins,

shrink from driving from within the pale of the Church of England, all who hold different shades of opinions upon matters not clearly revealed in the word of God.

"Disguise it as we may, the revival of Convocation would furnish the occasion for a great struggle of parties, leading perhaps to the final triumph of the one; and this, for the cause of religion itself, we ought not to desire. As in the Church of the Fathers there was a place found both for St. Augustine and St. Chrysostome, so the names of Andrewes and Jeremy Taylor, as well as those of Beveridge and Joseph Hall, are to be held in honour among the bishops of our own. It must be a narrow scheme of Christian piety which cannot afford veneration to the memory of Herbert and Hammond on the one side, and of Cecil and Thomas Scott on the other."

THE CHILD'S BOOK OF POETRY: *Original and Selected. Religious Tract Society.* pp. 172.

Who does not love to hear the little two-year old infant lisping out its first hymn of praise to its Heavenly Father? What Christian's heart is not moved by the feeble accents of a child's tribute to its Maker's glory. And who will not thank every fresh contributor of simple and truthful songs for infant lips? Perhaps we shall never look again upon the like of Dr. Watts, but still we bid a hearty welcome to all who willingly offer what they can to increase the store of hymns and poems for the tender minds of our little ones. We therefore thank the Tract Society for their beautiful little volume, adorned, as is usual with their books, with many a well-executed engraving; and as we shall long to see it in the hands of some little ones we love, so we recommend

our readers to make it a next birthday gift for any who may be near and dear to them.

VOICES OF THE NIGHT. *By the REV. JOHN CUMMING, D.D. J. F. Shaw.* pp. 454.

Dr. Cumming has assumed for his last literary offspring, the title of a book by the transatlantic poet, Longfellow. The latter has clothed some beautiful thoughts in all the witchery of beautiful poetry, but the former has given us in his usual poetry of prose, the burden of what he has caught from "the echoes of celestial voices borne earthward, sounding at times, a promise; at times, an encouragement; and always a direction,— 'This is the way, walk ye in it.'"

We can emphatically call this volume a book for the Christian. Who that lives with mingled hope and fear amid the whirl, the change, and perplexity of this tumultuous age, does not welcome the thought that all is governed and controlled by an invisible but omnipotent Hand; and that all which is passing around us and in us, is but fulfilling the purposes of a Will, as all-wise as it is almighty. To such, Dr. Cumming's strikingly beautiful combination of the "Voices of the Night," will be very acceptable; they will read of "the night,"—the thick darkness in which our world is wrapped; but they will read also, that it is the darkness before the dawn of morning, and that "some solitary straggling beam" holds out the hope "that the great Sun of Righteousness is but a very few degrees below the horizon," and is soon to dawn in millennial joy and splendour. Earth is not the Christian's rest.

Intelligence.

THE BISHOP OF LONDON'S VISITATION.

The Bishop of London has given public notice of his intention to hold a Visitation in November next. We allude to this notice for the purpose of entreating the clergy and laity of his Lordship's diocese to bear their Bishop in mind at the throne of grace, and to beseech the Great Head of the Church that this under-shepherd of

the flock may then utter words of faithful counsel and warning, instead of manifesting publicly and officially any further sympathy or connexion with those who are rending the Church of Christ, by bringing in doctrines and ceremonies at variance with the pure Word of God and the plain teaching and practice of the Protestant Church of England.

THE BISHOP OF EXETER, AND THE CHURCHWARDENS OF BRAMFORD SPEKE.

We hardly know whether the last publication of the Bishop of Exeter is worth a notice. It is a wretched attempt still further to harass Mr. Gorham, by the solemn act of warning his churchwardens and parishioners against the participation in that sin of heresy which he still fastens upon their Vicar, and he sets them as spies to watch every word of their pastor's public teaching. If, in their judgment, his sermons should breathe the least taint of a denial of the Bishop's infallible doctrine of an absolute and unconditional baptismal regeneration, they are instantly to report the same to their diocesan; and he promises that he will then proceed as vigorously as in him lies to remove from their parish a pastor of such fatal and heretical opinions. All this is most pitiable, and exhibits to the Church and the world the melancholy spectacle of an aged Bishop persecuting an irreproachable presbyter, almost of his own standing in the Church, for no ecclesiastical crime whatever, but that he dares to bring his Bishop's reading of the Prayer-Book to the test of God's Word; and rejects the dogmatic teaching of the former because he finds no warrant in the latter for believing that by the outward rite of baptism, the soul of an infant is invariably born again, and becomes regenerated by the grace of God's Holy Spirit. We tremble to think of a Bishop in the Church of Christ using the few last years of his influence and authority for such a purpose. Saul, of Tarsus, before his conversion, persecuted the Church of God, but he obtained mercy because he did it ignorantly, and while he was in unbelief. May it yet be given to the Bishop of Exeter to have that great light from heaven poured upon his soul, which changed Saul, the fierce persecutor, into the man who cried,—“Lord, what wilt thou have me to do?”

THE DEATH OF LOUIS PHILIPPE.

While Louis Napoleon, President of France, is in the midst of an almost triumphal progress throughout the provinces of that strange and change-

able country, Louis Philippe, the barrier-monarch of the Revolution of 1830, has been summoned to his great account. Although for nearly three years he has been dwelling in the seclusion of his English asylum, Louis Philippe filled during a long period of his lengthened and chequered life, too important a place in the busy scene of this world's history to pass away without thought or notice. His was a remarkable instance of the mutability of all things earthly, and his experience of the ever ebbing and flowing tide of human passions, at least in his own country, has been unsurpassed by other princes. Born and cradled in the troublous times of France's history, it has been the deceased king's fate to see the throne of his ancestors thrice overturned; to see first, the place of power occupied by a savage and bloodthirsty mob; then to witness its gradual transference to the despotism of a military emperor,—again, to see the ancient monarchy restored, to be again displaced by a revolution, which placed him for nearly twenty years in the inheritance of his elder brethren,—and he himself to be succeeded by the man who was once his captive. We need not dwell upon the history of his reign, which we believe to have been the best fitted for such a people as the French. He understood his countrymen, and he ruled them with consummate tact and power; but he found himself at the close of his singular life of care and vicissitude, unequal to cope with the dark plotting spirits, who at length effected in three brief days the downfall of their sovereign. The Christian will however find little or nothing in the past history of Louis Philippe whereon he can dwell with satisfaction. Much on the contrary that he must abhor and condemn. Crooked policy, for the sake of the aggrandizement of a dynasty, which now seems destined to dwindle into nothingness, combined with treacherous and persecuting conduct to the poor Tahitians who refused to receive either the protection or the popery of France; these actions of Louis Philippe's government seem to have brought upon him swift destruction.

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

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SEPTEMBER, 1850.  
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"THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

CHRISTIANS are by the act of their profession brought under obligation to a new law. "A new commandment," said Christ, "give I unto you, that ye love one another." Not that men were not required to love one another by the old law; for it is quite evident that the whole of the second table of the Mosaic law proceeds on the principle of benevolence to our fellow creatures. So our blessed Lord interpreted it, when He said, And the second commandment is like unto it, viz., Thou shalt love thy neighbour as thyself. But it is that Christians are brought together in a stricter union in the bonds of a new covenant by which they are associated together on new and essential principles, and they are called upon therefore, not merely as men towards their fellow men in general, but as members of the separated and peculiar body of professed believers in Christ Jesus, to live on terms of real and influential affection towards each other. This is the duty which the Apostle Paul presses on the

Ephesian Christians in the text, as the rule of their new profession. It leaves the great duty of general benevolence as required by the moral law, just where it found it. It is an obligation of unalterable authority, "That we should do unto all men," out of purely benevolent feeling, "as we would that they should do unto us." But besides this, we are to remember that as professing Christians, we constitute a portion of the Church of Christ, called out of an unbelieving and careless world, and separated unto the Gospel of God; and there is an especial and peculiar duty required from us towards all the members of that Church with which we are associated. And this it is which the Apostle here points out when he enjoins on the Ephesians "to keep the unity of the Spirit in the bond of peace." It is most important for us to ascertain first, What is meant by "the unity of the Spirit?" and then, secondly, What it is to keep it "in the bond of peace?"

What, then, is "the unity of the Spirit?" It is evident at the outset the Apostle means to speak of something which is peculiar to the limits of the Church of Christ, the whole body of professing Christians; because, immediately before this he had been praying for them as a body, that they might receive a larger measure of christian graces; and with a peculiar reference to the Church, he had spoken of God as the God and "Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." He considers the Church as one family, having God for their Father, of whom part are still upon the earth, and the rest transferred to heaven; and he regards those on the earth as a family of persons who are privileged to increase in the knowledge and love of God in Christ, till they are filled with all the fulness of God.

It is evident also, that "the unity of the Spirit" is a something limited to the Church of Christ; because in addressing the Ephesians, and exhorting them "to keep the unity," he begins by beseeching them as professing Christians to "walk worthy of the vocation wherewith they are called." He considers this keeping "the unity of the Spirit" as a duty arising of their vocation or calling. It is a duty the observance of which is essential to a worthy fulfilment of all to which they were called as Christians.

Now let us see what this "unity of the Spirit" is, and we shall arrive at it by degrees.

1. There is but one Church of Christ in the world. It is His own Catholic or universal Church, including all those who fly sincerely for refuge to lay hold of the hope set before them in the Gospel. These are

all one in Him by the sincere acceptance of the terms of salvation; whatever may be the little differences in various matters, to which peculiarity of mind, opinion, and habit, have given rise. The differences existing between different portions of the Christian Church may appear very important to the members of those different Churches, and as long as they are opinions which affect the conscience, even scrupulously and on false grounds, they are important differences; but evidently they are viewed in a different light by the Great Head of the Church, who gives His fostering blessing to all denominations of the Christian Church who hold the Head, Christ Jesus, in sincerity and truth. But whatever are these differences in subordinate matters; yet they who are really followers of Christ, who receive the Gospel hope in its simplicity and purity, they are one body in Christ, as it is written in 1 Cor. xii. 12.—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." And again, chap. x. when referring to the uniting ordinance of the Lord's Supper, He says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." Here then the whole believing christian community, are spoken of as being one body, as it is said "the Church which is Christ's body." It is a mystical body, in which they are

all vitally associated with Christ the head. Its many members may fill very different offices, and occupy very different gradations of importance in the body. But God hath set the members, every one of them, in the body as it hath pleased Him. And whatever are their gifts, if one partakes more of the intellect of the head; another, of the affection and warmth of the heart; another, of the activity of the hand; "yet all these worketh that one and the selfsame Spirit, dividing unto every man severally as He will." Again,

This body, the Church, is called, as the Apostle says, "in one hope of their calling." They have one common ground of confidence, and that is the atoning death and justifying righteousness of the one only Saviour. The great mystery of godliness is the subject of their contemplation; and they have all fled for refuge to lay hold of this hope which is set before them. They believe the same system of truth, which opens to them the prospect of deliverance from the guilt and burden of sin, and from the pains of death. Wherever a real Christian is, and whatever are the subordinate points of difference in his case from others, yet he is drawing near, in holy worship, to the same Saviour; realizing the peaceful assurance of forgiveness through His blood, living by His life, and relying on His providential care and favour; when he come to his dying hour, he lies down in the same confidence;—the moment of dissolution removes him into a world where all the petty distinctions which here divide the Church, cease for ever; and whenever the bodies of the saints shall be raised again to review the experience of this earth, it will be to

perceive with wonder the little subjects of difference which once prevailed amongst them to rend and separate the one universal Church upon the earth. It will be to rejoice together in the perfect unity of that "one hope of their calling" in which, notwithstanding all such differences, they lived and died.

And then the essential and characteristic ordinances of the Church of Christ are one and the same throughout the whole body:—Baptism and the Supper of the Lord. I speak not of Socinians who miscall themselves Christians, and who deny to our blessed Lord the worship to which He is entitled. Nor do I speak of that impious service which pays to the two simple elements of bread and wine the adoration due only to the infinite deity of the Redeemer. A cordial approbation of the Socinian error, or of the true spirit of the idolatrous sacrifice of the mass, must necessarily exclude from the body of Christ; but all subordinate difference, even the peculiar views of the Society of Friends upon the purely spiritual observance of these ordinances, do not essentially affect the unity of the observance. There is one baptism, by which we all admit the necessity of being washed from the guilt, and the power, and pollution of sin. And there is one feast upon the sacrifice of the great atoning Lamb, in which we all express our entire and exclusive reliance on the merits of one surety and substitute,—the incarnate Christ. Even in the Romish Church, if any individuals who have no other opportunity, or means of better knowledge, can rise above the ruinous errors which are endeavoured to be forced upon them, and can enter into the essential spirit and force of these

two sacramental ordinances, they may be partakers of the benefits, they may be members of the mystical body of the Redeemer; and struggling against the deluding superstitions by which that community is overwhelmed, they may be saved, so as by fire, with the great body of the sincere followers of the crucified Jesus.

And then this body, the Church, is quickened by one Spirit, as it is said, "There is one body, and one Spirit, even as ye are called in one hope of your calling." By which we are to understand that they who are made really Christians, really believing partakers of the Gospel hope, and really members of Christ's mystical body, are called to this by the agency and influence of the Holy Spirit of God. Their natural state, like that of all men, is a state of darkness, sensual, not having the Spirit; and because they have not that Spirit, therefore not perceiving spiritual things; having no knowledge of God, no love for God's law, no desire for God's glory, but following their own inclinations, and fulfilling the desires of the flesh and of the mind. On such, through the mercy of God, the blessed influence of the Spirit of God descends. It is called in Scripture, "the wisdom that cometh from above." It is called "an unction from the Holy One." It is called, "the coming of the kingdom of God." And it is described as "God, who commanded the light to shine out of darkness, shining into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now in every such case, a radical and essential change is produced. Every person so enlightened, believes the Gospel and receives it with gladness, repents

sincerely of sin, accepts with thankfulness the assurance of forgiveness through a Saviour's blood, strives to lead a new life, and putting off all disobedient habits and principles, seeks to glorify God by a patient continuance in well-doing. And in all who do sincerely and really receive the hope of salvation by Christ, a similar change takes place. As said St. Paul to the Corinthians, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." So may it be said of others. They all wear a strong moral likeness to each other, as penitent, and self-denied, and circumspect, and holy, some in a greater and some in a less degree, but all are honestly and practically aiming at the great standard of moral perfection,—the mind of Christ. Now all this is the influence of one great living principle,—the Spirit of God in their hearts. They have received a new life, far superior to that natural life which they previously possessed,—the life of God in the soul, and this works within them as the leaven in the three measures of meal, to subdue and sanctify their whole nature, and prepare them for the dwellings of perfection and the holy presence of God. And this being the great principle of moral action in the believers of the Gospel, we come, now, to ascertain what is "the unity of the Spirit." It is the vital union which exists between all those who are so joined in one common cause, and quickened by one common principle of life. All real believers in Christ are so essentially united. They may have differences of constitutional character and temper, different views of many subordinate points. They may

see some things in very different lights, and feel strongly upon them. They may find it difficult to understand how some men should see otherwise than they do. But still as it respects the great principles of repentance towards God, and faith towards our Lord Jesus Christ, the necessity of holiness, the belief of spiritual influence, and the hope of glory, in all these main points they are one; and, one, because they are taught by the same infallible teacher, the eternal Spirit, who is moulding their will to His, and gradually raising each who was once sunk in ignorance and depravity to the measure of the stature of the fulness of Christ. One, because they are partakers of the same life,—the eternal life of God in the soul.

We are thus in some measure prepared to consider what it is “to keep the unity of the Spirit in the bond of peace.” And this is, in fact, to act towards each other upon those principles of mutual interest and regard which arise out of a common nature and an identity of principle. It is an endeavour that all who are included in “the unity of the Spirit,” as partakers of its influence, should be united together also “in the bonds of peace.”

1. Now the first point here, is to keep it strongly, and with sufficient prominence upon the mind, that Christians are all partakers of one Spirit, and that that Spirit is the Eternal Spirit of God. Once they were separate in nature and in interests, but the Holy Spirit has made them one,—members of one family, partakers of one hope, called with one calling, baptized into one profession, worshippers of one Lord, expectants of one glory. It should be the habit of the mind to look at this

fact, to resist the selfish and narrow suggestions of the natural mind, and to endeavour to obtain enlarged and liberal views upon this point. I do not mean that we are to cherish lax and careless views upon those points in which we conscientiously differ from other Christians. In these we should be satisfied and decided. Every man must have some way and some opinion. Other Christians have their way, and we have ours. But while we approve of the views or subordinate points of the communion to which we belong, we must not allow a bigotted attachment to our own notions to detract from the conscientiousness, and the good opinion which we are bound to entertain of the serious Christianity of those who differ from us. The question with us, should not be, Do they agree with us in minor matters, and modes of worship?—but, Do they hold the great essential principles of revealed truth? and, Do they exhibit the living fruit of those principles,—a contrite spirit, a sanctified temper, and a holy life? And if they do, we must not allow any difference of mode or opinion on minor matters, to turn us away from the valuable and gratifying confidence that they are one with us in the unity of the Spirit of God;—that the same power of holy life breathes in them and in us; and that the one God is conforming us all to His holy image, and preparing us all for His glory.

In the next place, we should endeavour to realize that unity of living spiritual influence, by searching kindly amongst other Christians after the points in which we agree, rather than seeking to indulge ourselves in collision and contention upon the points in which we differ. When two men of the same country meet in a foreign

land, how speedily they find some pleasing points of common interest; how they mutually endeavour to assist each other to some pleasing recollections! And so it should be with Christians. How much there is of common ground; how great and essential are the points on which they are necessarily united! How numerous and wide are the topics on which Christians might dwell, and the habits and customs in which they might safely and profitably associate with, or concede to each other, without the risk of a sacrifice of principle! How much there is on which all true Christians are completely at one, if they would seek pleasure in finding it to be so! And this is duty. It is labouring to realize "the unity of the Spirit in the bond of peace," that they whom the Spirit has united by His own quickening influence, may sensibly live together in the enjoyment of peace, arising out of the new principle of which they are partakers, and may feel real pleasure in the expression of those views in which they know that they shall agree with their christian brethren, rather than in the discussion of those points, however smartly and triumphantly, in which they know that they shall differ.

And then there is one step further, which is the exercise of a rigid forbearance and self-denial upon other points. This is one of the greatest trials of religious principle. Our natural disposition, before true conversion to God, is to live in malice and envy, hateful and hating one another; and the jarings, and tumults, and wars among men, are an ample and melancholy proof of this. Now, as the evil still remains in our nature, though curbed and corrected by our better spiritual principles, there is

always a risk of its being called out by circumstances. And no one has gone far in the christian race without finding much occasion given by the events of life for the expression of jealous, or envious, or malevolent, or angry and revengeful feelings, even towards those who are apparently brethren in the same hope, and recipients of the same Spirit. But in all such cases the duty is plain. It is incumbent on the Christian not to lose sight of the vital union which exists between him and his brethren, and not to violate that peace which ought to be co-extensive with it. And for this purpose he is called upon in every difficult and trying situation, which might naturally call out his pride and his resentment, or his selfishness, to remember his new and his better principles, and to conduct himself with lowliness and meekness, forbearing in love. Doubtless such conduct will not be thought either manly, dignified, or heroical, by men in general; but what has the Christian to do with them? If his new principle, the influence of the Spirit of God, shall so curb his natural temper, that out of regard to the same new principle in a christian brother, he can overlook his injuries and his unkindness, he has gained a victory, not only over his adversaries but over himself; he has strong and satisfactory evidence that he does live, not under the regulation of merely earthly and selfish motives, but under the influence of Divine motives, under the blessed control of the Spirit of the living God.

Happy shall he be who attains to any measure of this delightful temper of mind. It is not natural. The natural disposition is widely different, and at any moment, if it were left

unrestrained, it might lead to the most melancholy results. But any measure of the christian influence, any practical recognition of the duty of forbearance which Christians owe to each other, on the ground of "the unity of the Spirit," is a real blessing to society at large. It is blessed to find even one man who says honestly, I dare not criminate and rebuke unkindly, for we are one; or, I dare not retaliate, for one Spirit quickens both my offending brother and myself. There is the dawning of millennial purity and peace.

Then let us remember the exhortation of the Apostle, and strive to obtain a larger measure of this influence. We shall learn it best at the foot of His cross who died for us. His was indeed a splendid life of self-denial and self-sacrifice; and perhaps the noblest feature of His whole career on earth was His silence at His trial, when, if He had opened His mouth, He must have vindicated Himself, but where He submitted, because that unjust death was to be endured for us. Let us then "set the Lord always before us," and en-

deavour to walk in the blessed steps of His most holy life. And let us endeavour to bear in mind the high duty that we owe to that Divine Being who hath quickened us. Whatever we can do conscientiously towards maintaining and manifesting "the unity of the Spirit" towards the visible increase of that unity in the Catholic Church, let us do with a willing mind. The enjoyment of heaven will be our entire accordance with the mind of God, and with each other. Let us aim at this now, and it will be to us even here the foretaste of heavenly enjoyment. Many drawbacks there must necessarily be, from the imperfection of our own attainments, and the mixed character of the Christian community. But if we strive, each in our several stations, "to keep the unity of the Spirit in the bond of peace;" to live in forbearance, in unity and in godly love; to obviate and remove those open evils which so shamefully dishonour the cause of Christ; we shall at all events have an ample return of real enjoyment in our own bosoms.

Φωνὴ τεθνηκότες.

HINTS ON CHURCH REFORM.

THE appointment of, and the two reports made by a special commission to inquire into the means of Church extension, leads the writer of the present paper to offer a few remarks suggestive of a plan for a better distribution of the revenues of those benefices, the patronage of which is vested in *public hands*,—such as the Crown, the Bishops, &c., &c. It is suggested that, with the consent of the incumbents of such benefices, or else upon their next avoidance, the tithes or other endowments should be

paid (not to the incumbent, but) into a public consolidated fund, a kind of pattern for which we have in "Queen Anne's bounty," to be distributed and applied by proper authorities; and that the clergy (stipendiary curates excepted) should be paid by equal quarterly payments out of this consolidated fund, upon a certain fixed scale. Thus, no incumbent (*who has two full Sunday services to provide*) should receive less than £100 per annum; incumbents with a population of five hundred souls and up-

wards (always reckoning according to the census next preceding) £150; with a population of one thousand souls and upwards, £200; and so on, adding £50 for every five hundred souls: which plan would supply the incumbent with the means of employing stipendiary curates according to the amount of population. In all Cathedral churches, a "chapter," consisting of a Dean, at £1,000, and three Canons at £500 per annum, each, would surely suffice? While four minor Canons (including a Precentor,) three at £100, and the Precentor at £150, would surely be preferable to the present arrangement of only three minor Canons at £150 each.

As regards Church-rates, the following substitute might be suggested. The clergy being thus permanently provided for, the requirements of fees for "the rites of the Church," would be no longer needed, and their abolition would be a great boon to the poor, and an advantage to the interests of the Church.* Yet, for *licensed* weddings, for *extra-parochial* burials, and for burials *wherever the corpse is taken into the church*, and also for *specially opening* the church for any baptism, or churching, merely to suit the *convenience* of parishioners, fees (according to a fixed scale) might be required; such fees to be paid into a consolidated fund, which might become a substitute for Church-rates. And why should not general cemeteries (on the plan of Kensal Green, Highgate, &c.) be established *in connexion with the Church*; the profits of which (instead of going into the pockets of private share-holders) should contribute to the support of *this fund*?

With respect to private patronage, the incomes of benefices might in course of time become more equalized by some such plan as the following;—viz., by compelling patrons either to *exchange*, or to submit to the income being regulated by the population. Thus, the patron of a benefice of £300 value, with a population of

only three hundred souls, would have his option either to exchange it for a public benefice of £300 with three thousand souls, or to retain his patronage on condition of the income being reduced to £100, and the surplus £200 paid into the consolidated fund. There would be no greater hardship in adopting this course, than in compelling a man to sell his grounds in order to make a rail-road through them.

It should be here remarked, that on the resignation of any incumbent, during a quarter, the portion of the quarter's stipend due to him up to the time of resignation, would be paid him at the quarter's termination; or in case of his decease, to his family or executors. And in the case of incumbents who have "Chapels of Ease," in remote, though perhaps small hamlets, which render the employment of a curate, or curates, necessary, when otherwise the population of their parishes would not require it, such incumbents should of course receive an extra allowance of £80 or £100, or more, for the payment of such curate, or curates, according to the necessities of the case,—the bishop of the diocese to see that it is duly applied to that purpose, and to decide what services shall be performed in such chapel, or chapels, in consideration of the same.

As the distinction between the recipients of the great and the small tithes would, upon this plan, cease to exist, the title of "Rector" (*i. e.*, a guide) might be assigned to the incumbents of all the old "mother-churches," or civil-parishes, in the kingdom; while the title of "Vicar" (*i. e.* a deputy) might be assigned to all the incumbents of districts, or ecclesiastical parishes, formed out of the old civil parishes, by which the "old landmarks" would be preserved without any *practical* interference with the ecclesiastical duties or privileges of the new ecclesiastical districts and their incumbents. Thus, the Vicar of Huddersfield would be termed a Rector, and the perpetual Curates of the districts there, would be called Vicars. It is also much to be wished that some other name could be de-

* Perhaps some small fee might be required for the publication of banns of marriage, (to be paid into the consolidated fund,) in order to deter parties from putting up the banns as a mere joke.

vised for stipendiary assistants than that of "Curates," since our Prayer-Book applies the term "Curate" to all who have the cure of souls. Might not the word "Chaplain" be substituted for that of "Curate," in order to designate a stipendiary assistant? It would seem hardly desirable, perhaps, to throw any impediment in the way of additional church accommodation, by preventing the continuance of "proprietary chapels,"—the ministers of which are paid by pew-rents, or by trustees. Provision might be made for such cases, permitting the patronage and nomination of the incumbent (who might be called a "perpetual chaplain,") to be vested in any individual furnishing an endowment for that purpose, or in trustees; while provision could be made to further and carry out any subsequent or future arrangements for attaching regular ecclesiastical districts to any such chapel. Of course, so long as they remained "proprietary chapels," they would not be used for the performance of "the offices" of the Church,—except, perhaps, baptisms and churchings, (by consent of the bishop and incumbent of the parish or district) *on payment of certain fees*

to the consolidated fund by the parties applying for such performance; such baptisms to be entered in the registers of the parish or district in which the chapel may be situated. For the case of such chapels differs widely from that of a "chapel of ease," served by the incumbent of the parish or his curate, wherein all the ordinances of the Church may be performed, and which, therefore, has proper registers of its own.

These few remarks are submitted to the candid consideration of the public.* And it only remains to ask whether some plan of providing for aged and superannuated clergymen, and distressed widows and orphans of the clergy, could not be suggested, and carried into effect by the Ecclesiastical Commissioners?

CAPELLANUS.

* • The writer would also just hint the number of Bishops might be greatly increased, if it were arranged that only the Archbishops, the Bishops of London, Durham, and Winchester, and the twenty-two senior Bishops should sit in Parliament;—the income of the rest, *until they reached their turn to sit in Parliament*, being fixed at about £2,000. And why might not the offices of Archdeacon and of Dean be united?

FURTHER THOUGHTS ON THE PRESENT CONTROVERSIES.

IN the declaration touching the Royal Supremacy, lately issued and signed by Archdeacon Manning, Archdeacon Wilberforce, and Dr. Mills, the following clause is observable.

"We, the undersigned clergy and laity of the Church of England, at the time of making the said oath and subscription, did not understand the Royal Supremacy in the sense now ascribed to it by the courts of law, nor have we until this present time so understood it, neither have believed that such authority was claimed on behalf of our Sovereign." We draw attention to this clause, because it exactly expresses the state of the Evangelical clergy with regard to the

controverted parts of the baptismal service; when they subscribed to the Prayer-Book they subscribed to it as a whole, taking the Articles as the dominant part of the book, by which the whole was to be explained, and believing themselves bound only to what might be proved from Scripture. If the two parties now find themselves (though on very different points) driven to extremities which they did not foresee, it should dispose them to mutual consideration, and make them hesitate in charging their brethren with dishonesty. There is however this striking difference in the position of the two parties. The Oath of Supremacy is a simple statement having

no Article to qualify its meaning. The baptismal thanksgiving may be tried by the Article on baptism, which qualifies it to a scriptural interpretation.

If there could be any hope of the restoration of a pure theocracy, as it existed before the days of the Kings of Israel and Judah, those who oppose the supremacy of an *earthly* sovereign might have truth on their side; but when we recollect that one of the first works of which the Reformers saw the necessity, when they laid the foundation of the Reformation, was that of *restoring to the Crown* the authority of which it had been deprived by the prevalence of the Papal power; the fear in the present day would be, that any abridgment of that prerogative would only make way for the resumption of power by the Pope, under whose banners so many of our own clergy and laity have ranged themselves, after deserting the Church of the Reformation. We would fain hope that the persons who have signed this address have no such intention, but we tremble when we see how, one after another, those who have adopted the sacramental system, have fallen away to the Church of Rome. May God open their eyes if they do really love their Saviour, and may they be saved from the infatuation that would lead them to crucify Him afresh, by setting up an idol on His throne. That the influence of an earthly sovereign, under the guidance of religious principle, is capable of being of incalculable benefit to the nation, may be seen by the simple narrative of the exertions of Jehoshaphat, as recorded in 2 Chron. xvii. 3—11.

"And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: moreover he took away the

high places and groves out of Judah. Also in the third year of his reign he sent to his *princes . . . to teach in the cities of Judah*. And with them he sent Levites . . . and with them Elishama and Jehoram, priests. And they *taught in Judah*, and had the *book of the law of the Lord* with them, and went about all the cities of Judah and *taught the people*. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat."

We here see the advantage of the union of Church and State. The great remedy for any evil that may result from it, might be given in answer to the heartfelt prayers of a loyal people, that the Spirit may be poured out abundantly upon our sovereign and her counsellors, as it was upon Jehoshaphat.

With regard to the revival of convocation, we have but few words to say. So long as worldly men are to be found in the clerical body, there can be but little hope that it would lead to the spiritual life and real efficiency of the Church; but if it ever should be revived, a hint might again be taken from the plan adopted by the King of Judah, for the settling of controversies. We read, 2 Chron. xix. 8. "Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the *chief of the fathers of Israel* for the judgment of the Lord, and for controversies. . . . And he charged them saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. . . . And behold Amariah the priest is over you in all matters of the Lord." (ver. 9, 11.)

We have alluded to this subject in order to show that though we think those who appeal against the late exercise of the Royal Supremacy, take a very mistaken view of the subject, we can feel for them, if when they subscribed to the oath they really did not understand to what it might lead. Certainly the Evangelical clergy, when they subscribed to the Prayer-Book, never expected to be driven by those few disputed words in the baptismal service, to the necessity (unless they would bear the stigma of dishonesty,)

of declaring without any reserve or qualification that every individual baptized into the Church visible was at the same time made a partaker of the Divine nature, by a direct impartation of the Spirit of God to the soul. The characteristic teaching of the Tractarian school is to identify the Church visible with the Church mystical. That their not being identical is to be traced to the influence of Satan sowing tares amongst the wheat, and to the unfaithfulness and negligence of man, we most readily admit; but to teach as if these blighting influences had not caused many to bear the name of Christ who do not partake of His nature, is to mistake the real state of things in the world and in the Church. We dare not say of every baptized individual, that God has wrought a mighty work *in him*, as the Bishop of Exeter would insist; neither may we say with Dr. Pusey, that baptism changes the whole man, that he is new created; or, with the Oxford Tracts, that baptism is the cleansing and *quickening* of a dead soul. Faith, they say, has here much to exercise it, but not charity. But faith, we would reply, can only be exercised upon what is supported by the Word of God. Faith and credulity are very different qualities. More sober statements will, we hope, soon take the place of these exaggerations, and a point will be found, in which all true Christians, and really attached member of the Church of England, can agree. A desire to find this is evident in the writings of Archdeacon Hare and Dr. Hook, and we hope that many will be disposed to favour an endeavour to promote unity amongst the true servants of God in different schools.

We are living at a very eventful period of the world, with the errors of Popery rushing in on the one hand, and the poison of infidelity insinuating itself on the other; and unless our Church takes her stand in unquestionable truth, she cannot be expected to vanquish these enemies. It is a very remarkable fact, that the individuals who have been most conspicuous in the two paths, both leading to destruction, should be brothers, who

seem to have *started* in their downward course from *this very point of exaggeration with regard to baptism*, founded upon the few words of our baptismal service, which seem to favour the Roman Catholic definition of a sacrament, "that it must be a sacred visible or sensible sign *having a power annexed to it of communicating grace to the soul*." Mr. John Newman, of Oriel, adopting the idea that spiritual regeneration takes place during the ordinance of baptism, and becoming a Papist;—his brother of Baliol spurning it as false, and declaring that for any one to avow that spiritual regeneration took place in baptism, seemed to him little short of a confession that he had never himself experienced that great change, that it was as clear as daylight that the Apostles held a totally different doctrine, and that the High Church and Popish fancy was a superstitious perversion, based upon carnal inability to understand a strong spiritual metaphor;—he argued from its absurdity, that the Church system contained contradictions, and therefore did not deserve that absolute declaration of its truth, which is demanded of all Church ministers. These first doubts in the mind of Mr. Francis Newman, occurred at a time when there seemed to be most hopeful indications of genuine piety, but he evidently wanted a guide to lead and fix him in the plain path of truth, his mind naturally possessing more acuteness than strength; this path was obscured to him in the Church of England by the fiction we are combatting. "It was impossible," he said, "to sympathise with those who supposed that forms could command the spirit; I could not hope for relief by searching the Homilies and Articles, for if I there elicited a truer doctrine, it would never shew the baptismal service not to teach the Popish tenet. I felt it a duty to consult many of the Evangelical clergy, and among them I found three different theories, and not one individual seemed to think it his duty thoroughly to investigate the formulary; they did not seek to know what it was written to mean, nor what sense it must carry to every simple-minded hearer, but they solely asked

how they could assign to it a sense not wholly irreconcilable with their doctrines and preaching. The case was desperate." We hope not. We hope a remedy may be found. If Mr. F. Newman's awfully distressing "Phases of Faith"* were not before the public, we should shrink from alluding to the effect produced upon his mind by the Infant Baptismal Service. Our soul recoils from infidelity as from the touch of a serpent, but as it is in print, and as what he says upon our subject is the only part that does not appear to be based upon misrepresentation, we wish every true Churchman deeply to consider the case, and to observe, that it is our tenacious adherence to this formulary, that led him first to break his connection with the Church of England, by renouncing infant baptism and joining the Baptists; and having once lost his confidence in his original guide, he went on allowing every error he met with in other christian communities to prevail over the truths they maintained; and thus step by step was he led to throw himself adrift into the mazes of scepticism. We are encouraged by the remarkably honest and straight-forward style of Dr. Hook's letters, to hope that he may not be disinclined to give his attention more closely to all the different bearings of this fruitful subject. Although he has called our attention to Mr. Simeon's observation, "that the refinements of Calvin have done great harm in the Church, by driving multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their mode of expression; and that the less any are addicted to systematic accuracy, the more he will accord with the inspired writers and the Reformers;" he will perhaps allow us to draw his attention to an observation of Wall on infant baptism, who says, "Before the rise of any enemies to a doctrine, men are apt to be unguarded, and not so distinct in their expressions about it. At the

* We may refer our readers to an able Review of the "Phases of Faith," which has appeared in the "Evangelical Magazine" for July and August.

time of composing the catechism there was no Englishman of the opinion, that infants ought not to be baptized, therefore the explanations are less precise than they might have been."

We think if Mr. Simeon lived in the present day, he would not consider it unreasonable or unscriptural to wish to see an expression altered, of which there is no parallel in the manner of speaking of the Apostles in its application to individual infants; particularly, when by a late abuse of it, it has been proved to have within it a systematic accuracy that leads directly away from Scripture. Dr. Hook's fairness is most particularly to be noticed in the insertion of another remark of Mr. Simeon's, which shews that he felt what we feel: "I do not mean," he says, "however that a slight alteration in two or three instances would not be an improvement, since it would take off a burthen from many minds, and supersede the necessity of laboured explanations."

What did Lord Chatham mean, when he spoke of a *Popish* Liturgy, Calvinistic Articles, and an Arminian clergy? He surely felt there were some roots of Popery left in the Church services, and is it not high time to extract them? or if, under existing circumstances that be impossible, at least to shew clearly how they might be extracted, without the loss of a single *revealed* principle, or advantageous position for the advancement of holiness.

Before we proceed further, we will take a summary view of the origin and institution of baptism, which we cannot do better than by referring to "the Church and the Churches," by Dr. McNeile,—

"Years before Jesus uttered the sacred words, 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' (Matt. xxviii. 19.)—baptism had been practised by the Jews. In Numbers xix. we read of a water of separation and purification for sin: 'Because the water of separation was not *sprinkled* upon him, he shall be unclean.' (ver. 13.) Here we have the original Divine institution of the *sprinkling of water* upon the

flesh as an ordinance of religion. Hence the connection between peculiar sanctity and washing or *sprinkling with water*; hence also the peculiar force of the Lord's language, by the prophet Ezekiel, in His beautiful promise of final sanctifying mercy to the Jewish nation, (Ezek. xxxvi. 24, 25,) 'For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I *sprinkle clean water upon you*, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.'

"When John the Baptist came, exposing the iniquity of the nation and calling men to repentance, his ministry proved effectual to make multitudes feel their uncleanness. And an impression going abroad that he was the Messiah, at whose coming they expected a call to peculiar sanctity, it became their obvious course to seek at his hand a water of separation, a washing, or sprinkling, or baptism of peculiar efficacy. This renders the history of John, as narrated by the evangelists, perfectly easy and natural. He came preaching in no ordinary strain in the wilderness of Judea. The people were in expectation, and all men mused in their hearts concerning John, whether he was the Christ or not. The more they heard his penetrating calls to repentance, the more they felt their own uncleanness; and being in the habit of having recourse, in seasons of uncleanness, to some washing, or sprinkling, or baptism, they now flock in multitudes to John, and receive his baptism, confessing their sins. This throws light on another circumstance of deep and lively interest: 'Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us *fulfil all righteousness*. Then he suffered him.' (Matt. iii. 13—15.)

"If baptism had not been commanded of God, there could have been no righteousness in submitting to it; but being a standing ordinance in the

Jewish Church, of which Jesus was a member, He submitted to it as he had previously submitted to circumcision, as the sinners's substitute; being made sin for us, he was now to be separated to that peculiar service of God, which constituted the ministry of the last three years of His life. (Acts x. 36—43.) The ministry and baptism of John called to national reformation. It was the clear bounden righteous duty of every Jew to obey this call; and Jesus was forward to fulfil this, as well as every other particular of perfect righteousness, as man.

"To keep up a connection between the Church of the Old Testament and the Church of the New Testament, Jesus, in instituting Christian baptism, adopted a Jewish ordinance well known to His Apostles, and commanded them of the Jewish nation to carry that ordinance throughout the world.*"

The Apostle Paul, in describing the extension of the Gospel among the nations, uses these remarkable words, "that the blessing of Abraham might come on the Gentiles through Jesus Christ: *that we might receive the promise of the Spirit through faith*." (Gal. iii. 14.) God had blessed Abraham, and that blessing had for centuries been confined to one nation. It was no new blessing that was to be spread among the nations, but the old blessing, the blessing of Abraham. The Gentiles were not to be brought into a relationship with God, such as no people had ever been in before; but into a relationship such as Abraham and his people had been in for ages. The Scripture foreseeing that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, "In thee shall all the nations of the earth be blessed."

* "Maimonides a great authority in the Jewish law, says that, 'Israel was admitted into covenant with God in three ways, by circumcision, by baptism, and by sacrifice.' When any of the heathen became proselytes to the Jewish religion, and sought admission into the Jewish Church, it is said that the males were circumcised and baptized. The females were baptized, and the children generally baptized with their parents.' And on the subject of the baptism of heathen children, Maimonides again says that, 'if an Israelite should find a Gentile infant, and baptize him in the name of a proselyte, behold, he is a proselyte.'—"Baptism according to Scripture," by Rev. E. H. Hoare.

Thus we are most deeply concerned in the blessing of Abraham; and thus a careful examination of Gen. xvii., where that blessing is most emphatically recorded, becomes a matter of the liveliest interest to every sincere Christian.

The covenanted blessing of God to Abraham was two-fold,—spiritual and temporal. Spiritual—"I will be a God to thee and to thy seed after thee;" and temporal—"I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan." (Gen. xvii. 7, 8.) Circumcision was the token of the covenant, which included both the temporal and the spiritual blessing; it was a sign and seal of the righteousness of the faith which Abraham had, yet being uncircumcised. (Rom. iv. 11.)

The infant children of circumcised parents could not have personally known, and felt, and believed, what their fathers knew and felt and believed, yet the same token of the covenant was given to them as to their fathers. God was their God, as truly as their fathers' God; they were treated as part and parcel of their

parents. The whole stock of the nation was separated from the world, and consecrated to God's peculiar service. So it is in baptism, every baptized child is a consecrated child, admitted into the same spiritual covenant with God as the parents from whom he springs, or by whom he is adopted. A covenant of promise—"The promise of the Spirit through faith." This is the point to which we wish to attract the attention of those sensible and moderate men within the Church, who, at the same time that they highly value the privileges of baptism, wish to have the plain warrant of Scripture for their opinions. A volume is contained in these words of St. Paul, "That the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith." It is this promise, this precious and unspeakable promise, that is sealed by the ministry of the Church to every child that is baptized,—within it is contained the germ of every blessing, and from it must spring the greatest encouragement to every christian parent.

TRUTH AND PEACE.

MORAL DELUSIONS.

"God shall send them strong delusion, that they should believe a lie." 2 THESS. ii. 11.

THERE are few moments in life so vexatious as the one in which a man discovers that he has been deceived. It is bad enough, when he cannot attach any blame to himself in the matter; far worse, when his own heedlessness has exposed him to the deception; worst of all, when he finds that the superior wisdom on which he plumed himself, has led him into the snare. What then must be the feelings of the soul when it awakes at death from a life-long delusion, in which it fancied that it was doing well to itself, and discovers that it has suffered itself to be cheated out of everything that is truly valuable?

The history of our race begins with a deception. The sacred garden of

Eden was scaled by a tempter. The Fall was not marked by a fierce trial of strength, by those convulsive efforts and struggles with which gigantic beings may be supposed to contend for the mastery: a lie told, on the one hand, and a credulous belief given to it on the other, hurled man from his primeval state of innocence. And it is in a similar way that we are overcome now. Our will is not forced by violence: from external attacks on our integrity we often arise victorious and strengthened; but we are deceived by false appearances, cheated by our senses, and subdued by the falsehood of our own hearts. Could we see sin as it really is, who would embrace it? Could we pierce the gay

clothing of that ugly phantom, who would rush into her arms? But our eyes are blinded; our understanding is darkened; we see moral objects through a mist of ignorance in which everything is distorted. "There is a way that seemeth right unto a man," (says the Scripture with solemn iteration)* its smooth, glittering surface invites him to quit for its sake the dull, stony road that he is travelling; it looks fair as the street "of pure gold, as it were transparent glass" in the New Jerusalem; and he advances boldly into its midst. Oh, foolish man! it is water on which you are treading: you are sinking, if no friendly hand be stretched out to save you, "the end thereof" will be "the ways of death."

For every individual that comes into the world a fresh train of delusions lies in wait. It is in vain that the father thinks to make his own experience a guide for his son. Remembering the perils from which he himself has only escaped wounded and bleeding, he tries to protect his child from becoming a victim to the same; but while he throws a barrier around him in one direction, he leaves him exposed in another. The son may escape the errors of his father, but he may fall into others still more noxious. So difficult is it to make the penalties paid by our own experience the redemption-price of another. The accumulated lore of past generations has come down to us; the history of the nations during thousands of years has laid before us, as it were, a map of our moral nature, by means of which we may declare with tolerable accuracy, where the soil is wholesome and where not,—over what tracts a malaria sweeps,—in what quarters death and destruction lurk. But let us try to bring our information to bear on our neighbours. Go, O man, learned in the words and doings of thy fellows, and try to convince yon impetuous youth that sinful pleasure is dangerous; or to induce that sedate, respectable son of mammon to give up his adoration of gold; or to teach the angry polemic to conduct himself towards his opponents

with charity and decorum: you find your benevolent efforts baffled and defeated. All reason and example, indeed, shew that you are right; that the things against which you are contending *ought* to be avoided and renounced; and yet the voluptuous man still follows his pleasures, and the covetous man goes on with his money-getting, and the disputant fulminates a new excommunication against his opponents; and you are left preaching to the winds. So vainly does the calm voice of reason and experience seek to make itself heard amidst the tumult of human passions, or to break the strong delusion through which men are led to believe a lie. When the Incarnate God looked down upon human folly;—when before Him passed in review the noble and brilliant truths which He was able and willing to reveal, but from which man, wrapped up in his own childish delusions, obstinately turned away;—He wept over the saddening spectacle. And to how large a portion of mankind may His pathetic address to Jerusalem be applied: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

A person unaccustomed to watch the deceitful workings of his own heart, might think it strange that St. Peter did not avail himself of either of the opportunities that were given him to recall his first denial; but the obstinacy with which a sinful act is carried on is a frequent characteristic of moral delusion. Often do we see some atrocity planned for years, carried on through much opposition and many difficulties, nor seen in its proper light till after its perpetration. The specious bauble of ambition or desire allures the man on to a long and wearying pursuit, but on reaching the spot where it seemed to be, he turns disgusted from the fallacy, and has to wend his way back over long wastes of remorse. Thus might a boy, lured by the brilliance of a setting sun, hurry across the country to be nearer to the gorgeous orb; but ere he reached the supposed boundary the sun would set in darkness, and

* Prov. xiv. 12; xvi. 25.

when he turned round to retrace his steps, he would see before him a dark deserted plain that would fill him with sadness and dismay.

One of the many delusions under which the sinner is apt to lie, is, that because he has forgotten his sins they have ceased to exist. Yet it is not difficult to shew how easily the forms of buried guilt may be made to start from their graves and shock us by their ghastly deformity. How much of our past life has disappeared from our memory, hidden beneath a covering of present occupations! But if we pause awhile from our busy pursuits, if we take up some pocket-books of by-gone years, or look over a bundle of old letters, how vividly does the whole past stand once more before us! Our sufferings, our humiliations, our anxieties, our bereavements, are found still to retain their power to wound our hearts, convincing us that much of what has tormented us during the past is still slumbering in our bosom, waiting only a touch to spring forth and sting us as before. And if our past actions may be thus easily brought back to our own recollection, most readily may we conceive that they are all ever present to God. "They consider not in their hearts, that I remember all their wickedness."

Man walketh in a vain shew: he is surrounded by error and delusion. If our opinions are peculiar to ourselves, they are probably wrong: if we try to correct them by those of others, we are sometimes unable, among the contending statements that meet us, to discern which we are to take for our own model. In forming a judgment of himself and his own personal matters, the thinking man also finds himself often perplexed. Everything that concerns a man's own self assumes so exaggerated a shape in his mind that he cannot see its due proportions; while on the other hand, it presents so very small an appearance in the eyes of others, that it is seen just as incorrectly by them. To ourselves, we are everything; to others we are nothing. This circumstance ought to awaken within us continual caution, remem-

bering that we are commanded both to "study to be quiet and to do our own business," and also to "look not every man on his own things, but every man, also, on the things of others."

The most lamentable instance of self-delusion that can be given, is, perhaps, the fact that the persecutor thinks that he is doing God service, and this, too, under a dispensation which was ushered in with the proclamation of "peace on earth, good will toward men." Think of the Inquisidor calmly directing tortures, devised with a fiendish ingenuity,—of a ruffian soldiery let loose among defenceless villages,—of heroic men and pure-minded women exposed to insult, outrage, and a lingering death; and then reflect that these are the means which men have used to propagate the religion of a God who is love. Oh, horrible enchantment which can so enthrall and stupify the human affections! If only one here and there of our species had been permitted to fall into this hideous delusion, it would still be a reason for deep humiliation over so flagrant an instance of the corruption of our common nature, and for earnest prayer that we might be preserved from so deadly an error; but, when we find that this delusion has been of frequent occurrence, nay, that the germs of it exist in the bosom of every bigot, how anxiously ought we to watch and pray against *all* bitterness of spirit!

Of the delusions which men practise on themselves in matters of doctrine, the history of the Church in all ages has afforded many a proof. The present enlightened age is fertile in such productions. It seems only necessary for some one to arise to propound some new tenet, however monstrous and "non-natural," and immediately he finds followers. A sect is thus formed; the young are educated in its doctrines; and a new difficulty, in addition to the many obstacles existing in every case, is thrown in the way of their reception of the truth. Nor are some persons content with adopting the opinions of a favorite leader, they even call themselves by his name. If a man enlarges our

knowledge of religious truth, if, having received from above clearer views of the secrets of providence and grace, he is enabled to share the glorious boon with us, it is but natural and right that we should esteem him very highly for his work's sake; but should we dare to pay him undue homage or to make our admiration of him a cause of separation from our fellow believers, we may expect that, if a true messenger of God, he will say to us as the angel did to St. John, "See thou do it not," or will, with St. Paul, send us back to the communion of our brethren, with the reproving inquiry, "Was I crucified for you, or were ye baptized in my name?"

On contemplating the moral delusions, to which so many of our fellow-men have seemingly fallen victims, the heart waxes faint within us, especially when we reflect, that absurd as their opinions seem to us, ours may appear equally so to them. In this maze of error, however, there is one clue for our guidance—the inquiry whether we really love Him who is "the way, and the truth, and the life." If I know and love a person, it does not much matter to me that others are contending about the tone of his voice, or the colour of his garment. Let us ask ourselves then, Have we heard the Saviour's voice? Have we "touched the hem of his garment,"

and been made whole? Let us think less of man, and more of God and His Christ.

The consideration of man's proneness to error is, indeed, a depressing and painful one, but if it make us humble, it will make us wise. With him that is of a contrite and humble spirit God dwells; and He is truth. If there be a casting down, a lifting up will follow. God is able to make for us vineyards even in the desert, and to cause the valley of sorrow to be to us a door of hope. (Hosea ii. 15.)

O thou who art mourning over human delusions, who in humility and meekness art praying that thou mayst not be led into temptation and error, and art seeking the guidance of the Spirit of truth, fear not, thou wilt be conducted aright. The proud boasters may fall; but he, on whose soul press heavily the mysteries of the universe and the weight of his own infirmities, —the "weary and heavy-laden,"—will, we may hope, be reserved for a brighter day than this life-time of clouds. In the clear firmament of eternity the clouds of mystery may still hover; but they will not mar its pellucid brightness; irradiated by the sun of righteousness and coloured by it with manifold hues, they will hang amidst that glorious dome, like the banners of victory in some august fane.

M. N.

INFALLIBILITY OF THE CHURCH.

IN these days, when the assumption of infallibility by the Church of Rome is taking such hold upon the imaginations of our countrymen, it may be useful to bring before them the following lucid statement from "The Church and the Churches," by the Rev. Hugh M'Neile:—

"On the infallibility of the Church the Romish controversialists are fond of referring to the analogy between the Jewish and Christian Churches.

"The Jewish Church had a charter of Divine authority invested in a regularly constituted council or ecclesi-
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astical court, consisting of priests with the high priest at their head. All matters of controversy were to be referred to that tribunal. The decisions of that tribunal were final; and if any of the people were at any time so refractory as not to submit to those decisions, such rebels were to be put to death. This charter is thus expressed in the Word of the Lord, 'If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then

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thou shalt arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.' (Deut. xvii. 8—13.)

"The Jewish Church had an assurance of the Divine presence always dwelling with her. The Lord said, 'I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And *I will dwell* among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them.' (Exodus xxix. 44—46.) This was referred to long after, as being continually fulfilled, and never to be lost sight of. Thus the prophet Haggai, ii. 4, 5, addressing Zerubbabel the governor, and Joshua the high priest, after their return from the captivity in Babylon, says, 'I am with you, saith the Lord of Hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.'

"The Jewish Church had the plain and reiterated promises of Divine protection: such as this, 'No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.' (Isaiah liv. 17.) These all have been made the basis of an argument from analogy, to prove the Divine authority and infallible decisions of the Christian Church. Shall the Church guides under the old law, it is asked, have such authority and such infallibility; and shall not those under the new law have as much? Shall the Jewish Church have such assurances of the abiding presence of her God; and shall not the Christian Church have at least the same? Shall the Church under types and shadows which were ready to vanish away, have such satisfying promises of the

Divine protection; and shall not the Church, under the everlasting and unchanging light of the Gospel, have even more?

"Such is the line of argument adopted in this question; not by irresponsible individuals only, but under the sanction of the highest authorities in the Roman Church. On the passage in Deuteronomy above cited, the following annotation occurs in the Douay Bible, in the edition authorised by the Rt. Rev. H. Gibson, Vicar Apostolic of the Northern District; revised and corrected by the Rev. T. Robinson and Vincent Glover:—

"'Here we see what authority God was pleased to give to the Church guides of the Old Testament, in deciding, without appeal, all controversies relating to the law, promising that they should not err therein,—*punishing with death all who proudly refuse to obey their decisions*; and surely he has not done less with the guides of the New Testament.'

"The words in italics are omitted in the edition printed in Belfast, 1839, and published with the approbation of the Right Rev. Dr. Dennis.

"Proceeding then to particulars, the parallel is thus filled up,—

"1. The charter of Divine authority given to the Christian Church, is found in the words of the Lord Jesus to His disciples, when He said, 'He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.' And again, 'He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.' (Luke x. 16; John xiii. 20.)

"2. The assurance of the Divine presence with the Christian Church, is found in the Lord's parting words immediately previous to His ascension. 'Lo! I am with you always even unto the end of the world.' And again, 'I will not leave you comfortless, I will come to you. 'If a man love me he will keep my words, and my Father will love him, and we will come unto him, and *make our abode with him*.' (Matt. xxviii. 20; John xiv. 18, 23.)

"3. The promise of Divine pro-

tection to the Christian Church, is found in the words of Jesus to Simon Peter, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' (Matt. xvi. 18.)

"The parallel is complete; and Roman Catholic writers are fond of urging and enlarging upon it, as the ground of the alleged scriptural authority and covenanted infallibility of the Christian Church, to decide all controversies, and to punish even with death—(when this can be done with safety to the faithful)—all refractory and obstinate heretics. It is a fruitful theme. All who impugn the decisions or resist the authority of the Church, and all who excite others to do so, are described as partaking in the rebellion, and therefore well deserving of the fate, of Dathan and Abiram; while all schismatics, who violate the Church's unity, are represented as most justly incurring the punishment which fell on King Jeroboam.

"This is, in no ordinary degree, imposing; but now let us try the application of it. And here the Jewish part of the subject becomes highly instructive, because of certain facts, of a very unequivocal character, which have occurred in the history of the Jewish Church.

"The Divine commandment was, as we have seen, that in matters of controversy, appeal should be made to the great ecclesiastical council under the presidency of the high priest for the time being; and that the sentence there delivered should be considered final. Under this charter, the council so constituted, claimed for their decisions all the infallibility of a Divine sentence; and in the outset, in the days of Moses and Joshua, they were actually guided by express communications from heaven. These were given sometimes in audible words from the Lord, sometimes by the Urim and Thummim in the consecrated breast-plate of the high priest. Afterwards, when such communications ceased, how often, and under what circumstances the Jewish ecclesiastical council exercised their authority, we have no means of knowing,

because no special cases of reference are cited in the sacred narrative.

"Still they had the abiding assurance of the Divine presence, 'I am with you, saith the Lord of Hosts; according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you;' and at last we do meet with a case, a remarkable case of a controversy, which arose at Jerusalem, and was referred to the great Church council, with the high priest at its head. It was the controversy which arose upon the claim of Jesus of Nazareth to be the Messiah, the Son of the living God. This claim was warmly espoused by some, and as vehemently denied and resisted by others; the whole city was moved; and after several discussions in the streets, in the temple, and elsewhere, the matter was brought before the proper tribunal. 'They led Jesus away to the high priest, and with him were assembled all the chief priests and the elders and the scribes.' (Mark xiv. 53.) Here was the great ecclesiastical council of the Jewish Church, in the regular Aaronic and Levitical succession from the days of Moses; and doubtless there were many among the Jewish people who regarded the authoritative decisions of that council as the expression, without risk of error, of the mind of God. Doubtless there were many to plead the language of Moses and the prophets, as well as the traditions of their fathers, in support of the infallibility of their Church.

"Facts speak. To the high priest's first address Jesus answered nothing. His accusers were heard; and then the high priest said, 'Answerest thou nothing? What is it which these witness against thee? But' Jesus 'held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I AM: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And

they all condemned him to be guilty of death.' (Mark xiv. 60—64.)

"This brings the matter to a crisis. If their decision was right, what is to said of Christianity? If their decision was wrong, what becomes of ecclesiastical infallibility?

"If we read Deut. vi. 1 to 9, attentively, we shall there find that the authority given to the Church was not *absolute* but *relative*. He who gave authority to the council, gave laws also to the people. The authority was not legislative to *originate laws of its own*, neither was it arbitrary to *decide without laws*; but it was *executive of the laws which God had given*. Thus the Jewish Church had all the advantages for energy

and discipline to be derived from an executive government, invested with substantial power, while at the same time they had all the security against tyranny or caprice which is derived from a written and published charter. It was possible for the executive government to lose sight of part or parts of the charter, and to do wrong. It is a fact that they did do wrong, to the extent of denying and crucifying the Lord of Glory.

"In the case both of the Jewish and the Christian Church, after plenary inspiration was withheld, and the written law completed, it became possible for both to go wrong by departure from that law; and both did depart from it, and erred fatally."

THE BROTHER AND SISTER.

It is remarkable how great a contrast there is in the after life of those who have been brought up together, in the same manner, by parents who have loved God, and walked worthily as His believing people. This was strikingly manifested in the case of the two children of Mr. and Mrs. P—. They themselves were most decided in their religious profession, and were highly esteemed by a select circle of pious friends, and had for many years been actively engaged in doing good. Having each inherited a fortune bequeathed to them by their parents, it was gratefully acknowledged on their parts, as an additional motive to be faithful in their "stewardship," and devote their leisure in trying to improve the moral and religious condition of others.

Mr. and Mrs. P— had only two children, EDWARD and MARIA, who were very much attached to each other, and when separated for the purposes of education, they hailed their half-yearly meetings with the

greatest joy. At sixteen Maria returned to the parental abode, with a mind well formed and cultivated; but above all, a partaker of that knowledge which cometh from God, and is above all price. This was a great joy to her affectionate parents, who felt that now they had a double gift from the Lord, in their excellent daughter. The next few years found her growing in grace, and treading in the steps of her mother, to whom she became a valuable companion in the several benevolent institutions in which she had been so long engaged. Maria, though sensible of the blessings and advantages of a religious education and training, had been taught by the Holy Spirit that there must be a personal application to the Saviour to forgive sin, and remove her waywardness of heart, before she could be admitted to communion with Him, and realize that happiness which His sincere followers experience in this world. It is to be feared that it is sometimes the case, that the children

of serious parents content themselves with a religious training, without being fully sensible, that in the case of all, sin must be viewed in its true light, and contrasted with the spirituality of God's law; and feelings of true penitence will cause the language of St. Paul to be the expression of all who are truly admitted into the Saviour's fold,—“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

Edward, during this period, had completed his education, and, to the grief of his parents, he manifested a determined opposition to every thing of a sacred character. His fond sister's remonstrances and gentle persuasions were all in vain, and he who would oblige Maria in every thing else, continued to manifest the utmost contempt for the sanctities of religion. Edward had imbibed an eager desire for gaming; and this young man, who had been so carefully kept from companions of a doubtful character, could now spend his evenings with the professed gamester and his dupes. Mr. P— died when his son was in his twenty-third year; and his last days were embittered by finding the once promising child, a reckless and dissipated man.

The true Christian, whilst experiencing the blessedness of his union with the Saviour, and the solid comfort arising from the indwelling Spirit, yet, in this world of sorrow and trial, has frequently to feel with David, “I will sing of mercy and judgment: unto thee, O Lord, will I sing.”

Edward's share of his father's property gave him for a time, additional means for prosecuting his infatuated course. He had promised to refrain,

when his father's exhortations somewhat impressed the mind; yet the feeling was but transitory, and it appeared that this young man had been given up to the devices of his own evil heart. A few years passed away, and all his property was gone; and his surviving parent had injured her own income, by paying his debts to a large amount, to save him from public disgrace and the ignominy of a gaol. His course at the gaming table had been connected with other sinful practices, and at length, in a fit of desperation and frenzy, he enlisted as a soldier in a regiment then on foreign service, without making it known to his parent or sister, or any of his friends.

The mind of a religious parent may be tried respecting the fate of a son, who has been pursuing a heedless and vicious course; and all that is left for the mind to dwell upon is, that God in His own time can find the wanderer out, and bring him to the true fold, though in the mysteries of Providence it may not be permitted the parent to know the fact. This is strikingly exemplified in the Memoir of the excellent Mrs. Graham. Mrs. G.'s own son had followed the sea for several years, and at length she ceased to hear from him. With the feelings of a mother, she had rejoiced when she read his last letter, “couched in terms of salutary reflection on his past life, and a hope of profiting by past experience. This was the last account which Mrs. Graham had of her afflicted son. All inquiries instituted respecting him proved fruitless, and she had to exercise faith and submission, not without hope towards God, that the Great Redeemer had taken care of, and would finally save, this prodigal son.”

Edward P— had sunk into the lowest depths of sin and vice, and was the ringleader in all kinds of wickedness. Yet there were times when his comrades remarked that he did not enter into the usual scenes of gaiety and dissipation; and probably the recollection of a father now no more, and of others once dear to him, for all he knew, consigned to the grave; took transient possession of his mind: but there was no seeking for that grace which is alone sufficient to subdue and overcome the most hardened heart. Alas! Edward P— was in every respect a reckless man; and, remembering that he had voluntarily placed himself in his present condition, he acted with a degree of hardihood as if he did not care what became of him.

In a military hospital far from his country and friends, after several months' severe sufferings, died this unhappy man, in his thirty-fifth year. Happily the providence of God permitted him to be attended by a medical man that feared God. To him poor Edward P— related the various incidents of his life; but he expressed no sorrow for sin, or led him to believe that he was seeking mercy from an offended God. A letter was forwarded to England by the next packet, written by the surgeon, detailing to his friends the melancholy end of this fallen man.

Maria B—, at the time of her brother's death, was the mother of several children. Her husband, at the period of their marriage, had manifested that attachment to religious ordinances and observances, that there was every reason for hoping that, with his wife, he was a partaker of "like precious faith." But the appearance of godliness is a poor and

withering substitute for the possession of its vital power; and the mind being convinced of the importance of religion, without the heart has been wrought upon by the Holy Spirit's influence, is of little avail. There was the resemblance, but not the substance,—the shadow, but not the reality; and Mrs. B— found, to her great sorrow, that heavenly grace was not her husband's portion. In a few years, the once respectable character which her husband appeared to be, was found throwing off the restraints and compliances with religion; and though not unkind to his wife, yet he was far from being the affectionate and confiding husband he had once been. In spite of all remonstrance he ran into many extravagancies, and squandered his wife's property, in a way and manner which too plainly proved him to have acted the most false and deceptive part towards her. A change of circumstances and position in life, was now Maria's lot; and whilst her spendthrift and immoral partner was wasting "in riotous living," all that he could extort from his patient and suffering wife, out of the interest arising from an amount which he could not deprive her of; yet she passed through this heavy "tribulation" experiencing consolation from HIM who had foretold His followers, that such would be their lot "in the world." The wicked career of her husband was at length brought to a termination, by his being transported for the term of his natural life, for a forgery which he had committed upon a banking establishment.

These accumulated trials were deeply felt by the sensitive mind of one who had been surrounded, in early life, with every comfort, and

had not known what it was to experience this world's sorrow, arising from straitened means and domestic grief. In her children, she had comfort; and whilst superintending their education, her grief was somewhat soothed by the happiness she had in their society. The "deep waters of affliction" caused her to rely increasingly on the strength that the Saviour alone could impart; and she realized the truth of the well-known promise, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." She evidently grew in grace, as her worldly trials had increased; and though her health became shattered through such accumulated trouble, yet she would acknowledge to her christian friends, with tearful eyes, when surveying her worse than fatherless children, "He doth all things well." Maria died happily, relying on the merits of her Saviour, after enduring sixteen years' trouble and sorrow from her guilty and faithless husband.

Mrs. P—, the beloved wife and affectionate mother, and kind-hearted friend to the poor, but above all, the sincere and true Christian, died soon after her daughter's marriage, and whilst her husband was outwardly all that could be desired. Her mind was anxious respecting her son, and though "the cloud" was not removed, yet she knew that this dark dispensation would be explained to her eventually in her Father's heavenly kingdom. Maria received the intelligence of her brother's decease a short time before her husband's guilt was made known; and thus one wave of sorrow after the other was permitted to roll across her path.

Several years have passed away since Mrs. P—, and her equally pious daughter, departed this life, and the children of the latter did not reach maturity, as a few years only intervened, when one after the other were consigned to their mother's grave.

"Though disappointments oft abound,
And sorrows may our souls surround;
We gain relief from this sweet word,
'Our steps are order'd by the Lord.'"

SIGMA.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—May I beg the favour of an opinion from some of your readers and correspondents upon the three following points?

1. In speaking of one of the Persons of the Holy Trinity, some have ventured to use the word "portion." Thus, the Rev. H. Highton, speaking of the Messiah, says, "Though he be, as we have seen, a person or *portion*

of the great Eternal God." (Voice of Israel, No. 21, Jan. 1846, p. 9. col. 2.) And the Bishop Shuttleworth uses this expression, "That mysterious *portion* of the ineffable Godhead, the second person of the ever blessed Trinity descended." (University Sermons of 1840, No. 2, p. 45.) Moreover, Bishop Patrick, in his Commentary on Genesis xxxii. 30, says, "he looked upon the angel as *part* of the Shekinah." I wish, however, to ask

whether this mode of expression be lawful or desirable? For Bishop Pearson observes, that, "Being the Divine nature, as it is absolutely immaterial and incorporeal, is also indivisible, Christ *cannot* have *any part of it only* communicated unto him, but the whole." (On the Creed, Art. 2, p. 205;) and in a note, remarks that the word "*consubstantial*" is not to be taken of a *part* of the Divine essence, as if the Son *were a part* of the essence of the Father." And the Rev. C. D. Maitland says, we are not "to regard," Christ's "Deity as a *portion* of the Divine essence, *separated* from the Father and the Holy Ghost, and subsisting *apart* from them in the manhood," which he says, "would be to imagine a division of the Divine essence; it would be to portion it out into parts, to the making a plurality of Gods." (Discourse viii. p. 256.) He understands "the fulness of the Godhead," in Col. ii. 9, to mean "all the natural and moral attributes without limitation." (p. 254.) Our first Article speaks of the one living and true God as "*without . . . parts*;" though in unity of this Godhead there be "*three persons of one substance*," &c. On these expressions, Bishop Beveridge remarks on this Article, that God "*is without parts, if we understand quantitative or extensive parts*," (p. 27;) that "though there be but one living and true God, yet there are three Persons, who are that one living and true God," (p. 60;) but that "the Divine nature is not divided into several Gods, as the human is into several men; but only distinguished into several persons; every one of which hath the same undivided Divine nature, and so is the same individual God." (pp. 61. 62.) Hence we are taught (not that three Persons are one Person, but) that three Persons constitute one glorious Godhead.* The scriptural warrant for this use of the word "person" being (apparently) founded on Heb. i. 3, and 2 Cor. iii. 6.

* Perhaps the simplest way of stating the doctrine, may be this, viz., that in the Unity of the Deity there are three Persons absolutely equal in all respects, and joined together in one common essence. (See the proper Preface in the Communion for Trinity Sunday.)

2. Is it *scriptural* to speak of baptism as "an entrance into the Gospel covenant," or christian covenant? That many excellent men have so spoken of it is certain. Thus, Rev. E. Bickersteth, says, "The seal or assurance of a personal share in the covenant of God's love is hereby given." (Companion to the Font, c. 4, p. 38.) Rev. F. Goode speaks even of the careless and worldly as having been "received by baptism into covenant;" (On the better Covenant, Diss. 1, p. 29;) and says that "by baptism" we "are the children of this covenant." (pp. 30, 31.) The Rev. W. Goode says, "The rite of baptism is the formal and visible signing and sealing of the Gospel covenant. . . . Baptism is the rite by which the believer is formally and visibly introduced into the covenant state." (Review of Sir H. J. Fust's Judgment, p. 23.) Rev. J. N. G. Armytage says, "Baptism is an entrance into the christian covenant." (Sermon on the Duties of Sponsors, at the end of Baptismal Regeneration Discussed, *second edition*, p. 146, *Hamilton & Co.*) While the learned Presbyterian, Dr. J. Cumming, speaks of the sacrament as that wherein the infant was "entered into federal relation to God." (Baptismal Font, c. iii. p. 28.) Still, as some good men object to this mode of speaking, I should be glad to know whether it may reasonably be regarded as *scriptural*? To me it appears to be so; the baptized person being "dedicated" to the service of the living and true God, and receiving the visible sign and seal of "the promises of forgiveness and of adoption," (27th Article,) may be said to enter into the christian covenant, as being pledged to certain doctrines and duties, and admitted to certain conditional privileges, although he may afterwards, like the Jews of old, Heb. viii. 9, Hosea vi. 7, viii. 1, "transgress the covenant," and "abide not in" it. The term of the christian covenant seems to be briefly expressed in Mark xvi. 16.

3. May we infer from James v. 14, 15, that if the christian minister were to anoint the sick with oil "in the name of the Lord," and offer over

him fervent prayer, that it *might sometimes* become a means of restoring him to health, and of "raising him up?" If so, would there be any objection to the occasional use (see 67th Canon) of the Collect relating to this subject, which was given in the Office for the Visitation of the Sick, in the Liturgy of 1549? (See Keeling's *Liturgie Britannica*, p. 321, and the Parker Society's Edition of King Edward's Liturgies.) It must be remembered that the Popish rite of "extreme unction" is a totally distinct matter. That is only used when the patient is beyond all hope of recovery, and with the view of benefitting his *soul*. Whereas, both James v. 14, 15, and the Collect of 1549, (which is based upon it,) refer to the oil simply as *a sign* of the "prayer of faith," offered up to procure restoration of *bodily* health. (See Bishop Burnet on the 25th Article, pp. 378—384, of Page's edition.)

I remain, Sir, yours truly,
C. D.

August 26th, 1850.

P.S.—In Romans xvi. 7, St. Paul sends a salutation to Andronicus and Junia, (or Junias,) who were "of note among the Apostles, who also were in Christ *before*" himself. Now, supposing, with the late Professor Burton, (Chronology of the Acts and Epistles, pp. 40, 41,) that St. Paul's conversion occurred during the same year in which our Lord was crucified; in that case their conversion must have been earlier in that year. May they not then have been among the "strangers of Rome," (Acts ii. 10,) who were present at Jerusalem on the memorable feast of Pentecost, and who, having been converted by St. Peter's preaching, carried back the Gospel to Rome, and founded a Christian Church there?

"There is poison in the cup."

To the Editor.

Sir,—If you should deem the following observations in any degree calculated to warn against the evil of "propagandism"; or worthy a place in your magazine, I shall feel obliged by their insertion.

That the employment of literature is a part of the great scheme for the subversion of Protestantism in this land, perhaps many of your readers are well aware. Some, however, we know, do not so readily concur in this opinion. To convince them therefore of this statement, I give the following quotation from a work lately published, which expounds the plan to be acted upon by the members of the Society of Jesus; each one of whom "has sworn *absolute and unreserved submission to our Holy Father the Pope, and to the commands of the Hierarchical Superiors of the Association.*" (p. 57.)

"Catholicism must no longer remain a mutilated power. . . . Can it not re-erect itself, conquer, destroy, rebuild, and so *Machiavellise* itself, that the world can by no means escape it?" (p. 81.)

One of the most powerful means by which it proposes to "*Machiavellise*" itself, is the employment of the writers of the day.

"Let us employ them to deck the past in golden hues; to sweeten, for us, the bitter waters of the middle ages; and help us to captivate mankind by the most alluring promises." (p. 94.) "What if we organized a special committee to watch over the tendencies of the history and literature of the age? Encouragement might be advisedly given to any writer who . . . might be disposed to defend certain parts of our institutions, or our calumniated religious practices." (p. 141.)

These extracts are taken from a book called "The Jesuit Conspiracy; or, the Secret Plan of the Order. Detected and Revealed by the Abbè Leone," which book was published in France by Victor Considerant, and has since been translated into English with the author's sanction. It may be matter of doubt with some, whether this work be genuine, whether it is possible that the gigantic and iniquitous plot therein developed could have been detected in the manner stated by the author; but however this may be, the substance of the work is completely in unison with what all know to be the manner of working with the Jesuits. It has in short, internal evidence of authenticity and of genuine-

ness; and may therefore be relied upon, as embodying, in true characters, the great Jesuit scheme. It is found to be in harmony with much of the current literature of the present day,—of which fact the writer would adduce an illustration that has recently come under his notice. It occurred to him to have to peruse a work by an anonymous author, having for its *professed* object the imparting information to non-professional readers, on the past and present state of the subject of insanity, and hints on the care and management of the insane.

It was not without some surprise then, that he found as he read, that on the slightest grounds, and often regardless of all occasion, there was a forcible introduction of views which savour strongly of a papistical bias. For instance, it would seem that the author, knowing full well the abhorrence with which all Protestants regard the revival of conventual buildings in this country, endeavours to find a pretext or excuse for the fact in the specious statement, that monasteries might be usefully employed to check the growth and spread of moral insanity, and that on this ground "they should receive as much encouragement as is compatible with the genius of our government, and of our other social institutions." Happily for us it is more consonant with the *genius* of our still Protestant constitution, to build asylums for the insane; more compatible with our social institutions, to reverence our homes, and to look upon monasteries as so much energy and devotion perverted from their right channels into the depths of superstition.

It would have been considered by most persons, that a book written for the ostensible purpose of the work now under consideration, would have afforded no scope for the dragging in of such topics as those now referred to. But the "genius" of a certain order can make occasion when it exists not. Thus the author makes his opportunity for bringing before his readers the great wisdom of the Canons of "the Church," which enjoin the duties of "Exorcists," and this of course affords an excellent pre-

text for instituting a comparison to the disadvantage of Luther.

Further on we find that the author in describing Bethlehem Hospital, can discover no other object in its vicinity, to which to direct his readers' attention, than "the new Roman Catholic Cathedral and Monastery of St. George,"—overlooking entirely the more noble work of Protestant christian charity, the Asylum for the Blind, closely adjoining. Again, in speaking of the general and internal arrangements of the hospital, the author proposes that the obsolete emblem of the Star of Bethlehem, should be restored, to surmount the dome of the hospital; and, moreover, that the same emblem "should twinkle on the gowns of the president and other officials, who now sit on board and feast days in the seats of *Priors and Canons*." The last words, which we distinguish by italics, indicate pretty plainly the animus of the author.

Whatever then may be the *professed* object of this writer, it requires no great penetration to discover the real tendency of the work. No one can doubt that it is to familiarize his readers with Popish doctrines, and Popish institutions. The medium he has chosen, that of popularizing medical literature, is in keeping with the grand scheme of propagandism, which avails itself of literature as its most powerful machine, and neglects the use of no branch thereof; else we should never have met with what are strictly medical topics, employed for the covert propagation of doctrines and observances which have long been declared incompatible with our existing British constitution, and of a system which has ever shown itself as inimical to the progress of science as to the best interests of society.

The writer would by the preceding illustration of the scheme of universal propagandism, warn his christian brethren against one of its disguises; and would urge upon them caution in the selection of books for their own or their families' perusal.

It is a matter of no difficulty to say, Such and such a book is an excellent work! It contains accurately related facts; or, It is a most interesting

work; or that another work, is a most delightful fiction, and has a highly praiseworthy moral; or, It is spoken well of in the Reviews. What Reviews? ask yourselves. It requires much caution and circumspection to become well assured that the works of imagination and pseudo-philosophy of the present day, are not the mere vehicles of Antichrist's doctrines.

K.

To the Editor.

Sir,—I feel greatly obliged to you for inserting my letter on a revision of our tables of lessons, at pp. 330, 331, of your July Number. As the success of any application for a revision of our Prayer-Book, would probably depend in a considerable degree upon the ability of the applicants to suggest something undeniably better in place of those things which they request may be removed, it becomes desirable to make any such improvements publicly known. With this view I sent you a proposed plan for altering certain of our lessons. A perusal of my own paper, in type, has reminded me of several other points which it would have been well to notice, and which it really causes one to wonder how they ever came to escape my observation when I was writing before. With your permission, I will therefore now notice them, as a kind of appendix to—and in some few points as a correction of—my former letter.

On the fourth Sunday after Epiphany, if Isaiah lviii. be used for Ash-Wednesday, it would be well to substitute in its place, Isaiah lix., which is now used on the fifth; and on the fifth, in lieu of Isaiah lix., Isaiah lxiii., which is the chapter immediately preceding the evening lesson. As the evening lesson for Ash-Wednesday, Ezekiel xviii., or rather, perhaps, (as this chapter is read on the seventeenth Sunday after Trinity,) Ezek. xxxiii. would be most suitable.

For St. Matthias's day, instead of 1 Sam. x., perhaps 1 Sam. ii. ver. 27, (or else Jer. xxiii.,) would be preferable; for St. Matthew's day, instead of Ezekiel i., perhaps Haggai i. would

be preferable; for St. Mark's day, Deut. xxxi. and Joshua i.; and for St. Bartholomew's day, Isaiah lii. to ver. 13, and Isaiah lxi., might be suggested instead of the chapter out of Proverbs. For twenty-ninth February, Luke xiii. (see verses 7 and 8,) would be more suitable than Matt. vii.

For the twenty-ninth September, in our present "Calendar," Mark ii. and 1 Cor. xiv., are by an oversight set down as the lessons, although in the "Table of Proper Lessons," Acts xii. to ver. 20, and Jude, ver. 6 to ver. 16, are set down as proper lessons for the day, being St. Michael's day. By assigning 1 Cor. xiii., xiv. as the evening lesson for 28th Sept., and Mark ii., iii. as the morning lesson for the thirtieth Sept.; the mistake might be easily corrected without disturbing the general arrangement of the Calendar.

On the Wednesday and Thursday before Easter, we have the anomalies of the "Gospels," not only being inconveniently long, but even considerably longer than the second lessons for those days! By causing the second lessons and the "Gospels" of those two days to change places, (viz., by using Luke xxii. and xxiii. as the lessons, and John xi. ver. 45 to the end, and John xiii. as the "Gospels,") these anomalies might be removed.

For St. James's day, Mark. i. 14—20. would be more suitable than the present "Gospel;" for St. Mark's day, instead of Ephes. iv. 7—16, as the "Epistle," 2 Tim. iv. 5—15, which is now the "Epistle" on St. Luke's day, would be more suitable, while Col. iv. 7—17, would also be more suitable for St. Luke's day.

I would also remark that the "Collect" which was used at the first service on Easter day in the Liturgy of 1549, might well be restored. It is as follows:—"O God, who for our redemption didst give thine only begotten Son to the death of the cross; and by his resurrection hast delivered us from the power of our enemy: grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. Amen." (Keeling, p. 107, Col. 2.) By assigning to

the great festival of Easter day *three* Collects, (as we do to Good Friday;) this might readily be done—the Collects standing thus, (1) the Collect just quoted; (2) the present Collect; (3) the Collect for Easter Eve, which is too good to be limited to Easter Eve, when so few churches are open for service.

I would also suggest that as Daniel xii. has been proposed for All Saints' day, therefore Daniel x. should be proposed as the evening lesson for St. John's day, instead of Daniel xii. And perhaps the whole of Daniel vii. instead of the latter portion only, might be proposed for the morning of All Saints' day.

I am, Sir, yours truly,
PHILECCLESIA.

August 6th, 1850.

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To the Editor.

Sir,—I have read the observations of "Truth and Peace," in the "Christian Guardian," and much admire the spirit which has dictated them; and am sure that whoever could suggest a plan, without a compromise of principles, for reconciling the differing minds of our day, or adapting our baptismal formularies so that all can agree with their language in their plain and literal meaning, would confer an immense blessing upon the Church of Christ amongst us. The one serious objection that I see to your plan of allowing a choice of prayers to the officiating minister is this,—That it implies a distinction in the baptismal blessing, &c., between unconscious and unoffending infants:—whereas, I think, we must in all scriptural consistency hold that the covenanted blessing, *be it what it may*, is the same to all. I cannot see how man is to make a difference in administering the rite, and imply that one child has received what another has not, grounding this upon his knowledge of the sponsors, and making the blessing dependent upon their state of mind, &c.

In the Burial Service, a choice of prayers, in notorious cases, would neither be unscriptural or invidious, because our faith and hope, as respects

the departed, must take their complexion from his individual character. But it is otherwise in the baptizing the infants of professing Christians. A liberty of choice in the latter case would create much wrath amid parents; and be a dead letter in large parishes.

If you observe, a choice of prayers in our Communion Office, and for the Queen, &c., &c., are not liable to any grave exception against them, and involve no points of doctrine, and pass no judgment on individuals.

I consider that infant baptism is only intended for the children of Christians, and that our Church only contemplates true Christians in her formularies, and Litany, and statements; and proceeds upon the assumption that those who come to her ordinances are such. She only pronounces upon the benefits, &c., which attend the faithful, and does not enter into the *how far* and *how much* others get from any outward participation. She has a principle, and confines herself to it. If you have not the principle, then she assumes nothing concerning you in her offices.

W. D. L.

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To the Editor.

Sir,—The clergy ought to thank you and your correspondents for opening the question of the Burial Service. More than this, they ought to help you in bringing facts to bear upon the arguments by which you and many, seek to effect a few verbal alterations in this altogether sublime portion of our ritual. Let me, then, simply mention a fact which I heard only a few days back, from a friend, with whom I was walking through a lovely country village, not many miles distant from the metropolis. We were passing the little church, and my friend was remarking that his little one was laid beneath the green sod of its churchyard; and, said he, "there lies, also, —," mentioning the name of a man of title and wealth whom I had known more than twenty years before, as the rich and titled man of the place. "There lies —," said he, "but what, think you, happened before his

burial? The man had long lived in open and notorious sin; and assuch, the clergyman had most properly warned him from the Lord's table; but the rich man died, and had to be buried, —and what was to be done? Well might the clergyman feel sorely perplexed:—the parish knew, and, worst of all, he himself knew, that the man had lived in sin, and he had not the smallest evidence, but rather to the contrary, that any change or any repentance had taken place;—and must he read over such a man words of hope, of comfort, and of joy, as for those who have departed in the true faith of Him who is 'the resurrection and the life?' Well might this clergyman pause before he so committed to the tomb, in the sight, and within the hearing, of his assembled parishioners, a man with whose life he had had just cause for abhorrence, and in whose death he had no ground for hope. In this dilemma, the bishop was consulted, and the issue was that a most unwarrantable and unsustained *charitable hypothesis* was suggested, adopted, and acted upon, much to the disgust of at least one of the parishioners. The hypothesis was built upon this thought,—You say that the late — died in town, away from you and your parish; you must act upon the presumption that he *may* have repented. But what the clergyman did know of his condition went to prove the contrary. In the house of the dying, and the dead, there was the companion and partaker of his guilt; and yet the neighbours of this rich but bad man, saw that the Church made no difference between the good and the evil, the heir of glory and the (apparent) heir of eternal woe. Was this right?" said my friend. A prompt and energetic "No," of course, followed this question. But, could I not pity the clergyman, when I thought of the fate of Mr. Dodson, suspended for three months, for refusing to bury a man who had been living in drunkenness, and ended by dying, drunk, in a ditch?

My excellent friend is a dissenter of high character, and told me the occurrence, not with the feeling of bitter animosity to the Church, but

with the earnest desire that such a scandal should be remedied, and that the consciences of the clergy should be at once set free from this compulsion to read a service which expresses spiritual and individual hope and comfort over all, be they what they may in life and death.

I am a churchman, loving the Church of Cranmer, of Ridley, and of Latimer; and clinging fast to that which, with all its faults, I believe to be a true and living branch of Christ's Church. But, I must beg you, sir, to go on, as you have well begun, in wisely making manifest, and in temperately urging the necessity for removing, such grievous hindrances to its integrity and usefulness, as that which I have noticed.

Yours, &c. C. A.

To the Editor.

Sir,—As you have admitted into your pages some remarks of the "Author of Revision" of the Baptismal Services, "by a beneficed clergyman," (Seeley & Co.,) in support of the views maintained in his work, I should be glad to offer, through the same medium, for the further consideration of the author of that work, and of your other readers, a few remarks, which may at least raise a doubt, and lead to further consideration, as to the entire correctness of the "Author's" *premises* in certain points; and consequently as to his *conclusions* also—so far, at least, as relates to the *lawfulness* of our baptismal services.

1. The "Author" in c. iii. pp. 15—26, of his Work, alludes to facts in proof of the non-regeneration of the great mass of the baptized,—facts apparent in the children and families of the pious almost as much as in those of the irreligious, see pp. 27—29. But the question may be raised, Whether this may not arise from the *practical* neglect of the right use of the ordinance, rather than from the unsoundness of the *hypothetical theory itself*, from the want of *serious and believing prayer* at the font, (even on the part of pious parents and sponsors,) rather than from the inefficiency of such prayer when really offered at the throne of grace? For, where do we

find Evangelical ministers (who in *theory* interpret the baptismal service on the *hypothetical* principle of charitable and hopeful confidence in the efficacy of believing prayer) that *teach their people* to bring their children to the font *in this spirit*, and (as the rubric directs) after the second lesson, when they may *receive the benefit of the prayers of a whole congregation*? Or where are the parents and sponsors who bring their children to the font *in this spirit*? May not the practical want of fruit, complained of by the author, possibly be accounted for on this principle, "Ye have not because ye ask not?" (James iv. 2.) Yet again, the regenerate life in an adult convert is never supposed to be capable of preservation without the use of means,—prayer for daily renewal of the Holy Spirit, (*see Christmas Collect*), and instruction in the ways of God. And therefore in the case of the baptized infant, if God should foresee that the parents or guardians, however sincere may be their prayers at the font, will yet neglect to follow up the ordinance by continual prayer for the infant's renewal by the Holy Spirit, in order to prepare its heart for the right reception, in due time, of the good Word of God, and by sincere and diligent "*training up*" in the ways of God, (*See Prov. xxii. 6; Matt. xxviii. 19, 20*), may not the *practical* effects be likewise thus accounted for,—"*ye ask, and receive not, because ye ask amiss*"? (James iv. 3.) That infants are *capable* of receiving spiritual renewal, in its highest sense, is evident from the case of John the Baptist, (*see Luke i. 15*), and Jeremiah, (*see Jer. i. 5*).

Why should we not, then, teach our people to seek for this blessing for their children in its full extent? And to promote this end, the restoration of public baptism, after the second lesson, might be made conducive.* Were the other sacrament as

little understood, as little appreciated, and as little brought before the notice of our congregations as is the sacrament of baptism, no doubt the beneficial effects would appear no less scanty than do those of baptism. The late Rev. E. Bickersteth's "*Companion to the Font*" (*Seeley & Co.*) will be found an excellent practical treatise upon this subject.

Again, the "Author" complains at pp. 32, 33, and 60, 61, that by our positive post-baptismal language (if understood with reference to a supposed "*spiritual* regeneration") we adopt an hypothesis which seems to make it dependant on "the will of man" instead of God. But it must be remembered that the previous prayers recognize the gift as resting entirely at God's disposal; that the post-baptismal language is (on this principle) confessedly *hypothetical* or *conditional*—the *hypothesis* or *condition* being that "prayer has been faithfully made '*according to God's will*,'" (1 John v. 14),—"seeing now this child [*supposing* prayer to have been faithfully made according to God's will—if prayer has been faithfully made according to God's will] is regenerate," i. e. he "is *conditionally* regenerate." (*See "Thoughts on Baptismal Regeneration," by "A Clergyman of the Diocese of Barbadoes." (Wertheim.)*)

2. The Author argues at pp. 8, 11, that *because* we, previously to the baptism, pray for the highest blessing of "*Spiritual* regeneration," *therefore* it is to *this* regeneration alone, and not to an *ecclesiastical* regeneration that the post-baptismal language must refer. But surely this by no means follows. The child being brought to baptism to receive the *ecclesiastical* regeneration conferred by that sacrament, prayer may surely be made that God would vouchsafe the *additional* blessing of "*Spiritual* regeneration" *in answer to such prayer*, without binding us to the supposition that it is *necessarily* given, or that the subsequent words refer to this *extraordinary* gift rather than to the ordinary gift of an *ecclesiastical* "birth of water?" And the language of the Confirmation Service, with its strong

* The writer of this letter has recently introduced this practice in the little Chapel of Ease which he serves. In larger parishes it has been often found convenient to select one Sunday in the month, together with the Saints' days or prayer days, (or other week-day services) for the administration of public baptism according to the rubric.

expressions, is used of those only who have just before publicly professed their repentance, faith, and obedience, in the words "I do." I would, then, suggest the question, whether we may not (even if we do not suppose our Lord's words, "born of water," John iii. 5, to have referred to baptism;*—our adult office merely saying that thereby "ye may perceive the great necessity of that sacrament," not that it does certainly refer to it,) quietly "cut the Gordian knot" in the following way:—The twentieth Article tells us that "the Church" hath "authority in controversies of Faith," provided it doth not "ordain anything that is contrary to God's Word written." May we not, then, (so long as we follow the Homily for Whit-Sunday in our mode of teaching "*Spiritual* regeneration," or "the birth of the *Spirit*,") yet lawfully term the baptismal change of state in a certain figurative sense,† a *regeneration*, "in the eye of the Church," (Hooker, B. v. c. 60, s. 3,) an *ecclesiastical* regeneration, a birth, in God's providence, into a new *dedicated* state of life "with" the opportunities of the Holy Spirit's influences, i.e., the strivings (Gen. vi. 3.) of the Spirit with the conscience when placed under christian instruction?‡ Of course many who would be thus counted as *ecclesiastically* or *baptismally* regenerate, are not *spiritually* regenerate.

3. The "Author," further complains of the Adult Office teaching that penitent believers are unregenerate until they are baptized. (See pp. 47—55.) I would, however, just suggest the question whether the language of this office was not rather

intended merely to *assume* the lack of their regeneration until they should give *the open proof of it* by submission to baptism, (Hooker, B. v. c. 60, s. 3,) or, at least, by making their public profession of repentance and faith, (Rom. x. 10,) since the Church, as a corporate body, cannot take official cognizance of the secret operations of Divine grace, but must require an open declaration of them?*

An acquaintance of the present writer once offered the following remarks:—"With respect to the prayer for adults, it is begging the question, to represent it '*praying* for spiritual regeneration,' if we thereby assume that the prayer implies its not being previously granted. . . . The prayer is, 'That they, coming to thy Holy baptism, may receive remission of their sins by spiritual regeneration:' that, whether spiritual regeneration take place before, or then, or subsequently, it may, according to the promise, convey both the grace and the assurance of remission of sins. The third prayer asks for the Holy Spirit, to confirm their repentance and faith, that all that we assume may be realized. . . . To pray for spiritual regeneration, then, for one whom we assume to be a *penitent believer*, is only to take heed of too much confidence." These remarks seem to contain some truth and reason in them.

Your correspondent, "the Author," and your other readers, will, doubtless, take these remarks in good part, as they are simply designed to lead to further inquiry after *truth*. And although I venture to suggest this "just and favourable construction" on this part of our Prayer-Book, by which many deem it to be "fairly defensible," (Preface,) yet I fully admit the desirableness of a slight revision,

* It is argued by some, that these words cannot refer to baptism, because it was not then instituted. If so, it might be argued that verses 14, 16, of this chapter, cannot refer to faith in Christ's death, because he had not then died! In John i. 25, and in verses 22 and 23, of this chapter iii. we find baptism to have been then in actual use as a sign of discipleship.

† In like manner, the word "hell" is, in the Creeds, used in a peculiar sense, to denote (not the place of torments, but) the place of departed spirits.

‡ The prayer, that the child "may lead the rest of his life according to *this* beginning," of course would mean "answerably to his christian calling,"—agreeably to his dedication,—in the service of God to whom he has been dedicated.

* There is an old rule, or custom, in theology, and in ecclesiastical phraseology, by which signs are often called by the name of the things signified, and by which, consequently, they who have received the "sign of regeneration," are called and accounted regenerate. Thus the (Puritan) Westminster Confession, of 1647, declares that "There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and the effects of the one are attributed to the other." (c. xxvii. s. 2.)

if it could be safely and scripturally accomplished. That there is a degree of ambiguity in our formularies (taken as a whole) upon this subject can hardly be denied by any candid observer, when he reads of the High Churchman, on the one hand, writing thus, "That the [twenty-seventh] Article is ambiguous, it would be absurd to deny; that it has a tendency to mislead, I am not prepared to dispute." (Rev. W. Maskell's Letter to Rev. W. Goode, in 1849, p. 9.) And, of the Evangelical Churchmen, on the other hand, writing thus, "That the popular mind should be misled, in the present day, by the phraseology there used, [viz., in the Baptismal Service,] is not, perhaps, matter for much surprise." (Rev. W. Goode's Effects of Infant Baptism, c. ix. p. 379.)

I remain, Sir, yours truly,

PHILECCLESIA.

August 27th, 1850.

To the Editor.

Sir,—I beg to assure the "Author of Revision," &c., that I never for a moment entertained the notion, that "he desired to spy out imaginary, or to aggravate real defects or discrepancies in the ritual." I am persuaded that the scruples he expressed are conscientious scruples; and rejoiced indeed should I be, if our discussion of the subject should, by the Divine blessing, bring him to the conclusion that they are unfounded scruples, and so enable him to continue with full satisfaction in the ministry of our beloved Church.

I much regret that in his last letter he mixes up two points which, it seems to me, ought in the discussion to be kept distinct. There were in his first letter two leading objections to my view of the Baptismal Service.

1. He objected to my statement, that "regeneration," or being "born again," does not mean a change of nature.

2. He objected to the meaning I affix to the term, "as involving the contradiction, that a child may be in a pardoned state, while dead in trespasses and sins."

Having in my former letter adduced arguments, by which, as it seemed to me, the *former* of these two points is firmly established, I concluded my letter thus, "To examine also your correspondent's objection to the meaning which I attach to the word 'regeneration,' would make my letter far too long. Indeed it is hardly necessary for me, at present, to do so. For if I have failed to prove that the term 'regeneration' does *not* mean a change of nature, or the first communication of spiritual life to the soul, of course I should fail to establish the *explanation* I give of this term. On the other hand, should I have succeeded in satisfying your correspondent as to what I *deny* in regard to its meaning, it will go far, and I shall find, I think, little difficulty in satisfying him also as to what I *affirm* in regard to its meaning."

Now, in thus confining myself at first to the negative part of the question, surely I am only following the approved mode of conducting an argument. If I were about to give an interpretation of a passage of Scripture, different from that usually received, my first business, of course, would be to shew that the usually received interpretation was wrong; and then the way would be opened for giving my own explanation of the passage. And it is obvious that though I might fail in giving the right interpretation, it would not therefore necessarily follow that I had failed in proving that the usual interpretation was still wrong.

This will be conceded. Yet the only answer that I get to my argument *against* the received interpretation of the word "regeneration" is, that the meaning I *affix* to the term is, for a specified reason, erroneous. But let me transcribe your correspondent's own words, "Mr. Sandys complains that I do not notice the argument by which he considers the point firmly established." Now the point which I stated in my letter to be, in my apprehension, firmly established, was, that regeneration did not signify a new nature; that indeed was the *one only* point to which in that letter I avowedly addressed myself.

Observe, then your correspondent's reply to my complaint: "My answer," says he, "to this is, that his conclusion is in itself untenable... and therefore no argument can substantiate it." Now the conclusion of which he here speaks, is not the conclusion of the "argument" spoken of in the preceding clause, and which refers only to what regeneration does *not* mean; but the conclusion to which I come, as to what in my view is its meaning; and because this conclusion is, in his judgment, untenable, he infers no argument "can substantiate it," i. e. another and a distinct conclusion, viz., that the term "regeneration" does not signify a new nature. In other words, his answer is this, Because no argument (in the opinion of my esteemed opponent) can establish the meaning I affix to the term, therefore no argument can overturn the meaning which he affixes to the term. I doubt not but that he will readily admit that this is a manifest *non sequitur*. Indeed I cannot think that he will, on reflection, consider his second letter an answer to mine; for the whole of mine had exclusive reference to the first objection. And the whole of his (if his remarks on my interpretation of John iii. be excepted) has almost exclusive reference to the question involved in his second objection, and does not touch or take the slightest notice of the *argument* by which, as I said before, I consider the point firmly established, that the term "regeneration" does not signify a new nature, or the first communication of spiritual life to the soul. But to bring the matter to an issue, will the "Author of Revision," &c., have the kindness to treat the question as though I had written as yet only the negative part of my argument. I re-transcribe it, that your readers may not have the trouble of referring to your last number.

"In the prayer which immediately follows the first exhortation, we beseech God that the person to be baptized 'may be born again;' and in the thanksgiving at the close of the service, the baptized person is spoken of as being now born again: thus the person before baptism is considered as not regenerate, but after baptism as regenerate. It seems plain therefore, that, in this case, regeneration, according to our Church, takes place in baptism. But those for whom the prayer is here offered, that

they may be born again, are spoken of in the preceding exhortation as previously 'truly repenting,' and as 'coming in faith.' Now repentance signifies a change of mind, a change in the understanding, judgment, will, and affections. These persons are therefore already regenerate, in the sense in which that term is usually employed: in them an inward change has already begun; the work of renewal and sanctification has already commenced. When, therefore, our Church teaches us to pray for such, 'that they may be born again,' this inward change cannot be the meaning which she attaches to the term. Some however will, perhaps, make this reply: When our Church prays for penitent adults, on their coming to be baptized, 'that they may be born again;' though, as being penitent, they have already experienced this inward change, a recognition, a ratification of their being born again, is all that is intended. This, surely, is by no means a *fair* interpretation of the petition, 'Give thy Holy Spirit to these persons, that they may be born again.' But, besides, the definition which our Church gives of a sacrament, shews, I think beyond a doubt, that this cannot be her meaning. She tells us that the thing signified in a sacrament (in this case the blessing of regeneration) is a thing, which the sign is a means of our receiving. It cannot therefore be what the proposed interpretation would make it,—a thing which has been already received. Moreover, the thing signified and received is, as our catechism teaches, 'an inward and spiritual grace,' and not a mere recognition by the Church of our being already partakers of this 'inward and spiritual grace.'—*Vide No. for July, p. 321.*

Now this still appears to me to be a perfectly *conclusive proof* that the terms, "regeneration," or "born again," as used by our Church, do not and cannot signify, whatever else they may mean, a change of nature, or the first communication of spiritual life to the soul. If my argument is unsound, will your correspondent do me the favour to point out the error? If he cannot do so, I trust he will concede that his first objection, unless the different parts of the baptismal service are grossly inconsistent with each other, must fall to the ground. If this concession be made, I will then proceed both to shew that the inconsistencies, which in your correspondent's apprehension follow from it, do not exist; and also to meet his second leading objection, viz., that the meaning I affix to the term "involves the contradiction, that a child may be in a pardoned state, while dead in trespasses and sins."

This last seems to be his main objection to my view of the question. Until the former point be settled one way or other, it would be premature to discuss this objection. Still, it would, I think, be useful if your cor-

respondent would do me the favour to weigh the two following questions in reference to it. 1. In what does the pardon of the guilt of original sin, or the removal of its penalty, in reality consist? And, 2. Is there not a difference in regard to the terms on which actual and original sins are pardoned? The objection of your correspondent, to which I am now referring, seems based on the supposition that there is not. But is this correct? *e.g.*, is it not certain that the guilt of actual sin cannot be pardoned without repentance? But, must it not be conceded, that in the case of those who die before they have committed actual sin, repentance is *not* required in order to the pardon of the guilt of original sin. If your correspondent will oblige me by carefully considering these two questions,

he will, I cannot but hope, be brought to suspect that what appeared to him a fatal contradiction, may possibly not involve any contradiction at all.

I am well aware that when any particular view of a subject has got full possession of the mind, it requires generally some time, and the exercise of not a little candour, to take a different view. Many, however, of all shades of opinion, have been brought to acquiesce in the explanation of the Baptismal Service, given in my little Work, and I cannot but hope, from the tone and spirit in which the "Author of Revision," &c. writes, that his objections, great as they now seem, will gradually be removed.

I am, Sir, very faithfully yours,
J. SANDYS,

Islington, Sept. 20th, 1850.

Reviews, and Short Notices of Books.

SERMONS ON SOME OF THE SUBJECTS OF THE DAY; *preached at Trinity Church, Marylebone.* By GILBERT ELLIOT, *Dean of Bristol.*

It is with no ordinary pleasure that we notice this volume of sermons. It is the farewell offering of a zealous Pastor to his flock, upon his removal to a higher office in the ministry,—to a station in which we trust he will exercise the same faithful vigilance over the errors of the day, and raise the same manly and indignant protest against the dishonest and treacherous conduct of those who are endeavouring to betray the Church of England into the hands of apostate Rome. We should gladly have transferred much of the Dean's prefatory remarks to our pages, had not our publisher received permission to reprint them in the form of a tract for what we hope will prove an extensive circulation.* Dr. Elliot does not mince matters with the Tractarians; he knows them to be traitors within our camp, sowing the seeds of poison and ruin, and he denounces them in terms worthy of a man who is convinced that

the Church of England is essentially antagonistic to the doctrines and idolatries of Rome, which these men at first stealthily propounded, but which they are now introducing with impudent and almost unchecked boldness.

The very first sermon in this volume arrested our attention, and impressed us most favourably with regard to the succeeding ones. It is the sermon preached upon the Author's entry upon his duties at Trinity Church, and treats of the appropriate subject, "The nature and office of the Gospel ministry." The sermon contains no exaggerated and unscriptural assertion of priestly claims, and ministerial pretensions, and it arrogates no exclusive pretensions to this or that branch of Christ's universal Church.

Our limits forbid what would otherwise be a work of pleasure to ourselves, and of interest to our readers, and, therefore, in our present number, we must be satisfied with extracting the following portion from the sermon to which we have adverted.

"And first let me state that, though adopting these terms, although conceiving myself to be a minister of Christ and a steward of the mysteries of God, I dare not

* See advertisement on Wrapper of Magazine.

claim to myself these titles in the sense in which St. Paul was able to claim them for himself, and for those who ministered in his time. To him and to the other Apostles was committed the work of instruction even by Jesus Christ himself. All the purposes of God, all the hidden things of God, the mysteries of God so far as they were to be taught to men, were taught to these, His Apostles, either directly by Christ himself, or were specially revealed to these by the Spirit of God according to that promise, 'but the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.' Because of this direct and special commission, of this known presence of Christ and of His Spirit with the Apostles, giving them the words they should speak, and also that power which Christ himself had wielded, the unerring credentials that God was with Christ and with themselves, the power to work miracles,—because of these things the Apostles were authorized to speak of themselves as 'ambassadors for Christ,' as though 'Christ did beseech men by them,' as 'labourers together with God,' as 'workers together with Christ.' Further, because of these things, all they have written becomes to us exactly as of the same authority as though spoken by Christ himself. Now whatever may be done in some churches, or whatever may have been claimed by some persons, it is abundantly manifest by the Twenty-first of the Articles which I was so lately bound to read to you, that the Church of which we are members never for one moment admits either to its councils, or to its clergy individually, any such character as that what the Church should say collectively, or what its clergy should say individually, should be received with like authority as though spoken by the Apostles. If then we be permitted to call ourselves ministers of Christ, and to hope also that we can be stewards of the mysteries of God, it must nevertheless be under very different commission, and with very different authority, from that under which and with which the Apostles acted.

"I, therefore, for myself, and, if I understand its Articles and Formularies aright, for the Church of England also, disclaim any such authority over its members as was undoubtedly possessed by those to whom Christ confided the preaching of His Gospel, over those to whom they brought it. They could speak with authority, reprove with authority, interpret with authority, teach with authority, loose

and bind with authority,—such authority as could not be gainsaid,—such authority as is as binding now as it was then, because (and I beg you mark this) they were taught and guided, and had the very words which they should speak found for them by Christ and the Holy Spirit. But there exists now no authority, either commensurate with that of the Apostles and their immediate followers, or founded on the same grounds. As the Nineteenth Article affirms that Churches might err, as have the Churches of Antioch, Jerusalem, Alexandria, and of Rome, so in this very statement the Church of England admits and teaches that it may also err; much more then does it admit that any one of its clergy may err, and I deduce it, as the plainest possible inference from this statement, that all authoritative revelation, teaching and interpretation, was, in the opinion of the Church of England, connected with the peculiar Apostolic commission, and closed with the Apostolic times. I cannot then say, as St. Paul did, in an unqualified tone of command, 'Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.' I cannot desire you to accept either what I affirm, or what the Church affirms, as undoubtedly the word of God, or as undoubtedly the true, or the only true, interpretation of the mysteries of God. So far from it. I would have you remember, should I ever forget it, which God forbid, that even St. Paul spoke of himself as 'not having dominion over the faith of any man,' and St. Peter would have the elders reminded that 'they were not to be lords over God's heritage.' I would teach it you as your very duty to judge how far the voice of the minister, or the language of any Church, accords with the word of God, for it is to that extent only you are bound to receive that language. I would teach you that so far are you to be from receiving the word of man, or the dogmas of any Church, implicitly and without examination, that you are required of God himself 'not to believe every spirit, but to try the spirits whether they be of God,' and to 'prove all things and to hold fast only that which is good.' But although thus conscious, and thus admitting, even in the words of St. Paul, 'that whatever treasure we may possess as ministers of God's word, we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;' yet I am bold to claim to your clergy, in some sort, the character of ministers of Christ, and stewards of the mysteries of God, and bold also to claim from you de-

ference to them in that character. It is not because they have been ordained by those who are said to possess their power of ordination in direct line from the Apostles that I claim such deference, because the Apostolical succession may be as worthless to preserve us from error, as it has been in preserving other Churches, which are said to possess it, from error. Nor is it because I hold them to be a sole authorized ministry, inasmuch as they have been ordained by episcopal ordination, that I claim such deference. On the contrary, I hold with what I think can be little doubted to be the sense of the Nineteenth and of the Twenty-third Articles, and with what was undoubtedly the opinion of those who framed those Articles, that he is a lawful minister who has been called by any congregation of faithful men. Instead then of attempting to limit the means of Christ's salvation to the narrow channels provided by our Church, I would have you much rather hope and believe that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, are present wherever—in every clime, under every ministration—wherever the heart has humbled itself at the foot of the cross of Christ, and brought with it there all its faith, its hope, its charity. I think there is more than cause enough whereon we may claim deference to our office, without seeking to enforce it upon any ground which can possibly be called in question.

"I am about to speak of the necessity of an authorized and accredited ministry; but before I do this, I must yet further remind you of the circumstances which make such accredited authority to differ, both in weight and in object, from that of the first teachers of Christianity. What was necessary on the first promulgation of God's revelation in Christ, is clearly pointed out in this passage of St. Paul, 'How can they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?' It is plain none could know unless they were taught; it is as plain that none could be fitted to take upon themselves the office of a teacher unless themselves had learnt from those to whom at first a knowledge of the message was wholly confined, and none would be received as authoritative teachers unless they could show that they had been sent by those to whom the message had been committed. It may in short be stated to have been absolutely necessary

at that time, when there was no written record of Christ's revelation, but when the Gospel had been either orally or by inspiration taught to the Apostles, and when it could only orally be taught to others, that those who were sent to teach should have learnt directly from the Apostles, and should be able to show that they were sent by the Apostles.

"But with respect to Christian people, no such necessity now exists of accredited teachers, either for the safe transmission, or for an authoritative interpretation, or for any further development, of God's message, for in the Bible the word of God is complete. Any one man who possesses the Bible may know, if he will but take God's means of knowing, just as much of the word and will of God as any other man; and hence the Church in the Twentieth Article properly calls itself but a 'keeper and witness of Holy Writ, having no power to decree anything against the same, and not being entitled besides the same to enforce anything to be believed for necessity of salvation.'"

A LETTER TO THE REV. DANIEL WILSON, M.A., *Vicar of Islington: occasioned by his recent "Appeal to the Evangelical Members of the Church of England."* By WILLIAM SCOTT, M.A., *Perpetual Curate of Christ Church, Hoxton.* pp. 36. J. & C. Moxley.

In reviewing Mr. Wilson's "Appeal" in our last number, we hinted that it was by no means "so guarded in its statements, as not to be vulnerable to the attacks of the opposing party." We were well aware that neither Mr. Wilson, nor those with whom he is more especially identified, were practised controversialists, or skilful, "by reason of use," in wielding the weapons of controversy. So far from it, that it has been with us a matter of lamentation for many years, that a large portion of the Evangelical clergy, including many whom we highly respect for their piety, their zeal for the promotion of the Gospel both at home and abroad, and their exemplary diligence in pastoral labours, have cherished a dislike and feverish dread of controversy; the natural consequence of which has been, that they

have never even attempted to exercise themselves in those studies and habits which the circumstances of the times made it peculiarly incumbent upon those who really love the truth of the Gospel, to pursue and cultivate. In short they have been living in the midst of enemies and assailants, active, restless, able, and inveterate; and yet they have been most reluctant to learn the art of war,—ready even to put down those, who were more alive to our real position and necessities, with the constant cry of “peace, peace:—let us have no controversy.” We saw and felt, all along, that this was a great mistake. And Mr. Wilson’s pamphlet fully proves the soundness of our views on the subject,—if it needed any proof, when those views were founded upon the plain Word of God. See Jude 3.

We are, therefore, not at all surprised that Mr. Wilson’s pamphlet should have provoked a reply like that of Mr. Scott; nor does that reply make us at all lament that such occasion was given, nor dispose us in the least to make any unkind reflections upon Mr. Wilson’s Appeal. He did what he could, in the sincerity of his heart; and, when he saw and felt the necessity of coming forward, he did so boldly, without stopping to consider whether he were duly armed for the conflict or no. If the first adversary that came forward to meet him has shewn, that he was in many respects ill-prepared for the battle, we are only the more disposed to set up the old chivalrous cry, “*To the rescue!*” and to stand by an Evangelical brother the more readily and resolutely because he needs assistance. And as for Mr. Scott, we are much disposed to think, that if a more practised and skilful combatant had commenced the attack, he would have been careful not to come forward; he would have remembered the old saying, that the better part of valour is discretion. But he thought he saw his advantage in having an adversary to deal with, to whom the arms of controversy were evidently strange and unwieldy,—because he had never proved them; and, thinking that now was the time that valour had no need to take counsel with discretion, he rushed to the

combat; and we are glad that he did so. If he and his party now shrink from the conflict, they will give us good reason to affirm, that they are valiant only against the feeble and unskilful.

It is easy to perceive that the whole force of Mr. Scott’s pamphlet, is to be found in the weakness of some portions of that which he opposes. And this is true in regard to the whole party. They have increased and prospered, not by any strength of their own, but by the weakness of their adversaries. They saw their opportunity, and they took it; and were as unscrupulous as they were active, in making the most of it. Mr. Scott refers, with unseemly exultation, to the admissions which Mr. Wilson had made, (in his Appeal, p. 6,) with reference to the present state of the Evangelical clergy, and his candid acknowledgements of their unpreparedness for the assault of the Tractarians. But the truth is, that in *our weakness*, (*our sinful weakness*,) is to be found the secret of *their* success. Had we been faithful as a body,—fearlessly, distinctly, and fully preaching the doctrines of our Reformers in the spirit of our Reformers,—the Tractarians would have made but little progress, even if they had attempted to lift up their heads at all. It is only in a time of spiritual decline and deadness, it is only when the truth of the Gospel is feebly and indistinctly maintained, that such errors and delusions and superstitious follies can prevail. Mr. Scott considers, as others have done before him, that the rapidity with which Tractarianism has spread is a proof of its truth. But, is he really so ignorant of history, both ancient and modern, as not to know, that errors and delusions often spread with fearful rapidity, and to a vast extent? Was it not so with the notions of the Gnostics and the Manichees? Was it not so with Arianism? Or, (to come to later times, and events within our own remembrance,) has it not been so with Neology, in Germany, and all over the continent of Europe? And what have the Tractarians done, but take a leaf out of the book of those abominable seducers,—those enemies of

all truth and righteousness? What was the origin of both systems of delusion? *A dark conspiracy of a few persons who hated the Gospel.* What were the means used to propagate their soul-destroying and unscriptural errors?—Fair, but false and hollow pretences to beguile the unwary; tracts and books, with a vast parade of learning, and high pretences to profound research and investigation, accompanied with literary dishonesty in every possible shape; tales, novels, newspapers, reviews, and periodicals, of every form; desperate efforts to get the education of the young into their hands, and to poison the fountains of instruction, from the very first, in all possible ways.

We might pursue the parallel, and enter more minutely into particulars. But this is enough for the present. Neology and Tractarianism are sisters,—like Popery and Infidelity. They spring from the same source. They are marked by the same enmity against the Word of God and the vital truth of the Gospel. They have been propagated by the same unfair and unscrupulous methods,—by false pretences and Jesuitical artifices. One was more suited to the climate of England, and the other to that of Germany; which will account for all the circumstantial differences. Both work effectually into the hands of Popery on the one hand, and of downright Infidelity on the other. Mr. Scott may say, if he pleases, that they who

"most vilify and disparage it, are compelled unconsciously to recognise the strange presence of some mighty influence at work, for which they cannot account."

But we tell him plainly, that we have no difficulty in accounting for it all. Has Mr. Scott utterly forgotten, that there are other spiritual influences at work, besides the operations of the Holy Spirit of God? If he has forgotten it, we have not; that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (Ephes. vi. 12.); and we have no hesitation in ascribing the wide spread of Tractarianism to diabolical agency;

we see in the methods by which it has been propagated, the tortuous windings of the false and wily serpent; that it is, in all its principles and practices, closely allied to Popery, which is the master-piece of Satan; and into the dark abyss of Popery it plunges its victims at last,—of which we have, alas! daily proofs.

No doubt, Tractarianism can, like Popery, and like Satan himself, (2 Cor. xi. 13—15,) put on very specious and imposing appearances. And it is glad to get hold of very specious persons, and to make the most of them. Of this class is Dr. Pusey. He is brought forward on all occasions; and he suffers himself to be used on all occasions. He has been made a stalking-horse continually; and the Tractarians have found him a very convenient tool; and they have been most unscrupulous in using him. We have always looked upon him with much compassion. We never could read any of his writings without pitying him,—except, perhaps, his letter to the Archbishop of Canterbury, which was the coolest piece of quiet insolence that ever we happened to meet with. If we had not seen it, we should have thought that Dr. Pusey was too much of a gentleman to write it; nor can we think he could have written it at all, if he had not been strongly influenced by some mightier and more unscrupulous mind, to which he has been guilty of too easily surrendering himself. We think we have seen evidence of this influence in everything of his that we have read. But for such influence, we think he might have been a very different man. But, to call the party "*Puseyites*," or the system "*Puseyism*," we have always considered one of the greatest blunders that ever was committed in the annals of controversy. No doubt the party were well-pleased that such a mistake should be made. It just suited their purposes. But, as sometimes a wit will stumble upon wisdom which graver persons would overlook, so we must acknowledge that Sidney Smith, for whom we had but little respect, said a very good thing, when he called the system "*New-mania*." That was happy. The type and representa-

tive of the system never was Dr. Pusey, the honour (or the infamy?) of that position belongs to John Henry Newman. And if any one should be disposed to think that we have spoken too strongly, or too harshly, in our preceding remarks, we point to *him*, and say, without fear of contradiction, that his conduct and writings are more than sufficient to justify our severest remarks. We will not, and we need not repeat, what we said, in briefly reviewing his "Lectures," two months ago. But, has Mr. Scott entirely forgotten his notorious Tract, No. 90? And does he not know, that a reference to that publication would justify, and more than justify, Mr. Wilson in saying, "All the great fundamental doctrines of the Gospel, as laid down in the Word of God, are avowedly or covertly rejected,—either openly impugned or covertly superseded?" Upon this assertion, Mr. Scott breaks out into great complaints.

"Reverend Sir, let me appeal to the better feelings of our common humanity, if not of our common Christianity, or still less of our common ministry. I am ready to make every allowance for imperfect information. I know from sad experience, how little we can, any of us, enter into, or comprehend, the views of others: our misconception of each other is one of the heaviest crosses of daily life. I will make every abatement from this hideous statement: to write a telling passage is, I know, a severe temptation. Have you not in the present case yielded to it? Have you really weighed the force and extent of your words? Do you, as in the sight of God, deliberately re-affirm and re-assert this very awful charge? Do you wish your words to be construed in their plain and literal and obvious sense? Have you written them in any sense? What, Reverend Sir, 'all the great fundamental doctrines?' and denied by all—not by this or that individual writer, but 'by the movement party' as a whole? 'Not one of these great truths which is not either openly impugned or secretly superseded?' Original sin, justification, the atonement, daily renewal, and the whole doctrine of grace, sanctification, the need of holiness, and of an unworldly life; the doctrine of repentance and self-abasement,—'avowedly or covertly reject' these, and 'all of them?' Reverend Sir, in your excess of zeal, you have not only forgotten decency, but truth. 'Thou shalt not bear false witness against thy neighbour.' This ve-

hement outrage upon Christian charity carries with it its own refutation. From the day when the Holy Name was first named, never has there been a sect—never, I believe, has there been an individual pretending to the name of Christian—who has, I might almost say, who by any possibility could, in his own person, combine in one miserable creed, or rather lack of creed, this total denial of Christianity in essence and details, which you have fastened upon 'the movement party.' Why, Reverend Sir, were that 'party' what you represent it, we should have been pelted, and most justly, from our parishes and schools long ago. Far from the success which you acknowledge that 'party' to have received, the very stones of our churches would have cried out against us. Society would, and most justly, have cast us out as an abhorred and loathsome thing."—(pp. 20, 21.)

In all which we must observe, that Mr. S. seems entirely to overlook the distinction, which Mr. Wilson has so properly marked, between *avowedly* and *covertly*—between *openly impugned* and *secretly superseded*. Now let us look at the very point on which Mr. Scott more especially enlarges. He says,—

"Your first charge—let us take it. 'The total ruin of man by the fall, and his lost state as a guilty sinner before God.' This phrase, you must know—no; one can scarcely believe that you do know—that this is a conventional mode of stating the truth contained in the Ninth Article on the doctrine of original sin. So the movement party 'avowedly or covertly rejects' the doctrine of original sin."

Now (not to mention that Mr. Scott here puts his own interpretation upon Mr. Wilson's words) let us take his own statement. If we can make out what the whole party mean by baptismal regeneration, it comes to this, that, whether the parents and sponsors present their child to baptism, in simplicity and godly sincerity, with lively faith and earnest prayer,—or ignorantly, carelessly, unbelievingly,—without knowing what faith is, and without one real prayer,—by the mere *opus operatum* of baptism, that child is regenerated, and delivered from the guilt and curse of original sin, and "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" (and if the whole life of that child, from first to last,

should manifest nothing else but utter and profane contempt of its baptismal vows, *all this* is no evidence to the contrary.) Now, if it comes to this, that "Voltaire was regenerated and Abraham was not"—if the blessing and benefit of baptism is thus entirely separated from all connexion with the prayers and promises, and vows and professions, which form so large and prominent a portion of our Baptismal Service,—and if, in fact, the true ground for baptizing infants, as stated in our catechism, be entirely set aside,—“Q. What is required of persons to be baptized? A. Repentance, whereby they forsake sin; and faith whereby they steadfastly believe the promises of God made to them in that sacrament. Q. Why then are infants baptized, when by reason of their tender age they cannot perform them? A. *Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.*” we say, *set aside*,—by separating the blessing from the promise and performance, upon which our Church suspends the right of the infant to be baptized at all;—if thus the unconditional efficacy of infant baptism be maintained (without one word of scriptural promise upon which to rest it!)—what does it amount to but this, that the holy Sacrament of Baptism is degraded from the scriptural and christian dignity which belongs to it, into a mere magical rite? and *then*, by this dishonoured and degraded sacrament—this mere magical rite, (which the Tractarians make of it,) we are to believe that every child is delivered from original sin! What is *this* but *secretly superseding* the doctrine of original sin?

Suppose men to profess and call themselves Christians, but to be in heart rank Pelagians,—what better or more likely way of covering their heresy could they devise than this?—to say, “O we must not *openly deny* original sin: that would give occasion for scandal; that would ruin us at once: but let us only maintain, that, by the mere *opus operatum* of baptism, every child is regenerate, and delivered from original sin,—*that* will do just as well. Without the offence of formally professing Pelagianism, we

shall be able to maintain all that we want, and get rid of that fanatical notion of the necessity of a new birth—a new creation—which is so hateful to our souls. And we may go on exhorting men to improve and develop that which they have already, instead of submitting to the intolerable humiliation of seeking a new creation, and a resurrection from death, as if we were yet dead in trespasses and sins.”

We might enlarge upon this subject; but we will only say, that, till Mr. Scott, or some of his brethren, shall produce the plain, express, and unequivocal promises and declarations of Scripture, which tell us, that all infants baptized are thereby regenerated, we shall consider that by this doctrine of baptismal regeneration, which he and his party maintain, the doctrine of “The total ruin of man by the fall, and his lost state as a guilty sinner before God,” is “covertly rejected” and “secretly superseded.” We could easily proceed to answer Mr. Scott’s further remarks in pp. 22—24, but we will only say, that the mere fact of some persons of his school having produced “practical works”—even if they were “unequalled for depth and spirituality”—would tend but little to set aside the fact, that, by the party as a whole, “the importance of separation from the follies and vanities of the world” is “secretly superseded,” if not openly impugned.” When Dr. Pusey, or any one else of that school, has done his utmost, there would be little difficulty in shewing, that they have been outdone by writers of the Church of Rome (if they have not indeed, to all intents and purposes, stolen their best thoughts from that source)—and yet an Italian Carnival, and the whole moral condition and habits of all Popish countries, will abundantly proclaim, how far that apostate Church is from teaching “the importance of separation from the follies and vanities of the world.” In short, rigid austerities in religion commonly go hand in hand with worldliness of mind and laxity of moral principle; not always (of course) *in the individual* (though that is not unfrequent)—but constantly in the religious system. True

scriptural spirituality, and Evangelical mortification of sin, must arise from better principles, and are of a higher and purer nature.

But we must come to the main point. Mr. Scott says, pp. 5, 6,—

"The question, Reverend Sir, between yourself and those whom you treat as your opponents, is not, whether your views are 'Evangelical,' or whether those principles which you condemn are 'Romanizing,' or 'Tractarian.' What you and I, as ordained priests, have to settle,—what the laity of the Church of England, if they think at all, and I am hopeful that you address yourself only to such, and not merely to blind passion and prejudice,—will most justly require to be told, is, not which of the parties is abstractedly right or wrong, whose views are true or false,—that is a much wider question, it is one between Church and Dissent,—but which of the schools in the Church most fairly represents the actual living historical Church of England?"

Here we are quite willing to join issue with him. And we will only refer to two points, which will supply the answer.

1. Which of these parties is willing to take the *whole of the authentic documents of our Church*, and to take its stand upon them, in their harmony and mutual illustration of each other?

We take our stand upon the Articles, the Homilies, and the Liturgy, as a consistent whole. The latter claims for itself "such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by the authority;" yet we never desire to have recourse to the principle here laid down, except to set aside a construction which contradicts the Articles and the Scriptures, and to enforce that which is agreeable thereto; and indeed to make the Prayer-Book consistent with itself. And this we say, That the true Church of England (in the strict sense of the words) consists of those who take this ground, and who are faithful to the Articles, the Homilies, and the Liturgy, taken as a whole. If there were but two of them left—like Caleb and Joshua—they are the true Church of England; and by them "the actual living historical Church of England" is represented, and must be judged.

Tract 90 is sufficient to prove that the Tractarians have no pretensions whatsoever to that character. And other proofs might be multiplied, even to superabundance,—had we space to enlarge.

2. Which of these parties is most akin, in principles and spirit, to the Reformers and Martyrs, by whom the Church of England was emancipated from the bondage and errors and superstitions of the apostate Church of Rome, and established in its present form and position?

The Tractarians have openly claimed, "*We cannot stand where we are... As we go on we must recede more and more from the principles, if any such there be, of the English Reformation.*" (British Critic for July, 1841, —the notorious article on Bishop Jewel.) Has Mr. Scott quite forgotten this declaration?—put forth by what was *then* the official organ of his party? And does he not know, that the effort of the Evangelical clergy all along has been, to revive the knowledge of those very principles of the English Reformation, from which his party avow that they "must recede more and more." Our efforts may have been feeble; and we have had much, very much, to contend against. And Mr. Wilson may have used some loose expressions in reference to those efforts, and the persons who for the last thirty years have been engaged in them. But we wonder that Mr. Scott is not ashamed to talk of "the novelty of Evangelicalism itself;" that it "did perhaps exist in certain Puritanical and extreme quarters; but it was not accredited; it neither increased, nor grew, nor had weight, nor extended;" it "never had much influence till thirty years ago!!" All this from a man who vehemently assails Mr. Wilson for making assertions without proof! "You have made very wide and strong assertions; proof you have not attempted!"

Really, Mr. Scott, we should be glad to know what it was but Evangelicalism which produced the British Reformation? Had Evangelicalism no influence then? Did it not increase and grow for the greater part of a century? Was it not accredited, when our archbishops and bishops,

and the professors of divinity, in both our universities, for more than three-quarters of a century, were all of them Evangelical? What were Cranmer, Parker, Grindal, Whitgift, Bancroft, Abbot—six Protestant Archbishops of Canterbury in succession? Were they not all Evangelical—yea, Calvinists, (as we should now term them)? Can Mr. Scott point out a single Professor of Divinity in either of our universities, in the reigns of Edward VI., Elizabeth, and James I., who was not a Calvinist—with the single exception of Peter Baro, who was obliged to resign his professorship on that account?

Mr. Scott says, "It is, I fear, a discreditable side of the dilemma upon which to leave you, that of printing a long pamphlet against writers whom you have never read; but it is far less discreditable to you than the other." Now he who writes thus, ought, one would think, to be especially careful as to his own facts and authorities. He is the last man who ought to venture into print with a parcel of unfounded assertions. If there be any force in his rebuke of Mr. Wilson, it recoils with ten-fold force upon his own head.

One word more: Mr. Scott refers with much self-complacency to the enlarged efforts that have been made of late years in building new churches, sending out Colonial Bishops, and the like,—as if the credit of these exertions belonged exclusively to the Tractarian party, (p. 16); and he refers, not without superciliousness, to the state of Mr. Wilson's parish, as contrasted with his own church,—with special regard to the "observance of certain external proprieties and decencies in the conduct of Divine Service." (p. 28.) Did it never occur to him to mark the difference between the result of his own efforts, and those of Mr. Wilson and his fellow-labourers? Let him look at his own congregation, and the congregations in the Islington churches. With all his efforts what has *he* effected? His own church but miserably attended,—the galleries all but empty; and (we are informed) two large and flourishing Dissenting congregations in his immediate neighbourhood. In Islington, ten new churches have been built within little more than twenty years, al

of which are well filled. Let facts speak. The common sense of Englishmen can judge between the two systems. It despises the poor and paltry attempt to mimic Rome. It clearly sees, and plainly testifies, what are the principles "which must," and do, "most adequately reproduce the true Church of England spirit." (p. 6.)

EXERCISES IN ELOCUTION, *in Verse and Prose: to which is prefixed a Lecture on the Importance of Elocution in Connexion with Ministerial Usefulness, Delivered at King's College, London, on Entering upon the Duties of Lecturer on Public Reading. By the REV. A. S. THELWALL, M. A., of Trinity College, Cambridge. Wertheim & Mackintosh, 1850.*

As a correct, audible, and pleasing enunciation, is so essential to pastoral efficiency, and as defects of utterance in the officiating minister are the more unfortunate, because they present to the stated worshipper an impediment to devotion, of constant recurrence, many of our pious readers will doubtless have felt highly gratified that the Council of King's College, London, have set an excellent example, by adding to the faculties of that well-appointed and flourishing institution, a LECTURER ON PUBLIC READING. It is doubly satisfactory to know that their first choice has fallen upon a clergyman, whose qualifications, both hereditary and personal, dispensed with the necessity of any further search for a worthy occupant of the newly-erected chair. All the theological students of the college attend Mr. Thelwall's class, which he opened on the 30th of January last, with the able and very interesting Lecture prefixed to the volume now under consideration. The class, however, is not limited to those pupils who are candidates for the sacred ministry; indeed we believe we are correct in stating that persons not students of the college are admissible to the course. Even *this* is a point of some importance, as few individuals can now pass through life without being occasionally called upon to speak in

public; and those who would speak well, must begin by reading well. But as the *interests of our Church* are concerned, it would be difficult to indicate any single measure of merely human arrangement, more auspicious than the provision for a systematic attention to sacred elocution in her seats of learning.

Commencing his inaugural lecture by some judicious remarks appropriate to the occasion, Mr. Thelwall proceeds to discuss the leading topic of his address, namely, "The importance of Elocution in connexion with ministerial usefulness;" eloquently and successfully combats an objection grounded upon the supposed unimportance of lessons on the management of the voice; shows that the distinct and audible performance of the public services of our Church is an essential feature of her Protestantism; repudiates the idea of theatrical artifice and meretricious adornment; and then proceeds to give an outline of his proposed plan of instruction, which he bases on scientific principles, including the anatomy and physiology of the organs of speech, and the principles of spoken language. He points out, also, the necessity of commencing with *clear definitions*, more particularly in respect to *quantity, accent, and poise*; and concludes by an earnest exhortation, well calculated to excite the attention and diligence of his pupils. The whole lecture merits an attentive perusal. We heard it with pleasure; and have since read it more than once with renewed interest and gratification.

On the supposed indifference or repugnance to the study of elocution, in candidates for the ministry, Mr. Thelwall makes the following appropriate remarks:—

"I have no means of knowing how far, or if at all, such thoughts may have occurred to the minds of any whom I am now addressing. But, if we look abroad, and if we consider the too general neglect of Elocution among our Clergy, how can we account for that neglect, among those who have indeed an earnest desire to fulfil the manifold and arduous duties of the ministerial office?—unless by supposing, that they have beguiled themselves into it, by some such notion of their being already too fully occupied with more important studies? Certain it is, that this

neglect has gone so far as to lead men of observation to say, that there are many clergymen, who ought to have been excluded from that office, because they read so badly.

"Far be it from me to say one word to detract from the importance of those higher studies, or to interfere with that devotion of mind and heart with which they are pursued. In the deep impression that I cherish of the solemn responsibilities of a Christian minister, I will yield to no man; nor yet in the heartfelt conviction that I feel respecting the indispensable duty of Theological preparation and Scriptural study.

"But the Christian ministry has evidently its practical exercise, as well as its studious preparation. It requires not only the earnest heart and the well-stored mind; but also *the living and intelligible voice*, to communicate to others the stores of that mind, enforced with the feelings and affections of that Christian heart. And, as practical men, and not mere students and theorists, how are we most effectually to communicate to others, and to communicate to the greatest number of our fellow-men, what we know and feel ourselves? *This* is the question. And if, by due attention to Elocution (call it a mere accomplishment if you will)—if, by giving due attention to the management of the voice, we enable the man who could not make himself heard without pain and difficulty by five hundred, to preach with ease and comfort to the instruction and edification of a thousand,—shall this be undervalued?

"If, instead of wearing himself out by injudicious exertions in the space of three or four years, we teach him so to husband his strength, while his efficiency is increased, that he shall go on for twenty or thirty years with health and vigour unimpaired, and rather gaining strength than losing it,—will any one say, that the instruction we give is to be considered as unimportant or worthless? It cannot be doubted that *bad speaking* is often very injurious to the health; it sometimes lays the foundations of fatal disease. But it may safely be affirmed, that *really good speaking* is an exercise decidedly healthy."

"Again,—if by judicious instruction we enable the preacher, who else would weary himself, and almost send his hearers to sleep, by a dull and tedious monotony, to address them with such varied and pleasing, but natural and unaffected modulation of voice—appropriate to the various subjects on which he speaks, and the different feelings and emotions which he would express and excite, that he may

win the untired attention of a listening congregation to the whole of the prayers in which he leads their devotions, and to the whole of the sermon which he delivers—or if, by well-timed and judicious tone, and pause, and emphasis, he is enabled so to impress upon his hearers the full force and meaning of the chapter of the Bible which he reads, that it answers the purposes of a faithful exposition; and if thus he can throw a flood of light upon the sacred page, to the edification and delight of many an attentive auditor,—is *this* to be despised? Assuredly no one will say so. And this is no mere fancy—no conjecture of what *may be*. I say this with reference to *facts*, which have come within the sphere of my personal observation and experience. I have known instances, in which the correct and emphatic reading of a chapter has answered the purposes of an exposition or a sermon.

“Or, finally, if an excellent and devoted servant of Christ should (perhaps unawares) have contracted various provincial and other peculiarities and defects of pronunciation and delivery, which make his reading in the desk or in the pulpit, unintelligible to some, and offensive to others; or even (which is but too possible) such as to give occasion of contempt and ridicule to some, who, alas! are already too eager to find such occasion, and to abuse it to the uttermost;—can we not all understand, that such defects and peculiarities must be a serious hindrance in the way of his ministerial usefulness? And if, by timely and judicious instruction, we can enable him to overcome them,—will any man deliberately maintain, that such instruction is useless, and that no real benefit will be conferred?”

As the clerical profession is, generally speaking, healthy and long-lived, while yet at the same time there are always pious and devoted clergymen, who, through ignorance of the management of the voice, not only in vain attempts to make themselves audible, impair their strength and injure their lungs, but shorten their days, there is pleasure in the thought that such evils may be obviated by good advice, *if it be taken*. It is certain, though we are born poets, we are not born orators; the greater our need of elocutionary instructions. *Poeta nascitur, non fit*, is the concurrent testimony of all ages. But we hold it to be equally proven by experience, that *Orator fit, non nascitur*.

Pope lisped in numbers, but Demosthenes did not come into the world a rhetorician. It follows that, in every school of academic lore, a chair of elocution would at any rate be more likely to answer a practical purpose, and to prove of practical utility, than a professorship of poetry. We rejoice that King's College has such a chair, and that Mr. Thelwall fills it. May he be abundantly blessed in promoting, so far as lies within his allotted sphere of duty, those higher ends of ministerial usefulness, which, as his lecture evinces, he has so much at heart! We were particularly pleased with his closing remarks on the importance of *diligence* in the theological student. They of course refer especially to the art of managing the voice; but they bear an equal application to every part of clerical duty,—to none more than the composition of sermons. Some persons, indeed, there always will be, who complain of a sermon that it “smells of the lamp.” But there is another odour, which, to the practised organ, is at least as unwelcome as the smell of the lamp itself, and that is, the smell of untempered mortar.

THE MORNING OF LIFE: *Memoir of*
MISS A—N. *With Notices and Letters by the late DR. DOYLE, Roman Catholic Bishop of Carlisle.* pp. 159.
Bath, Binns & Goodwin.

We much regret that we cannot this month afford more than a passing notice of this little book. We had prepared to do much more than briefly recommend it to our young readers as a most interesting account of two young ladies, who, born under disadvantageous circumstances, and left and educated as orphans under Romish guardianship, were nevertheless, by the singular mercy of God, rescued from the false faith; and not only themselves brought to embrace the hope of the Gospel in all its simplicity and truth, but were instrumental, as it is not without reason thought, in so impressing the mind of the late Dr. Doyle, that it is believed he did not die a Romanist.

As we shall return to this book in next month's number, we shall only

further say, that the regret we feel at the entirely anonymous character of the Memoir is much increased by the deeply interesting and important nature of the facts it records.

AN INTRODUCTION TO THE STUDY OF
GOTHIC ARCHITECTURE. pp. 240.
Oxford and London. J. H. Parker.

We well remember the expression ascribed to a celebrated Tractarian when contemplating the Martyrs' Memorial at Oxford. "Painfully beautiful," said he, doubtless, from the feeling of regret, that men of kindred sentiments with himself should have had recourse to fire and faggot, and that we Protestants should have felt it a high privilege so worthily to exalt and perpetuate the memory of Oxford's noble Martyrs. "Painfully beautiful," have we often thought, lovers as we are of ecclesiastical architecture, when we have lingered long in the contemplation of many a time-worn pile, have passed under their high arches, admired their embossed and fretted roofs, and listened to the heavenly music of the organ, as its ever-varying tones came now stealing and now rolling in all the sweetness and majesty of sound through the choirs and aisles and naves of our noble cathedrals. "Painfully beautiful!"—there was everything pleasant to the eye and to the ear,—perfect symmetry and beauty in form and colour,—perfect harmony in the choir and the organ,—but one thing was wanting. The building was said to be for God, but the priests, the worship, and the teaching, more often than otherwise, put us in remembrance of the saying of a true disciple of Jesus, after listening to a worship void of the Gospel,—"They have taken away MY LORD, and I know not where they have laid him."

So with the little work before us. Simply architectural as it is, and embellished with rich specimens of ecclesiastical building and ornaments, we say it is "painfully beautiful." The contrast is so great between the perfect beauty of the outward buildings, of which samples are given, and the uses and services which too often prevail within their walls. We would not discourage that attention to the proper

stability and adornment of the Christian's house of prayer, which all right-minded Protestants are ever ready to give. We are no admirers of that niggard and penny-wise thrift, which just raises a church to last for its own generation, and has no care that it shall rank above the dwellings of man; all we fear and all we know is, that where thousands upon thousands are spent upon carved columns, altarpieces, painted windows, crosses, and candlesticks, there the souls of immortal men will be fed with the husks of superstition or formality, and perish under a famine of the pure Word of God.

Yet, notwithstanding all that we have said, and that the work before us is dedicated to Mr. Sewell, a gentleman and clergyman of but questionable loyalty and Protestantism, we have been much gratified by the exquisite beauty of its specimens of Gothic architecture; and the young student will find much to form and direct his taste and practice in his plans even for the simplest of our new churches.

THE ANNOTATED PARAGRAPH BIBLE.
Part I. 8vo, pp. 216. Religious Tract Society.

There cannot be a better method of recommending this useful edition of the Holy Scriptures, than by briefly describing the plan adopted by its editors.

1. The text is the authorized version, which is arranged in paragraphs, having the verses marked in the margins.

2. The poetical portions are printed in a distinct form in *parallelisms*.

3. The marginal readings, so far as they have been retained in this edition, have been introduced within brackets, into the text itself. This is a most useful alteration, but we doubt the wisdom of the omission of any of the various readings; it would have been far better to have given all.

4. Explanatory notes have been added with the intention of affording "the substance of what the learning and piety of successive ages have contributed to the elucidation of the Word of God."

5. Prefaces to the respective books, giving a short analysis of the design of their writers, and the nature of their contents.

6. Adopting the golden maxim, that Scripture is the best commentary upon Scripture, a copious and an entirely new selection of parallel and illustrative passages is furnished in the margin, which, as far as we have examined are perfectly well chosen, and likely to benefit equally the student and the devout Bible-reader. We have only Part I. before us; but as the remaining five parts are, as we understand, quickly to follow, we shall hope to examine more carefully a Work, the design of which is excellent, and of which the execution, at a comparatively low price, has much pleased us.

THE HEIDELBERG CATECHISM OF THE REFORMED CHRISTIAN RELIGION; first published in 1563. With a Preface, &c., by the REV. A. THELWALL, M.A. pp. 96. *Wertheim & Macintosh.*

Mr. Thelwall deserves the best thanks of Protestant Christians, for having republished this admirable Catechism of the common Reformed Faith. The Work itself, the history of its compilation, and the share many great divines of our own Church had in examining, approving, and authorizing this formulary of christian faith and practice, are but little known amongst us. Mr. Thelwall states,—

“This Catechism was drawn up by Zacharias Ursinus and Caspar Olevianus, both of them learned theologians, and Professors in the University of Heidelberg, in the Palatinate, at the command of the Count Palatine Frederic III., surnamed the Pious. . . . The object of the good Prince was, that, in this Catechism, there might be a general formulary of unity, to which all the instruction, both in the churches and schools, should be conformed. It was drawn up both in German and Latin; revised by an assembly of the principal Divines of the Palatinate, and solemnly approved, as being agreeable to the word of God. It was first printed at Heidelberg in 1563, and recommended by authority to all the Churches and schools in the Palatinate, for the maintenance of uniformity in their method of instruction. The pious Count sent it also to all the Reformed Churches of Christendom; who received it with much approbation, as appears from the letters of acknowledgment, written by those several Churches, and long preserved

among the public records of the Palatinate. It was soon translated into Dutch, printed and recommended to the Churches of the Netherlands, as agreeing with God's Word, by the Synod of Embden, in 1571: which recommendation was further confirmed by the National Synod, which met at Dordrecht (Dort), in the year 1578. Having been attacked and found fault with by the Remonstrants, it was again examined, approved, and authorized, by the famous Synod of Dordrecht, in 1619; and was highly praised by the Foreign Divines there present, and very particularly by those of our own country.

“That Synod may be fitly considered, and ought to be acknowledged, as the only General Council of the Reformed Churches.”

The English Divines who attended as delegates, sent by James I., and with the advice and concurrence of Archbishop Abbott, at the Synod of Dort, and at which, amongst other matters, this Catechism was discussed and solemnly approved, were the following;—

Geo. Carleton, Bishop of Llandaff, and afterwards Bishop of Chichester; Joseph Hall, D.D., Dean of Worcester, afterwards Bishop of Exeter, and then of Norwich, returning, from illness, he was replaced by Thomas Goad, D.D., Chaplain to the Archbishop, and Precentor of St. Paul's Cathedral.

John Davenant, D.D., Margaret Professor of Divinity, and President of Queen's College, Cambridge; afterwards Bishop of Salisbury, and, as Mr. Thelwall justly remarks, “one of the first divines of his time.”

Samuel Ward, D.D., Master of Sidney Sussex College, Cambridge, and Archdeacon of Taunton.

Walter Balcanqual, B.D., Fellow of Pembroke Hall, Cambridge, and afterwards successively Dean of Rochester and of Durham.

In the presence of these delegates of the English Church, this Catechism was carefully examined; every question and answer was read over, and according to the testimony of James Trigland, one of the Members of the Synod of Dort,—

“The English Divines above-mentioned (Carleton, Davenant, Ward, Goad, and Balcanqual), in a more especial manner commended this Catechism; for (though they did not consider that the answer to Question 44 contained the true

exposition of the article in the Creed, *He descended into hell*, and maintained their christian liberty in regard to the interpretation of that Article) they all agreed in saying, 'That neither their own, nor the French Church, had a Catechism so suitable and excellent; that those who had compiled it were therein remarkably endowed and assisted by the Spirit of God; that in several of their works they had excelled other theologians; but that, in the composition of this Catechism, they had outdone themselves.' "

We shall only give one more testimony to the excellence of this Catechism, which is also a further proof that our own Church received it as orthodox and valuable.

"The Rev. W. Goode, in his book on the 'Effects of Baptism,' (1st Edition, p. 91) quotes a 'Statute of the University of Oxford, in 1579, for *'the extirpation of every heresy, and the instruction of youth in true piety,'* in which it was ordered that the students should use either Nowell's Larger Catechism, or Calvin's Catechism, or the Elements of Christian Religion, by Andrew Hyperius, or the *Heidelberg Catechism*, according to the

capacity of the hearers and the pleasure of readers.' "

Mr. Thelwall's Preface is of itself a most interesting historical narrative, and an admirable prelude to the compendium of Divine truth, which he has thus re-produced from the stores of the olden time.

The Catechism is divided into fifty-two short sections, for each Sabbath in the year; and while each section is brief, simple, and clear, each, as has been well said, furnishes matter for deep spiritual thought and instruction, and abundance of material for many a valuable sermon.

We had intended giving some extracts from the Catechism, by way of letting it be self-recommendatory; but where all is most excellent, it is wiser to decline selection. Christian parents might most profitably gather their families and households together, upon some portion of the Lord's-day, and dwell with prayerful attention upon the solemn and deeply important truths this Catechism of the Reformed faith sets forth.

Intelligence.

THE SYNOD OF THURLES.

THE proceedings of the above Romish Synod have now terminated, and its determination to uphold the supremacy of the Church of Rome has been maintained with a vigour, and marked by an intolerance of presumption, which must, we think, read our *liberal* statesmen and legislators, a wholesome lesson. For the last twenty years, we have been conceding, bit by bit, the Protestantism of the empire to the claims of Romish Apostacy. Year after year, we have been dallying with this enemy of the true faith of Christ, and it has become the fashion, and a common thing, to speak smoothly of Romish claims, and Romish creeds and idolatries, and to describe the system as altogether altered from that monstrous mystery of iniquity which of old burned our forefathers, and was the curse of our country. Yet, to those who *will* see, who *will* hear, who *will* read, and who *will* understand, the Church of Rome is what it was then, making allowance, only, for the *present* lack of its power. To poor Ireland, the Romish Church has

ever been a curse; and the result of this Synod of Thurles shews that she is determined to prevent that unhappy country from escaping in any measure from her iron grasp. It is sufficient for the Pope to speak, and any scheme of education for that degraded race, must be condemned if it do not bring within the Pontiff's power, the very minds and souls of his subjects. We cannot help thinking that Ministers must have, by this time, discovered *who* rules supreme in Ireland; enlightened Protestants have known too long that wherever Romanism lifts its head, there is another power, ever secret, but ever working as the most potent adversary to the peace and good government of the country.

RECENT SECESSIONS.

It has become matter of painful notoriety, that during the past month an amiable young nobleman has, with his wife, entered the Communion of Rome. Lord Feilding is said to have been prepared for this step by the teaching and practices prevailing at

Margaret Street Chapel. Educated at such a preparatory school, we wonder not at this natural although rather sudden transition to the genuine and open profession of the *real thing*, for which the clergy at that and such-like places prepare their pupils.

We can hardly record the perversion of Mr. Allies, the late Rector of Launton, Oxon., without a feeling of indignation that he should have been so long suffered by his diocesan to remain the incumbent of a Protestant living, while by his own acts and writings he had long manifested with which Church he was, in heart and mind, a member. His valuable living is in the gift of the Bishop of London;—his Lordship ought, at this peculiar juncture of the affairs of the Church, to beware how he exercises the large patronage and responsibility entrusted to him.

A third name mentioned, is that of the Rev. H. Wilberforce, Rector of East Farleigh, Kent,—brother of the Bishop of Oxford. The secession of this gentleman is confidently asserted, and nowhere authoritatively contradicted. It has for some time been expected that the long-loved name of Wilberforce, would be thus dishonoured by one of his sons abjuring the firm faith of his father; but deeply painful as are such perversions, it is far better that he, and others, should go over to Rome at once, rather than remain to poison the minds of Englishmen by Romish doctrines and practices while bearing the name and wearing the dress of Protestant clergymen.

THE EVANGELICAL MOVEMENT.

At last there appears to be some prospect of a rising of the Evangelical body in opposition to the further progress of the Tractarian treachery. Mr. Wilson, the earnest-minded Vicar of Islington, has issued a faithful protest and call to some decided course of action; for which, whatever may be its faults, he is much to be honoured. We have dealt with this document, as well as with Mr. Scott's flippant answer, elsewhere; here, we have only to express our thankfulness that from the head of the same parish—which

was enabled in 1843 successfully to oppose the Bishop of London's concessions to the then infant heresy, by respectfully, yet steadily, refusing to adopt the requirements of his memorable Charge of 1842—there should proceed so bold a denunciation of the now full-grown conspiracy, and so clear a call to all the Evangelical members of the Church to be "up and doing."

We trust that Mr. Wilson's example will be followed by thousands of his brethren, and gladly and actively responded to, on the part of the sound and thinking lay-members of their churches. We say, *actively*, for if the laity rise not in the support of their faithful pastors, all will fall to the ground. The Tractarian-Romanists make the clergy everything, and the laity nothing but givers of money and the blind tools of their priestly ambition and supremacy. Let the Evangelical laity shew that they have equal rights and as active duties in the Church of Christ as their clergy, who are to labour in the "word and doctrine."

We look then for much good out of this threatening evil,—the times demand that the Church be more closely united in its various members; the ministry asking earnestly, and receiving readily, counsel and help from their lay-brethren, while the laity must stand by a ministry which is determined to uphold in all its integrity the doctrines of that Reformation, which gave again to England the religion of the Bible. But we shall look for fruits from such appeals as Mr. Wilson's. The time is come for open and combined action; for public meetings, avowedly to protest against the further sufferance of the Tractarian heresy. Surely, with such an object, High Churchmen can stand together upon the same platform with those who are content to be called Low Churchmen. But let not all the stir end in the discharge of a few pamphlets; the daring boldness of the Romanizing party is so apparent, that if our ecclesiastical rulers will not openly interfere, the Church must itself find opportunity openly to protest against the heresy and its longer sufferance.

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

OCTOBER, 1850.

A YOUNG SUFFERER HAPPY.

BEFORE I proceed to the narrative I am about to give, I think it right to state, that the writer, who is a Clergyman, has visited hundreds of persons on their sick and dying beds. And very painful, as well as very delightful, has, in this respect, been his experience. This experience has taught him, more perhaps than anything else, how unspeakably important it is for men to think of the concerns of their souls in health, rather than to leave such momentous affairs to the hours of weakness, and languor, and death. It has been generally found, and I have found it so, that, for the most part, as men live, so they die. There are, through God's great mercy, some exceptions. But these exceptions are very rare. The greater number of those sick persons whom I have visited, I have found utterly ignorant of their real condition. Many of them, when I have spoken to them about their sin, and respecting the Saviour, have merely answered with a cold unconcern, "yes," or "no," in reply to my statements, as the case might be, and

have gone down to the grave, properly knowing nothing of their own sinfulness and of God's holiness. They have died in peace, but it has been a false peace. And their equally ignorant relatives have spoken of the departed, as having "died like lambs," as having had "a happy release;" but could they have followed the spirit, as it quitted the body, they would have used very different language indeed, to express their feelings. I have also known many cases when I have thought within myself, "Well, if so-and-so dies, I have good hope that he is on the Rock,—that his soul will be saved." But he recovered, and where were his former good resolutions? They all had vanished, like the morning cloud. "The dog returned to his vomit, and the sow, that was washed, to her wallowing in the mire." One case of this description I particularly remember. I was called upon one day to visit, at the request of a christian lady, a notoriously wicked young man, who was apparently near death. I went. I found

him alarmed at the prospect of dying. Still he imagined that he was not so bad but that God would save him from hell. He evidently thought nothing of heaven; his only wish was to escape *punishment* in the world to come. I pointed out the nature of sin, the infinite holiness of God, and explained to him the spiritual character of the law, as unfolded in the Word of God. I told him to think over what I had said, and to compare his past life with my explanation, one by one, of the ten commandments; and promised to visit him, if I remember rightly, the next morning. I did so, I found him very thoughtful. He said, upon my entering the room, "Sir, I have been examining myself, as you told me to do, and I find, I am sorry to say, that I have broken every commandment except one." "And which," I said, "is that?" "The sixth, sir; I never committed murder, sir; I never killed any body all my life long." "But," I replied, "all your life long, were you never angry with any one? did you never, upon any provocation, hate any one?" "Oh, yes, often enough, sir; I have often been in a passion with others." I then explained to him 1 John iii. 15, and Matt. v. 22., and shewed that in the sight of God, anger is as murder, that "he that is angry with his brother is a murderer." While I was speaking, he kept his eyes fixed most earnestly upon me, listened with breathless attention, and when I had finished, he fetched a deep sigh, and threw himself back upon his pillow, exclaiming, "Then, sir, I *am* a sinner, every one of those commandments have I broken." This confession opened the way for me to preach to him Jesus. I then told him how that all of us had broken the same laws,

although too many were not aware of their sin. I told him that the Lord Jesus came to call *sinners*; that He came to seek and to save them that are *lost*; that His precious blood cleanseth from all sin, and that whosoever *will* come to Him for pardon and salvation, He will in no-wise cast out. I was, at that visit, deeply interested with his anxious inquiries. I visited him several times afterwards, and told him, again and again, the same blessed truths. He always appeared most earnest; nor would he allow himself to take comfort, for a long time, because of his past great guilt. I was much gratified, as were others, with his spirit of self-abasement, and self-loathing, and I regarded him as one truly seeking after salvation; and I had the most comfortable hope that, if it should please the Lord to take him, he would be safe. But, he recovered; by degrees he went back to his old habits; and his illness, and sick-bed vows were altogether forgotten. What has become of him since, I have never heard.

I thank God I can mention some instances of a more cheering character. I think the one I am now about to narrate to be of this description. The case I refer to is that of a girl fourteen years of age. Her name was Rhoda R—. When I first saw her, she had been ill for more than four years. At the age of ten she had been attacked with a complaint in the spine, from which she never recovered. During those four years she had been very patient; had read many religious books which kind friends had sent her, and was very grateful to her mother, and others, for their attentions. Still she appeared not to be thinking much about another world.

She was indulging in the vain hope that she would one day recover ; and she put away from herself all serious thoughts about her soul and eternity. Having heard from her mother that she was very ill, worse than usual, I called to see her. I found her a poor sickly emaciated creature, lying, propped up on two chairs, but I found her to be very intelligent. I spoke kindly, yet faithfully, to her about her soul ; and, after marking down two or three chapters in the Bible for her to read by herself, I offered a brief prayer, and left. I repeated my visits, and found them to be more and more acceptable to her. She would continually be meditating upon the portions of the Bible I had directed her to read, and she would ever be offering up the same petitions which she had previously heard me make use of in prayer. The mother states that her habits and thoughts now became quite new. She now read her Bible and good books, and spoke of the Saviour, and of her own sinfulness, in a way she had never done before. One proof she gave of her change, was her constant anxiety for others, for her parents, and for her sister especially, that they might enjoy the blessedness she experienced herself. She was now always full of reference to the atonement of the Saviour. One day she said, "O mother, I am in great agony. O mother, my pangs are grievous. I feel pains like daggers in my poor chest ; but then, what are my sufferings when compared with what Jesus endured for me ?" And, when in the paroxysms of her pain, her mother spoke of sending for the medical attendant, she would reply, "Oh, no, mother, that is not what I want. I do not want the earthly doctor, I want the heavenly Physician."

She was now, too, always apologizing for the trouble she gave. She wished that her life might be spared, she said, that she might try to make some amends to her mother and friends.

I visited the poor girl one Thursday, three days before her death. She was sitting up in a chair at the upper window, watching for my coming. Upon my entering her room, I found that she had been earnestly longing for my arrival. I found her most cheerful and peaceful, apparently resting all her hopes on the merits of the Redeemer. I felt on this occasion more deeply interested than before, inasmuch as I was about to leave home on the morrow for some weeks, and there was but little probability of her being alive when I returned. I therefore spoke to her not only, as before, on the love of the Saviour, but I also especially directed her to look to Him, as her only support, in the prospect of death and eternity. I then commended her to God in prayer ; and, as I bade her farewell, I said, "I shall never see you again most likely in this world. I hope we shall meet again in heaven." I little thought however that her hours were so nearly numbered—I little imagined that ere another Lord's-day would pass away, her soul would have left the enfeebled body. But so it was. Those parting words, "I shall never see you again," were much upon her thoughts and on her lips. The circumstances of her death, the mother, with a full heart, related to me after my return ; the account she gave appeared so interesting, that I requested her to put a few particulars for me on paper. Instead of this she sent me the letter which follows. With the exception of a few alterations

in the punctuation and style, it is printed exactly as I received it. It will repay perusal. It especially will interest christian mothers and those who are anxious for the spiritual welfare of their younger friends. May the Holy Spirit give His blessing.

"Rev. Sir,—As you wish to know how my dear child died, I will relate, as far as I can remember, what she said, and how she spent the last day of her life. From the time you last saw her she sank rapidly. She became so weak that it was with trouble she could be got out of bed; but she only kept her bed one day. She died on Sunday, July 7. She never forgot your words, when you said, 'you should not see her again in this world.' She would often repeat what you said to her, and dwell upon it with pleasure. All day on that Sunday she could get no rest. Her pains were very great. She would say, 'Dear mother, you don't know the pain my poor chest is in; but it is nothing to what my Saviour suffered for me.' She then prayed the Lord to give her strength to bear with patience His will. I told her the Lord would hear her prayer, and would give her strength. She then kissed me and said, 'O mother, that I could now go to that blessed Jesus, where there is no sorrow, no pain.' She then dwelt upon the words, 'Jesus died for sinners,' and that she hoped the Lord would take her as a lamb to His fold. Her faintings now were so bad that she could say but little. I was sitting quite alone with her—I had been reading to her—when all at once she called out, 'O mother, I am dying; call my father.' I said, 'Do not say so.' I could not bear to think of it; she was always such a good child to me; but I saw she was very much altered. She then said, 'Yes, mother dear, your Rhoda must leave you—die—die.' 'It is the Lord's will. Do not fret, I am happy, happy.' She then called out, with great firmness, 'Come, Lord Jesus, come quickly,—quickly.' I

asked her what made her so happy. She said, 'Oh, mother, cannot you see that blessed Jesus standing there, calling me to Him?' I said, 'Can you see this, dear.' 'Oh, yes, and more,—four angels are on my bed, and the room is full of the glory. Happy, happy,—peace, peace.' She then bid us all good bye one by one; and prayed for her sister to be a good girl to me, and that we might all meet again. She then gave a sweet smile upon us, and said again, 'Happy, happy.'

These, sir, were her last words that I can remember, when she, as it were, fell asleep in the Lord, after four years' affliction. She was born July 10, 1836, and died July 7, 1850. Thanking you for your great kindness to my dear child,

I remain, Rev. Sir,

Your obedient servant,

S. R. R.—"

On the Thursday before I left home I sent to our young friend some religious books, and amongst others, "*Janevay's Tokens for Children.*" But through a sudden dimness coming over her eyes, she was unable to read any one of them. Her mother has read *Janevay's Tokens* since, and is much struck with the similar account there given of the death of another little girl, who used almost the same expressions as those used by Rhoda. I particularly enquired whether the child had ever read the book, or had had it read to her. The mother's reply was, "No." This fact is the more interesting, as shewing more clearly the same work of grace on two youthful hearts. So great was the peace which the Holy Spirit shed abroad in little Rhoda's soul, that amid the convulsive heavings of her breaking frame, she said she oftentimes felt, as it were, no pain. Her confidence in her Saviour seemed never to forsake her; and just before she died, such an expression of joy

came over her countenance, as almost to intimate that her spirit was already on its wing to her Saviour's presence. She smiled upon her mother, then shut her eyes, and "fell asleep" in Jesus. So gently did her spirit take its departure, that some time elapsed before they could be certain that she was really dead. Such is the history of Rhoda R—, who left this world at fourteen years of age.

The narrative speaks for itself. It shows the truth of that beautiful promise,—“I love them that love me, and they that seek me early shall find me.” It proves, too, how, in the case of the believer, even the youngest believer, the sting of death

is gone. I will add no further comments. I only pray that all who read these few lines, especially my youthful readers, will remember that whether we are sick or well, whether we are rich or poor, that there is no solid happiness but in the love of the Saviour, that

“’Tis religion that can give
Sweetest pleasures while we live;
’Tis religion must supply
Solid comfort when we die.

“After death its joys will be
Lasting as eternity:
Be the living God your friend,
Then your bliss shall never end.”

C. C.

CONTEND FOR THE FAITH.

WHEREVER true religion exists in the heart, it is a living energy which calls out the best powers of the man in its favour. He has found a treasure, a pearl of great price, a hope full of immortality. He has found something worth contending for. To him, as a dying sinner, it is the hope of eternal life, and he says, “what shall it profit a man if he gain the whole world and lose his own soul?” He finds also that it is necessary to be in earnest, for men are opposed not only to their own eternal welfare, but to his; and while he may be left to the adoption of any opinions, however wild, upon all other subjects, if he recognizes and confesses the hope of salvation by the grace of God through faith in a crucified Saviour, he must renounce the friendship and the favour of the world, and maintain that opinion in the face of injury, contumely, and scorn. St. Jude saw

this in his day. It was the universal experience of the Apostles of our Lord, that as “the friendship of the world is enmity with God,” so the friendship of God secures the enmity of that world; and Jude, therefore, feeling this, saw the necessity for a resolute struggle on the part of Christians to maintain these principles, and that it was as needful to exhort Christians “to contend earnestly” for these principles, as to believe them. He says, “When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” It was equally his duty to place the common salvation before them, and to exhort them to agonize, to contend as in a mortal struggle for the principles out of which that salvation flowed.

Apostolic and inspired precept is binding on every real Christian. If we are partakers of the grace of God in Christ Jesus, and have in Him the hope of eternal life, then for our own sakes, and for the sake of our fellow-men in general, and those dear to us in particular, it behoves us to contend earnestly for the doctrines of the faith by which we hope to be saved. Times may change, the aspect of men may change, the worldly prizes for which men contend may change; but revealed truth changes not, neither does the hostility of men to its holy influence; and therefore in one way or other, against foes of one kind or another, it is still needful that the real possessor of a heavenly hope in Christ should contend, and that earnestly.

The politics that agitate men's minds about this transient world, and fill their field of vision, are to us of little importance. We never made them of importance. But present religious events, though intimately connected with passing events and living interests, are a different matter; and when we see the agents of Rome making their triumphal entry into our cities, surrounded by Romish priests, we do and will speak out. This has nothing to do with the low and petty subjects of political dispute in which worldly men delight to differ, It has direct relation to the cause of God. "The faith once delivered to the saints" is awfully brought into jeopardy; and it behoves every friend of Christ and of a Gospel of free grace, to lift his voice like a trumpet, and to cry out against the growing evil of Popery and the countenance that it meets with from the infidel indifference of the day. The ark of God is in danger. The unhallowed hands of traitors

within and open Romanists without, are raised together against it; and if there lives in the heart of Englishmen, blood worthy of their ancestors,—blood that has been quickened and warmed by the belief of the truth as it is in Jesus, they will rise in defence of their endangered religious privileges, and "earnestly contend for the faith which was once delivered unto the saints."

Let us then most seriously ponder upon the object worthy of defence, and upon the mode of defending it.

And, first, the object to be defended. It is the faith once delivered to the saints. Observe, it is the faith, *i. e.*, the great truths of revelation which are to be received by faith in the ample testimony that God has vouchsafed, the grand essential and simple truths which occupy the teaching of our blessed Lord and His Apostles. They are repeatedly called in Scripture "the faith," (1 Tim. iv. 1.) "as some shall depart from the faith;" when the Apostle describes prophetically the rise of Popish novelties and errors, he calls the simple truth of the Gospel, from which they depart, "the faith." And observe, also, this system of revealed truth is distinctly marked out and limited;—it is "the faith once delivered to the saints: once, does not here mean formerly, but at once,—wholly and entirely in its length, breadth, and fulness, as a complete system of truth to be delivered once for all. It was not left to be developed gradually, or added to in after ages. It was not left to the risk of such a supposition. But it was, in the day of Christ and His inspired Apostles delivered to the saints, made known to them, committed to them, placed, then, as a

acred possession in their hands by inspiration and revelation, as it is said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." As the early Scriptures are described by David to be "a light unto our path, enlightening the eyes, making wise the simple, and converting the soul;" so are the doctrines of the Gospel the truths of the later Scriptures, which are called the faith, "able to build us up, and to give us an inheritance among all them which are sanctified." The faith—the whole and completed system of revealed truth was given for this purpose. And observe, also, that it was given or delivered to the saints; not to the priesthood only, not to a special portion of that priesthood, but to the saints, to the believing and sanctified body,—delivered to them as their privilege, heritage, and blessing, to be transmitted by them in its simplicity and purity to others. We have reason to be thankful to the good providence of God, that amidst all the changes experienced by the Church or congregation of Christ, the revealed Word has been safely preserved to us. The canon of Scripture was distinctly recognized as complete shortly after the Apostles' days, and ever since, the true Church has regarded those Scriptures, i. e., Old and New Testament together, as containing within their limits, the faith, the truths that the infinitely wise God has willed His creatures to know and to receive with implicit reliance for their comfort and salvation. There they are treasured up beyond the possibility of concealment; within four hundred years from the days of Christ they were existing in the

hands of the believing Church in seventy languages or dialects into which they had been translated, and no collusion, or public or private hostility to them on the part of men in error, or writing to lead others into error, could destroy them. Even in the worst times of Romish darkness and tyranny it had been made impossible that they could lay a finger injuriously on the written Word, that visible form of truth through which the Holy Ghost speaks, and makes it the sword of the Spirit. It had been published and spread beyond the possibility of corruption, and it ever lives in the bosom of the Church as a witness for God its author, and as a beacon to indicate to men in all ages the truths to be received and the errors to be avoided. That perfected Word is as the living God, ever speaking in the midst of us,—a standing definite revelation made effective by the witnessing power of the Eternal Spirit, is the means of perpetuating throughout all vicissitudes, preserving pure and unhurt, like the bush unburned in the midst of the fire, the doctrines of the faith,—the truths necessary to salvation.

Now it is one of the saddest features of this fallen world, that men are hostile to the light of revelation; and that instead of men cleaving to it as their hope, looking to it as their beacon light amidst the stormy waters, they have often conspired against it, and laboured either to withdraw it from among men, or to pervert it by false interpretation, or to hide it under a heap of superstitious rubbish, or to prohibit men from looking into it; and one great confederacy,—the apostacy which the Spirit of God foretold should take place,—has especially laboured, and is still labouring,

throughout the world for this express purpose. Three hundred years ago, in consequence of the light which the invention of printing poured into men's minds, a great and effectual effort was made to throw off the chains of this apostate confederacy, and a faithful band of reformers, strengthened by the arm of the Lord, stripped the pure and heavenly Word of all the wretched trash by which it had been disguised, and again fixed the attention of mankind on the Divine record itself, on the pure and heavenly light,—"The faith once delivered to the saints." The Romish usurper and his priesthood had filled the visible christian world with vital error. They had led men away from the Word of God as the rule of faith. They had established a false rule, which they chose to call "tradition in the Church." They impiously arrogated to themselves the power to interpret Scripture authoritatively and infallibly; and amidst the mass of doctrinal and practical superstition and delusions which they thus introduced, "the faith which was once delivered unto the saints" was obscured and very generally lost sight of. But the Reformers trampled all this under their feet, and returned to the true scriptural doctrine, "That holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein or may be proved thereby, is not required of any man that it should be believed as an article of, or be thought necessary to salvation."

In these Scriptures then, free from the traditions and inventions of men, we have still "the faith once delivered to the saints." The whole truth is there. Whatever the Romanist or any other sectary professes to have received since, and additional, is only

the tradition of men, and not the commandment of God,—is unauthorized and untrustworthy; and all the novelties, and superstitions, and glosses, which Rome chooses to introduce as on the authority of the Church, subsequently to the days of plenary apostolic inspiration, crosses, images, relics, invocation of saints, transubstantiation, purgatory, continence, penance, and indulgences; all this as originating in a later authority, in a false and usurping authority, and not found upon the broad page of Scripture, is not "the faith which was once delivered unto the saints," but like the teaching of the Pharisees, tradition making void. We must discriminate between them. The one is of God, the other is not of God. The one is plain, definite, and intelligible to any man of common sense. The other is a wide-spread mystification, to the bottom of which scarce any man of sense can fathom. It is intended to bewilder, and lead astray, and ruin. It is a compound of Paganism, Judaism, and a few shreds of Christianity, adapting itself precisely to the degree of ignorance in which man is found, shrinking from inspection in proportion as light is brought to bear upon it, persevering in proportion to men's infidelity and indifference, and hiding under its pompous garments the weapons of an inexorable tyranny—the chain, the rack, and the blazing faggot. How many millions have been thus kept ignorant in past and present times of "the faith which was once delivered unto the saints." It was given to make them "wise unto salvation through faith which is in Christ Jesus." It was given to lead them from foolish vanities to the living God and to the hope of heaven. It was given to set them at liberty

from the bondage of Satan and of corruption. But Rome came between them and heaven,—between them and light,—between them and their Heavenly Father's speedy peace. Rome closed the book of God. Rome persecuted those who would read it, to the death. The children asked for bread, and she gave them a stone. They thirsted for the waters of life;—she was drunk with the blood of the saints; and in the madness of her intoxication she refused them. All history bears witness to this:—almost every market-place in our own land has had its burning victims. And at this moment the same argument is maintained,—no Romanist reads the Scriptures but as a matter of permission from his priest. That the faith was delivered to the saints they deny. Their doctrine is, that the Church of Rome keeps private the use of and interprets the Scriptures. And now, in these last times, availing themselves of the liberality and even-handed justice of a Protestant land, Popery is once more striving to make head amongst us, and once again, if possible, to rob us of the faith. Foreign gold is brought in on every side to erect chapels, convents, and schools, and to bribe ignorant parents to send their ignorant children to learn again these once repudiated abominations. The priests are creeping secretly into our houses, ready for every species of chicanery, and never hesitating at a subterfuge or a lie; they adopt secret measures of assault which require art almost equal to their own to detect. We know that whatsoever may be the language on the lip of Romish agitation, the real meaning is slavery,—slavery of the most abject order,—the slavery of the conscience,—the slavery of the im-

mortal soul. The yoke of despotism is never riveted so fast as by the chains of ignorance and superstition on the neck of a people; and never, till as in Britain formerly, and in Spain and Portugal now, the very flesh of human nature recoils and shudders under the severity of priestly domination, and convulsively, as in a death-strife, shakes off the fettering load,—never will a people be free from this galling and humiliating bondage. Where Rome reigns absolute, she never educates, never enlightens, never improves,—absolute ignorance is the corruption in which she spawns and thrives. Yes, to be trained from infancy to the fewest and scantiest ideas with which the human mind can rest satisfied; to live in ignorance of the great sources of intelligence mercifully opened around you,—to go through the world the abject slaves of a tyrant priest, letting him, instead of God, into the mystery of the heart and its trials, and laying down the neck to be trampled upon by a disgusting compound of ignorance, hypocrisy, and outrageous presumption;—this is *to be a Papist*. But worse than this! *far worse!* to go deliberately out of light into darkness, wilfully to extinguish the torch of a gracious revelation; to shut the eyes on the Word of God, and to take the word of man instead; to leave our intelligent and elevating worship for an unmeaning fable in an unknown tongue, to forsake the eternal Jehovah, the fountain of living water, and to cry before an idol, Oh, Baal, hear us; to renounce all that dignifies and elevates the soul of man as a rational worshipper before the throne of an omnipresent Jehovah, to surrender the right of independent thought and private judgment, and,

having once exercised that privilege, to cease willingly to be a responsible being;—this is to become a Papist. Now, it is against this insinuating and ruinous evil that we protest most solemnly. Days as serious as the days of early Reformation are probably coming on us, evils originating in the listless indifference of Protestants and their loss of the love of the truth as it is in Jesus. The invaluable boon of Jehovah, the unspeakable gift, is endangered; and every real Christian is called upon to “earnestly contend for the faith which was once delivered unto the saints.”

And this brings us to the second point: How the faith is to be defended. We are to contend, and struggle, and agonize for it, as in a vital contest,—as that which is as dear to us as life itself, and dearer. If from the word of the living God we have drawn principles which give us peace; which separate us from the crowd; which lift us up above life's sorrows, and constitute even these sorrows a gracious discipline for eternity; which assure us of reconciliation to our offended God, and everlasting blessedness with Him; we are not to be defrauded of this consolation. We must “fight the good fight of faith, and lay hold on eternal life.” We must “hold fast that which we have, and let no man take our crown.” But how are we to “contend earnestly?”

1. We must labour to know accurately what the faith is, that we may defend it. Half this battle lies in accurate knowledge. God has spoken by His prophets and by His Son, fully, plainly, that His creatures may know their Heavenly Father's will. Now it is of the first importance that we know the doctrine, as it is “written for our learning, that we through patience

and comfort of the Scriptures might have hope.” It is well said, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Bring all the dogmas and inventions of men to the standard of revealed truth, to the balance of the sanctuary, and reject, as merely human and not essential to salvation, all that is not propounded in Scripture as necessary and profitable to be known and revealed for that purpose. There are many summaries in Scripture which contain all the leading features of truth, and in which not an iota of Romanism can be found. Be guided not by the word of man, but by the word of God; not by the cunning craftiness of deceivers, but by the simplicity that is in Christ. God has said, “Receive with meekness the engrafted word, which is able to save your souls.”

2. We must realize a living, influential faith in the doctrines that we discover in Scripture. It is not “saying, Lord, Lord.” It is not “having a name to live, while we are dead.” If we would indeed be saved, we must not only confess with our mouth the Lord Jesus, but believe with the heart. The Romanist is trained to a mere lip service. His hours of devotion are spent in the subordinate worship of a host of saints, of whom he knows little, and the less the better; for many of the saints to whom days of worship are appointed in the Romish calendar never were saints at all, and many never existed. But “the faith once delivered” is a system of grand and glorious, and unspeakably important truths, which lift up the soul of man towards God as a reconciled Father, and enable him to rejoice in his Saviour with “joy unspeakable and full of glory.” Now

we must not be satisfied but as we find this blessed reality, so that we can say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This real experience of the practical power and comfort of saving faith will do more to strengthen our hands for warfare than anything else. When we know that we "have passed from death unto life;" when we know that we "have fled for refuge to lay hold upon the hope set before us," and that we have this "hope as an anchor of the soul, both sure and stedfast," all the cant and all the cruelty of Popery together cannot defraud us of our privilege, our heavenly birth-right. It is because men have not believed, have not felt, have not realized salvation, that their ignorant and unstable souls become a prey to foolish vanities and lying superstitions. He who knows what God is as a Justifier, justifying the ungodly, —what Christ is as a Mediator, "reconciling the world unto himself," and ever living "to make intercession for them;" he who knows what is real prayer in the spirit, as having access through Christ by one spirit to the Father; he who knows that God is a Spirit, and they who worship Him must worship Him in spirit and in truth;—he cannot be beguiled out of the reality of this heaven-bestowed experience, by the idle tales of monkery, or by the barefaced assertions of priestly presumption. The kingdom of God within you cannot be mistaken: it is "righteousness and peace and joy in the Holy Ghost."

3. We must be prepared fully to argue and defend the system of revealed truth, to "give a reason of the hope that is in us," and fully and affectionately to set forth to those who

have been misled, the error of their way. For this, generally speaking, advice is desirable; not that the honest reader of Scripture will not, even by that means, be thoroughly furnished and enabled to confute the gainsayer; but God gives ministration for the edification of His people, and a wise guidance to able writings may save much time in preparing the mind for that contest which may be shortly unavoidable. Every Romanist is trained for the warfare; the Protestant only is neglectful of his avowed principles; and multitudes are so indifferent, and so criminally liberal, that they are sadly ignorant of the merits of the question; they know not by demonstration what that Popery is against which they protest, what that Protestant Christianity is by which they hope to be saved. They are only nominally religionists at all, and consequently they see little difference between the truth of God and the inventions of men, between the Gospel of heavenly mercy and its counterfeit in the Church of Rome. If we would be safe in trying times, this ignorance and listlessness must pass away.

4. We must be content to suffer reproach for the faith, On the nominal Protestant his religion sits so lightly, that he knows nothing of the offence of the cross and the shame that attaches to a sincere and open reliance on the name of Jesus. If we would "hold fast the profession of our faith without wavering," we must not be ashamed of the blood of Jesus, of the doctrine of atonement and sanctification; we must not shun the peculiarities of Christianity; we must not fear the infidel scoff of the world at an earnestness that they cannot understand;—we must rejoice to suffer shame for the Redeemer's name.

And, finally, we must use all diligence to save others from the snares of error. The spirit of the world is courteously to leave men to ruin their eternal hope in their own way. It is ungenteel, in society, to meddle with another's religious creed as much as it is to interfere with his domestic economy. But not so the Christian; he sees his brother misled by a ruinous superstition, the slave of a severe tyranny over the conscience,—he must try to enlighten and to emancipate him. The health of his own soul depends upon his diligent endeavour to save the souls of others. Yes, the most resolute activity for the spread of christian truth, and the trampling down of Romish error, is the duty of every Christian in his moral sphere. The day of collision is come, and the battle of Armageddon is at hand. Do not think that you can shun the conflict and creep peacefully through the world. It is impossible. In the jarring collision of opinions, you must read and form your own

amidst the reiterated assaults of infidelity or Popery,—of infidel Popery, which is the worst monster of all,—you must stand forth fearless and active. A free salvation by grace,—an eternal heaven purchased by a Saviour's blood, is worth the struggle, No language can describe the bitterness with which the Romish priesthood gnash their teeth upon a faithful champion of the Gospel, and long for the renewed privilege of delivering him over to the secular arm, and to the flames. But all such risk must be braved; and, in fact, we need not fear. Greater is He that is in you. He that is against us is mighty, and He that is for us is almighty. And in the Redeemer's own appointed time and way He will destroy the whole Romish system with the breath of His mouth. Let each one go forward and prosper in the name of the Lord, and even these presumptuous attempts of modern Popery shall wither before us.

Φωη τεθνηκotos.

SPARKS OF MAN'S OWN KINDLING.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."—ISAIAH I. 11.

MEN have, in all ages, been fond of making their own deities. The desire for some object of worship, implanted in man's heart at his creation as a witness of his Maker, has ever remained with him; we are still anxious to look out of ourselves for something to love and reverence. Yet so greatly has this sentiment been perverted by the Fall, that it has exhibited itself in a thousand absurdities. The objects of men's worship, though apparently something different from themselves, were shaped in accordance with the predominant feelings of their own minds. Every man chose

and beautified his favorite idol. The tints which it wore, his hand laid on; the voice, with which it seemed to speak, was a parrot-like echo of his own. Hence arose the necessity of many gods. Mankind learned to indulge each other's weaknesses in this respect. "Worship my Venus," the voluptuous man would say to the warrior, "and I will worship your Mars." Every passion therefore had its deified representative; and the objects of popular adoration were fantastic and manifold. These varied forms of idolatry are compared in Scripture to flames and sparks—gleams of eva-

nescent brightness, dazzling for a moment, and then sinking into darkness.

And the simile may be applied with equal accuracy to the less palpable forms of idolatry existent among mankind—to all the countless modes in which men burn incense to their errors, follies, and passions. The hopes and pursuits of a worldly life, as well as the shifting schemes of false doctrine—"phases of faith," as they have been called—may well be compared to sparks. While these sparks rise before us, how do we stand absorbed in delighted attention! In what sweet shapes do they group themselves, how do they body forth, in their gay coruscations, all that we most wish! They seem to be falling on us from some opening in the sky—a glittering shower from the ocean of radiance within. Poor foolish man, charmed with their evanescent flashes, performs his worship before them with intense gravity, and talks pompously the while of his reason and his wisdom. What are the tinsel treasures which we eagerly accumulate, and like Hezekiah, exhibit so proudly to others, but sparks magnified by our vanity into scintillations of heavenly light? What are those theories of philosophy, which their inventors parade with so satisfied an air before the world, but sparks, certain to disappear even while we gaze upon them?

These delusive gleams are very apt to possess the character of those mocking spirits, which, according to ancient superstition, animated the flitting fires of the morass. Whether assuming the guise of false doctrine, or of sinful pleasure, or of vain ambition, they lure the wanderer on from point to point in bewildering confusion. Tenet after tenet is added to or detached from the creed,—one evil habit after another is permitted to stain the life,—till the man is led to a position, in which, were his conscience to awaken, he would shudder to find himself.

The sudden windings and retrograde motions of persons who are following some moral *ignis fatuus* would be amusing, if they were not so lamentable. You read their books: con-

vinced by their arguments, you proceed to take the direction to which they have pointed, and where they tell you, Paradise lies; but as you are hastening towards it, you find your pretended guides hurrying from the spot, and loudly exclaiming that they were mistaken, that it was not Paradise but an entirely different place to which they had been so earnestly inviting you.

Sometimes these sparks (as sparks are wont to do) suddenly go out; and then how great is the darkness! In vain, in this case, do we rake in the pale embers of exhausted passions, or extinguished faith, for some friendly light,—the errors, the pleasures which once dazzled us, can now neither delight nor deceive us more,—a miserable apathy sometimes then steals over the soul, the pulses of which have ceased to beat for anything on earth, without having been led to throb for the enjoyments of heaven. But, on the other hand, happy is it when the alarm caused by the extinction of our "sparks," awakens a longing after a more lasting light; when repeated disappointments lead us to fix our expectations where we cannot be deceived.

In the latter case, the quenching of the sparks that were deluding us, has been an act of mercy; and far worse is it when we are left to ourselves, and permitted to *walk* in the light of our fire, and in the sparks that we have kindled. O most sad condition!—to believe a lie, to see in the lurid glare of our own corrupted minds, a fixed star,—nay, a pole-star, beckoning us on to the haven where we would be. Better far the darkness, with its terrors, than a light like this. The darkness may make us pray for deliverance, and grope for a guide; the illusive light lulls us into a false security, and seduces us to wander on, amidst snares and pitfalls, to the imminent peril of our souls.

Dreadful is the punishment which Scripture denounces on those who compass themselves about with sparks; "this shall ye have of mine hand, ye shall lie down in sorrow." As it is most soothing, when after the toil and

anxiety of our daily occupations, we can retire to our bed and sink into calm repose, so, on the contrary, is it peculiarly distressing when the harass and anguish of the day pursue us to our couch. We are there removed from outward distraction; we seem to lie at the mercy of every painful thought; in vain do we turn from side to side to escape our tormentors; we are compelled to look them in the face, and grapple with them as best we may. What then must be the agony of a soul doomed to carry with it to its final resting-place the sorrows of this world, and to brood in darkness over the delusions of life! On earth, sleep *does* come at last, and the over-burdened spirit lays aside for a short time its load. But what sleep will shed its dew on an eternal sorrow?

But from these gloomy reflections let us turn aside to thoughts of light and love. On the day of Pentecost "cloven tongues like as of fire" rested upon the Apostles, and they were all filled with the Holy Ghost. The same holy fire—the influence of the Spirit of God—still descends at the call of fervent prayer on the heads of the faithful, to enlighten and cheer the soul. Man is not left in this dark, wintry world without some gleams of

heaven's sunshine, some balmy gales from Paradise. Mingled with the mass of mankind there have ever been some on whose brow the brilliant seal has rested, and on the altar of whose heart the heaven-aspiring flame has burned. And let him, who is in darkness and perplexity, ask devoutly for that light to beam on the pages of God's Word, and bring out in rich development the treasures it contains. There he will read those cheering words, sounding so encouragingly amidst the labyrinth of this world, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Let him pray for grace to follow that Saviour, and his wanderings will terminate at the throne of God. His course here below may not be bright and pleasant,—but neither was his Lord's,—He, the Light of the world, had not where to lay His head, and was exceedingly sorrowful, even unto death. When he is in darkness, then, let him bear it with resignation, looking upwards for aid; and not endeavour to dispel it with sparks of his own kindling; being certain that the Lord, in His own good time, will be a light unto him.

M. N.

THE WORD OF GOD OUR STANDARD.

It is of great importance at a time like the present that all who desire cordially to support the principles of the Reformation, should come to a complete understanding of each other's meaning, and especially upon the subject that has recently so powerfully agitated the Church, and upon the expressions made use of, in speaking of it. Dr. Hook, in his letter on the Present Crisis, appears to hold out the right hand of fellowship to all such persons in the following animated passage, which awakens all our sympathies, "Let us who love the Church of England, who believe her to be a true and living member of the Catho-

lic body, who glory in our Reformation, who receive the Articles and the Prayer-book, not the Prayer-book without the Articles, nor the Articles without the Prayer-book, who regard England as the first and foremost nation in the world, and England's Church as the bulwark of the Reformation;—let us endeavour to persuade men to be of one mind, and to come to an agreement on this very article of baptismal regeneration."

If Dr. Hook had said, "On the article of baptism," or on baptismal privileges, or blessings, or benefits,—we should have had great hopes of coming to an understanding; but this

unfortunate word, regeneration, which forcibly reminds us of the *untoward* battle of Navarino, will, we fear, be a bone of contention so long as *any* party in the Church understands by it, that baptism is an actual conveyance of the Spirit of God to the soul, *or* that the first gift of the Spirit to any individual is absolutely dependent upon that form. The want of scriptural proof for this opinion will ever be an obstacle to the reception of the doctrine, by all who consider the authority of the Word of God as paramount, and the Prayer-book, and every human composition, as subordinate. We must be agreed upon this fundamental point, that Scripture is the supreme authority, before we can take one safe step towards amalgamation; but as this is the distinctive principle of the Reformation, we will hope it has Dr. Hook's cordial concurrence. If, on the contrary, his expression, "the Articles and the Prayer-book," means that he wishes to bring all parties to unite in using the words of the infant baptismal service in the sense insisted upon by the Bishop of Exeter, and indicated in other words by Bishop Bethel, without any modification by reference to the Articles, or to Scripture, then the case is hopeless. Nothing short of a Divine revelation could produce a universal consent to the doctrine, that every baptized child from the moment of its baptism becomes the temple of the Holy Ghost.* It is exalting the sacrament and the power of the priesthood beyond measure, and lowering the grace of regeneration to a point so insignificant that it threatens to do away with the distinction between the natural and the spiritual man, and to cause those passages of Scripture which are calculated to arouse and edify the mind, to fall off unheeded, as carrying no further meaning than that of the grace conferred at baptism. Even that powerful and heart-searching text, "If a man have not the spirit of Christ he is none of his," is literally in these days lowered by some teachers to support the idea that baptism *must* confer grace, or there would be no Christians.

* See Bp. Bethel, as quoted by Dr. Hook.

A passage from the writings of Mr. Simeon is cited by Dr. Hook in support of the theory, that a seed of grace is implanted in the heart at baptism, and that the Reformers used the word "regenerate," as the Scriptures use it, and taught *the thing* as the Scriptures teach it. The general tenor of this passage conveys to our minds the impression that Mr. Simeon was anxious to retain in the Church good and conscientious men, and that he wished them not to give way to too much scrupulosity in the use of words, the general tenor of which might be adduced from Scripture and antiquity, to denote spiritual privileges, and the use of which had been long current in the Church universal. It is to be observed also that he only speaks of the word, regenerate; he makes no particular remark upon the stronger expression, "*regenerate by thy Holy Spirit.*" We concur in the wish to guard against any morbid scrupulosity, but when we see the manner in which the literal interpretation of the above expression is still forced* upon the Church and upon the world, notwithstanding the late decision of the Privy Council, we feel constrained to urge the necessity of a revision of the service; and we feel persuaded that Mr. Simeon would encourage the attempt to make such wise and careful improvements as would put the meaning of the Church beyond a doubt, and would prove the Church and the Scriptures to be in harmony, and the Church at unity with itself.

It is said that no modification can be made in the thanksgiving after the baptism of an infant, because it would be the surrender of a principle. But what is the principle? Is it not exactly the same with that, which made Luther cling so long to the doctrine of transubstantiation, the idea that it has for so many centuries formed part of the formularies of the ancient Church? But so did the doctrine of the change of the elements in the Eucharist. Antiquity is to be venerated if it accords with truth; but antiquity without

* "We are astonished," says the *Oxford Herald*, "that Mr. Gorham can answer it to his conscience to use the infant baptismal service, after the avowal he has made of his principles."

truth is a sandy foundation. Is not the idea of the actual descent of the Spirit, at the moment the priest consecrates the water, the very same idea as that which produces the change in the bread and wine? and is it not this idea that has made the Tractarians say, "If this be true, then do Christ's ministers work miracles," and caused Archdeacon Hare to observe, that the rock upon which such statements would split, would prove to be nothing less than baptismal transubstantiation? Has not all that has happened during the last twenty years proved beyond a doubt, that the great reason for laying so much stress upon the notion of spiritual regeneration in baptism is, because it is felt to be a powerful link with the Church of Rome; and having been overlooked as such by our Reformers, it has remained as a root of Popery in the Church, and has in these latter days been cultivated, and cherished, and made use of, to lay the foundation of the whole of that sacramental and sacerdotal system which has been so awfully revived and carried out in the present day?

Many writers on the subject have most innocently and unsuspectingly adopted the expression, "a seed* of grace sown in the heart," without perceiving to what it might lead them. They have intended only to steer a *via media* course, and have not been aware that it was only another mode of presenting the Roman dogma. Figures of speech, though agreeable vehicles for thoughts not strictly defined, are not always suited to doctrinal teaching. It required the perfect wisdom of our blessed Lord never to err in the adaptation of similes to illustrate His teaching. The expression, "a seed of grace sown in the heart," which misleads many, is, we think, a corruption of one of His own true and beautiful metaphors.

In the parable of the sower, He speaks of *the seed of the Word* which was sown in the heart. Here is a definite and tangible idea. An intelligent being receives into his heart Di-

vine instruction from the Word of God, and according to the soil on which it falls, it produces fruit or not. An unconscious infant is incapable of taking in an idea, and therefore the case cannot be parallel.

The following is an example of the theory which is built upon what we conceive to be the mistaken metaphor. It is said, "that a seed is implanted in the heart of every baptized infant, of God's free and unmerited grace, that the agent in implanting this seed is the Holy Spirit, and that the act itself is expressed by the term *regeneration*, which ought most carefully to be distinguished from *conversion*, which is a perfectly distinct thing, and which may take place at a totally different time of life." It is thought by those who hold this theory, that the confounding the terms *regeneration* and *conversion* is one of the main impediments to our coming to a comparative agreement on the question itself.

We doubt the possibility of sustaining this theory of inspiration at the moment of baptism, by proofs from Scripture. The passages* that are quoted to support it appear to us to amount to no more than a proof that christian children are as highly privileged as were the children of the Jews,

* The texts referred to are these, Eph. i. 13, iv. 30; 1 Thes. v. 19; Acts vii. 50; 1 Cor. x. 1-12; John xv. 1-8.

Mr. Baylee of Birkenhead has written in a very lucid manner upon the double use of scriptural terms,—he shews clearly that many are used in an ecclesiastical as well as in a spiritual sense; and the reading of his little work might calm the minds of many whose consciences are troubled by the baptismal service, but it will not settle the question. The Tractarian party insist upon the identification of the Church visible with the Church mystical, and the controverted words in thanksgiving after baptism are a shelter for their opinions and their strong hold in argument. It must also be remembered, in order to take in the whole bearing of the subject, that the Tractarians, who dwell with such confidence on these words, will not admit the parallel between circumcision and baptism, in which point they concur with the Baptists; neither will they admit of an ecclesiastical regeneration distinguished from spiritual. Mr. Dodsworth says, in allusion to the text, "He is not a Jew, that is one outwardly," &c., and its application to baptism, "To press the analogy between baptism and circumcision here, is to press it just where it fails. Circumcision is a sign and seal, so is baptism, but baptism is also for the conveyance of spiritual life, which circumcision was not, and never pretended to be." See *Romanism and Disent—Efficacy of Baptism*, note to page 10.

* When the Scriptures use the word "seed" in reference to the word of the Spirit, it is the seed that *abideth*, not the seed that may die. 1 John iii. 6.

and that the elevated and figurative language employed to denote the privileged state of the circumcised, applies equally to the privileged state of the baptized, and that the Apostles employed them in addressing communities of Christians,—they do not bear upon the point in hand, they do not prove that a seed of grace was sown in the heart of every infant at the time of circumcision, or that consequently such a transaction takes place at baptism. It is true that the Spirit of God strove with the circumcised, and that He also strives with the baptized,—so the spirit of a father strives with a child when he is endeavouring to correct his evil inclinations, to impress good principles upon his mind, and to lead him in the way of holiness; but the child does not imbibe the spirit of his Father if he continues rebellious and rejects the good influences that are pressed upon him. We hope we are prepared to show that there is a reality in baptism which may lead to edification, comfort, and strength; but the point of Divine inspiration we desire to leave with God; and if both parties would agree that there is a point which no human eye can penetrate, and that to attempt to assert positively, where there is no distinct revelation, what may or may not be done under the administration of any ordinance by Divine power, is useless and presumptuous, there might then be some hope of union.

Dr. Hook has cited Mr. Simeon as speaking of the term, regeneration, and the thing signified thereby,—the one as applicable to baptism, the other denoting the great and vital change, which the Reformers inculcate as necessary to salvation. Let us consider each separately, and first,

THE TERM, REGENERATION.

With regard to the use of the term, many, and probably the majority, of the Evangelical body will concur in admitting, that the word regeneration in the early Church was used for baptism; and, Why?—because the adult candidate for baptism gave evidence of spiritual regeneration, by the repentance and faith which he professed. And though after the conversion of Constantine, true Christians were the

minority in the multitude that flocked into the Church for baptism, the term, regeneration was retained; and the early Fathers, in speaking of a christian man, called him a regenerate man. So the Jews had frequently called the baptism of a proselyte, his regeneration, or being born again; but it is worthy of observation, that when the Jews spoke of a baptized proselyte, they called him regenerate, or born to God, that is, consecrated to God; they did not speak of him as the Apostles speak of the spiritually regenerate, born of God. From this use of the word by the Jews, we are inclined to think, that when our Lord spoke of being “born of water,” He probably alluded to baptism, which in the preceding chapter had been forcibly brought before the mind by the ministry of John the Baptist, although upon this point there is diversity of opinion.*

The thing signified by the stronger expression, “regenerate by the Holy Spirit,” cannot better be illustrated than by reference to the index to “Brown’s Self-interpreting Bible.”

“*Regeneration*.—A change of heart and life effected by the agency of the Holy Spirit, John iii. 3; Titus iii. 5—7.

“It is called, being born again, John iii. 3; born of the Spirit, 5, 6; being quickened, Eph. ii. 1; passing from death to life, 1 John iii. 14; a new creature, 2 Cor. v. 17; created anew in Christ Jesus, Christ formed in the heart, Col. i. 27; partaking of a divine nature, 2 Pet. i. 4. In its nature it is a supernatural change, John iii. 6—8, Eph. ii. 4, 5, internal, invisible, and inexplicable. ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.’

* Some have asserted that but one opinion prevailed upon the third chapter of St. John till the time of Calvin: but Archbishop Whitgift says, “The place in the third of John hath divers significations, and the most part of the ancient writers do take water in that place for the material elemental water, as *Augustine*, *Chrysostome*, *Ambrose*, *Cyril*, and sundry others, even as many of the ancient Fathers, as I have read upon that text, and Dr. Whittaker, the Regius Professor, says, that ‘by water here is meant, not baptism, but the Holy Ghost; because immediately afterwards the being born of the Spirit is spoken of without any mention of water.’”

"In its effects visible, 1 John iii. 9; iv. 7; v. 4. Universal, extending to all the faculties, affections, and actions of life, 2 Cor. v. 17; imperfect in its degrees of light and holiness, 1 Cor. xiii. 9—12; permanent and abiding, Phil. i. 6; essential to salvation, Gal. vi. 15. The evidences of this change are hatred of and abstinence from sin, 1 John iii. 9. Love to Christ and his people, 1 Peter i. 8; 1 John iv. 7; iii. 14. Love to the word of God and delight in meditating upon it, Psalm i. 2; cxix. 97. Love to the public ordinances of religion, xxvi. 8; xxvii. 4; lxxiv. 1—4. Deadness to the world and victory over it, Gal. vi. 14; 1 John v. 4; heavenly mindedness, Psalm lxxiii. 25; Isaiah xxxi. 8; Matt. vi. 21; fruitfulness in holiness, Gal. v. 22—24; Eph. iv. 23, 24; v. 9."

It is a consolation, in the midst of so much disagreement, to perceive the unanimity that pervades the Church on the subject of adult baptism, and also that the minds of men seem to be inclining to admit that there is sufficient difference between the state of an unconscious infant and that of an adult, to make it impossible to apply the same expressions to both. Now if this admission, founded as it upon the truth of things, should gain ground, it may also be admitted as a natural consequence, that the words in the office for baptism, which apply, and can be scripturally proved, to be suited to the one class, may not be suited to the other, though there is one baptism for both,—though both are baptized in the name of the Holy Trinity, and both are baptized on the same covenant.

The baptism of adults being administered upon an open profession of their own faith and repentance, may be well followed by a thanksgiving to God for their regeneration by the Spirit, since faith and repentance are the fruits of the Spirit, and their profession tests that they presented themselves to the Church as regenerate persons, and to be recognized as such according to the appointed mode;—here then the thanksgiving for spiritual regeneration finds its right place. But if adults are ceremonially sealed, purified, and grafted into the visible Church by baptism, *after* they have received the Spirit of God in their

hearts, enabling them to repent and believe,—why may not infants go through the same process *before* they actually receive the Spirit themselves? If the gift of the Spirit is *not dependent upon the rite* in the case of the adult, why must it be dependent upon it in the case of the infant?

Let us not for a moment be supposed to undervalue infant baptism by these plain questions; for it clearly appears to us, that though it involves less than an inspiration at the moment of the ceremony, and more than a mere sign of admission into the Church, it is in truth the ministerial sealing of a covenant relation with Christ, by whom the guilt of original sin was removed, and by whose grace alone the child can be saved. Within this covenant the blessings sealed, and formally conveyed over to every baptized infant in the sight of the Church, are the promises of forgiveness of sin, and of the gift of the Spirit through faith. The seals of the covenant are put into the hands of the authorized ministers of Christ.

The ministerial sealing of a promise from God upon any individual is no light matter. When we consider the depth of meaning that is involved in a *promise from God*,—the certainty that it can never fail, unless the conditions upon which it is made are neglected,—we must feel that not only is it no light matter to affix the seal of that promise, but it is no light matter to receive it. St. Paul gives us distinctly the promise of the Christian covenant. The promise is the promise of the Spirit, and the condition is, that it is to be obtained through faith. With the unconditional dispensations of the Spirit we have nothing to do in this place, further than to bow down with adoring wonder and admiration when we think of them. The subject of baptism to infants belongs to that of common and ordinary grace or favour, and is equally dispensed to all who are brought to the font.* The instructions which should follow it up are mercifully pointed out in the Scriptures. Faith is the condition. If we ask, how can we have faith? St. Paul

* This view will, we trust, meet the feelings of C. D. L. in your last number.

replies, "Faith cometh by hearing and hearing by the Word of God." How can we have the Spirit? Our Lord Himself says, "Ask, and ye shall have; seek, and ye shall find." Baptism we may safely say is a valuable preparation for faith, for hearing the Word, and for every branch of a good christian education. The child may have been within the covenant before baptism, in right of his christian descent, but now the promise is sealed to him individually, and formally made over to him, so that he may plead it for himself. Within it is contained every thing that is necessary for the regeneration of the fallen soul of man; those who fall short of the purpose for which this promise was given, are those who neglect their high privilege.

If we reflected as we ought upon the value, the import, and the comprehensiveness of the promise, and *who* it is who makes it, we should feel a stimulus in our heavenward course, that would lead to much greater results than are now seen in every baptized community. Was any soldier ever enlisted under the banner of a

captain, upon whose word he could depend, with a solemn promise that he should receive ample remuneration for his exertions, without feeling his heart encouraged and his spirits enlivened by a recurrence to the promise of his leader? And if he had been assured by others who knew him well, and who had had the commission of setting his seal to the promise, that the very moment he felt any need of help he might apply for it, and it should be certainly granted without waiting till he could earn it by labour,—would not the feeling of the generosity of the captain, and his goodness in providing for him, stimulate his utmost exertions? In like manner we believe that a frequent recurrence to the privileges sealed to the child at baptism, would be a powerful auxiliary in the hands of every christian parent or teacher. In the gradual formation of the christian character, God will ever bless the diligent use of means, for He has said, "Train up a child in the way he should go, and when he is old he will not depart from it."

TRUTH AND PEACE.

THE DUTY OF THE EVANGELICAL PARTY.

It appears to be the beginning of the end with the Tractarian party. The rock on which they are about to split is that very centre of unity to which the majority of the Church-union party is so fast converging; and which circumstance has so frightened the strict Anglo-catholic portion of their body, that they have in vain sought to raise a protest against the present state of the Church of Rome itself, and a declaration against actual or contemplated reconciliation with that communion. This step has brought into the light the men who will not pledge themselves to remain what they now profess to be,—members of the Church of England. If they cannot bring the Church of England into close approximation in doctrine, government, and practice, with the Church of Rome, they are not to be pledged that they will not quit her

for their beau ideal of a true Christian Church. In this, we think that they are right to refuse acquiescence. It is by no means fair to urge them to give any deeper pledges of adherence to a Church which is essentially Protestant, than those by virtue of which the clerical part at least hold their preferments and are allowed to minister in our churches. We are not prepared to extract from our soldiers, and more especially from our officers, wearing the uniform, and receiving the honours and pay of England, declarations that, if certain steps be not taken to hand over our country to a foreign power, they will not desert to the service of the enemy. We cannot, however, regret that such a proposition has been made, and we must rejoice that it has been rejected. Romanisers must go to Rome,—the only question with them is the fitting

time;—we say, the sooner the better, as well for their honesty as for our peace and safety.

Doubtless, a question arises as to the Anglo-catholics who, while repudiating the errors and pretensions of Rome, and professing to adhere to the Church of England, are yet striving to bring that Church under the dominion of a school very far removed from the doctrines and intentions of its founders, and still further remote from the Church of the Scriptures,—the Church of Christ. With the men who do not hesitate to avow that they cannot pledge themselves against secession to Rome, we cannot hope to do anything; but with those who have some repugnance even to the suspicion which recent secessions have caused to rest upon the movement party, we may cherish some longing after a better understanding, and try to bring about a more wholesome state of brotherly communion in the National Church. These men are not, by remaining in the Church, seeking by the gradual development of Roman doctrines and ceremonials, to prepare the English mind for the reception of the reality; they are taking what we consider unscriptural, and therefore unwarrantable, views upon what we consider most important points; but with them we can pray, and argue, and hold some degree of christian communion, which with the other, and larger, section we cannot do. We must endeavour in every possible way to win over all who really hold to the main essentials of real christian truth; and although they cannot view the Church of Rome in the same prophetic light with ourselves, yet they shrink from union with her in her present degraded and erring condition.

But questions are now asked with great frequency, and force, as to what is to be the attitude of the Evangelical body in the Church? Some are for boldly moving forward to assert the strength and truth of our position, in virtue of the known and recorded principles of the men who fought that battle with Rome which gave us the Reformation and the present English Church. Some are for re-

viewing the work of men who were raised up to achieve much, and who manifestly intended to do much more, in accordance with the increasing light which broke in upon their Spirit-taught minds and consciences. Others are for holding fast what of truth we have. These consider that our present "strength is to sit still," lest in attempting to carry on the work of bringing our ecclesiastical matters into closer harmony with the mind of God in holy Scripture, and their more truthful and powerful bearing upon the wants, feelings, and circumstances of men, we risk a revolution which may issue in the loss of what we have. Men have become alarmed at the present development of those Ultra-high Church principles which they know infallibly lead, sooner or later to Popery. And it is not in any way astonishing that there should be a growing disposition to enquire into, and remove, all such occasions of offence to the real union and stability of the Church of England.

The questions which now press themselves upon the consideration of the Evangelical clergy and laity, may be thus put:—

1. Are we, as a body, to protest against the doctrines and practices of the Tractarians, or are we to be content with the protests of leading individuals amongst us? 2. Should this Tractarian heresy be abated, is it our duty, as a body, to attempt the removal of those blemishes, ambiguities, and abuses, which keep thousands of excellent christian men from joining our communion, and are causes of much uneasiness to such within the Church whose consciences are thereby oppressed and wounded?

To the first of these questions we unhesitatingly reply that it is the imperative duty of the whole Church, High and Low, as its two chief parties are called, to protest in the most unequivocal manner against the further sufferance of doctrines and practices such as those too accurately described in our columns by "a Churchman of the Reformation."

We are confident that such a step as the proposal to raise open and decided protests, emanating from the

ministers and congregations in every respective diocese, is not only loudly called for, but would meet with an effective response. Surely the time has come when Tractarianism has proved to be but another name for Romanism, and neither sound Protestant bishops, clergy, or laity, can urge any objection to those who see the danger, protesting against its further allowance. Individual clergymen, among whom we may mention the Rev. D. Wilson, of Islington, and the Rev. Mr. Miller, of Birmingham, have done their part in boldly protesting against the subtle preaching and poisonous influence of this new ally of Rome. But it is not enough for the clergy to preach or to print in opposition to the system; their ordained brethren are permitted, without a check, to practise ceremonies, to decorate their churches, and to preach doctrines which, as we said before, lead headlong to Rome, and are not the laity to stand boldly forward, and manfully uphold their Protestant faith in the hour of its danger? Let such men as Mr. Wilson, Mr. Miller, Hugh M'Neile, Hugh Stowell, Thomas Dale, Richard Burgess, with the other incumbents of our immense London and country parishes, set the example of rallying around them their true Protestant-hearted lay brethren, and let them present to their respective bishops a faithful and respectful declaration of their own firm unalterable attachment to the pure Protestant faith of the Church of England, and their deep sorrow at the increasing departure from that faith which is but too clearly manifested and but too much tolerated in the members of the Tractarian party. Our position as Christians and Churchmen, demands that we openly repudiate the pseudo-churchmanship of the Tractarian school, or the Dissenters will have too much reason to identify its principles with those which we assert to be perfectly antagonistic to Popery in every shape.

It may be answered, that there are among the bishops, clergy, and laity, those who would frown upon, and characterize such a protest as we propose, as an uncharitable ac-

cusation of their brethren; but the faithful in Christ must deliver their own consciences, and not only stand aloof themselves, but unitedly declare the freedom of the communion to which they belong from the sins and follies of that system which first mimics and then leads to Rome.

The second question is one upon which much diversity of opinion will exist, and which involves subjects requiring the most thoughtful and temperate discussion. There can be no question that it is our plain and positive duty as Churchmen to cleave fast to the truth we have, to be vigilant in watching the growth, and fearless in protesting against the sufferance of errors which undermine the faith and very existence of the Church. It does seem to be a no less plain and positive duty for us as Churchmen to be ready calmly and impartially to consider those things which are lets and hindrances to our greater union, perfection, and fruitfulness as a branch of Christ's Church, and which shut out from our communion those who would otherwise be most able and useful ministers and members in our National Church.

We will not enter further upon this question now; we will merely give utterance to a thought which has long occupied our own mind, and which the present aspect of Church matters forces more strongly upon our consideration, and which is this,—That an able work is much wanted, giving, first, An impartial history of the foundation of our present national Church; secondly, The views of our great Reformers, as to their plans and intentions for the further restoration of the Church to the simplicity of the primitive model; thirdly, The causes why the English Reformation rather retrograded than advanced under the reign of Elizabeth and her successors; and fourthly, The duty of the present generation, which possesses increased light, and has the experience of three centuries, to use that light and experience to detect and remove those things which are still stumblingblocks to the purity and more extended usefulness of the Church.

The above would form a subject

well worthy of the pens of our brother Churchmen, and we should be glad to receive any suggestions or advice as to the propriety and the manner of offering a prize commensurate with the importance of considering matters so vitally important as the History of the Church of England from the commencement of its Reformation; its present character in doctrine, practices, and adaptation to the wants and feelings of the community; and the policy of attempting such a revision of our Book of Common Prayer, as shall at once preserve its services from the profanation incident to their present necessarily indiscriminate administra-

tion, and the avoidance of cavil, or offence to tender consciences, from the use of ambiguous terms or declarations not positively supported by the plain statements of Holy Writ.

The temperate consideration and charitable re-adjustment of such topics as these might be productive of comfort to many thousands, everlasting benefit to the Church itself, and ought not give offence to the staunchest Churchman who wishes to realize the full value of our common Master's dying prayer, that all His might be one.

C. A.

REVISION OF THE BAPTISMAL SERVICES.

THE opinion seems to be gaining ground, that a Revision of the Baptismal Services of our Church is necessary for its peace, and for the relief of many a burdened conscience. Very many who love the truth, and who desire to be "Israelites indeed, in whom is no guile," see more clearly that there ought to be no *ambiguities* in any of the public forms of our Protestant worship; nothing that affords matter for doubtful disputation; nothing that seems to require a *non-natural* interpretation, to make it accord with Holy Scripture, or a laboured explanation, to render it perspicuous to the minds of simple people. As was said in a late number of this periodical, "The avowed principle of our Protestant services is, that, in contradistinction to those of the Papists, they are in language and in terms that may be easily understood of the people." "When indeed we recollect," as "*Truth and Peace*" observes in the September number, "the immensity of the work that pressed upon the Reformers, and that at that time the great controversy was on the other Sacrament, it was very natural that they should adopt the liturgies and customs of the early Church for the use of the Church of England; and in doing so, it is not impossible that they might have over-

looked the true principle upon which the baptismal service for infants should be constructed." But is it right for us now, out of veneration for ancient forms or the memory of our Reformers, or through fear of opening the door to injurious innovations, to retain those expressions which we conscientiously believe to be erroneous? Does prescription justify us in holding fast that which we should reject if *newly* offered for our acceptance? Suppose that the task were assigned to a certain number of truly Evangelical Clergymen, to compose a baptismal ritual, in agreement with the admirable Twenty-seventh Article, and with Scripture; and suppose it were possible that, before sitting down to their task, the existing offices for baptism could be obliterated from their memory; is it probable that, as the result of their labours, we should have anything at all resembling our present forms? Is there anything in Scripture, or in the Twenty-seventh Article, which would lead them to frame the *spontaneous part* of the ritual, or that would suggest the ambiguous and unqualified employment of the terms "*regenerate*," "*spiritual regeneration*," &c. in the connexion in which they now stand? Why, then, should long usage bind us to the *retention* of what we should not now *frame*?—a

ritual so artificial, so little in accordance with "the simplicity that is in Christ." A deference to *antiquity* does not carry back those who are influenced by it far enough: they stop at the *Fathers*, whereas they should recede to the *Apostles*. A reverential regard of the practice and writings of those inspired men would not produce, as its result, a baptismal ritual such as our own.

We have, in fact, no model in Scripture, on which to draw up a form for the administration of baptism. The only authoritative warrant we have, on which to frame a ritual, are the words of the institution,—“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,”—and the practice of the Apostles, as recorded in the Acts. We learn from their practice, that they understood the words of the institution as implying that a candidate for baptism must have faith in Christ, (if an adult,) and a desire to be enrolled amongst His followers, and to be openly acknowledged as a member of the Christian Church. [This view of the ordinance accords with the parallel rite of circumcision.] We fairly assume, also, that their practice was to baptize the infants of believers. This is all the ground-work we have for our baptismal services. We have no warrant whatever, either from the words of the institution itself or the practice of the Apostles in carrying out the command of their Lord, to dogmatize with respect to what is the actual grace conveyed to the recipient of baptism.

The various, and sometimes conflicting, schemes of doctrine, which are embodied in the baptismal rituals, or methods of administering baptism by different denominations of Christians, have no foundation in the Divine words of the institution, but are drawn from “private interpretations” put upon those passages of Scripture in which reference is made, or supposed to be made, to the ordinance of baptism; such as John iii. 3, 1 Peter iii. 21, and others.

But it is not from these passages which are susceptible of various inter-

pretations that a Church should frame any scheme of baptism, and require it to be used, and subscribed by its ministers with an “*ex animo*” consent. So long as this is done by any Church, that Church is guilty of great oppression to the conscience, and widely departs from the simplicity of its only authority for a baptismal ritual.

Is it practicable, however, it may be asked, to obtain any alteration of the formularies in question? True it is that those of the Evangelical Clergy and Laity, who see and lament the errors of our ritual, and who express their desire for revision, are put down by the plea of the inexpediency and the impossibility of anything being accomplished. But surely they ought not to be deterred by difficulties from seeking to bring about so desirable a result.

Were there not difficulties and obstacles of no ordinary character in the way of those social improvements, both of a physical and political kind, for which the present age is distinguished? Difficulties have given way, and obstacles have vanished before the energy of the statesman and the man of science; and objects have been accomplished, which twenty years ago would have been thought unattainable by human efforts. And shall the supineness of those whose objects are *spiritual*, render the saying of our Lord as applicable to them as ever it was to any of former times,—“The children of this world are in their generation wiser than the children of light?”

It is undoubtedly no easy task to offer suggestions, as to the *manner* in which those who ardently desire the revision of our rituals should attempt to accomplish their object. It would be desirable that, in the first place, they should know their own strength, by ascertaining what is the number of the Evangelical Clergy and influential Laity [being real friends of the Church] who would unite their efforts for this purpose. When this is ascertained, then measures might be concerted among them, in dependence on the Divine blessing; and if His help and guidance should favour the undertaking, a way for a wise and scrip-

tural revision would be opened, where at present all seems impervious to the most zealous endeavour.

To this point, then, we would first direct the attention of those attached members of our Church who desire a revision of the baptismal formularies.

Let them ascertain their numbers; then let measures be calmly, prayerfully, and energetically adopted, according to the circumstances of the case, and the opportunities which may present themselves.

C.

THE ASSUMPTIONS OF THE PAPACY.

THE famous bull "Unam Sanctam," published by Boniface VIII., at the close of the thirteenth century, contains the following enunciation of the claims of the Pope, and of the true principles of the Church of Rome.

"We are compelled by the faith to believe and to hold one holy Catholic and Apostolic Church; and we firmly believe, and plainly confess this (Church), out of which there is neither salvation nor remission of sins. Therefore of the one and only Church, there is one body, one head; *not two heads*, as if it were a monster; Christ, and Christ's Vicar Peter, and Peter's successors. When our Lord said to Peter, 'Feed my sheep,' he said mine generally, not singularly, these or those; by which he is understood to have committed all things to him. Whether, therefore, Grecians or others may say, that they have not been committed to Peter, and to his successors, they must of necessity confess, that they do not belong to the sheep of Christ; our Lord saying, that there is one sheepfold and one Shepherd.

"We are also instructed by the Gospel, that in his power (*viz.* in the power of the Shepherd), *there are two swords, to wit, the spiritual and the temporal.* For when the Apostle said, 'Lo! there are two swords here' (to wit, in the Church), our Lord does not answer, 'It is too much;' but, 'It is enough.' Certainly, *he who denies that the temporal sword is in the power of Peter*, but ill attends to the word of our Lord, when he said, 'Put up thy sword into the sheath;' therefore *both (to wit, the spiritual and the material sword) are in the power of the Church;* but the latter is to be used for the Church, the former by the Church; the former by the instrumentality of the priest, the latter by that of the king and soldiers; but according to the order and sufferance of the priest.

"But one sword should be subjected to another, and the temporal authority to the spiritual power; for when the Apostle says, 'There is no power but of God, the powers that be are ordained of God,' those powers could not have been ordained, unless there were a subordination of the inferior to the superior. For the truth has borne witness, *that the spiritual power can institute the earthly power, and judge whether it be good.* Thus the prophecy of Jeremiah is verified concerning the Church, and the ecclesiastical power; 'Lo! I have set thee this day over nations and kingdoms, to root out and to pull down, to destroy, to throw down, to build and to plant.' (Jerem. i.) Therefore, *if the earthly power shall deviate, its error shall be made known by the spiritual power;* but, if the spiritual shall deviate, *the inferior spiritual shall be corrected by its superior spiritual;* but the supreme spiritual power can be judged by God alone, not by man; the Apostle bearing witness, that the spiritual man judges all things, but is himself judged by none.

"But this authority, though given to man, and exercised by man, is not human, but rather divine, given by the Divine Word to Peter; to him, and, in him, to his successors. Him our Lord confessed to be a firm rock, when he said to Peter, 'Whatsoever thou shalt bind,' &c., &c. (Matt. xvi.) Whosoever resists this power, so ordained by God, resists the ordinance of God; unless, like Manichæus, he shall pretend that there are two principles, which we judge to be false and heretical, because, by the testimony of Moses, it was not in the beginnings, but in the beginning, that God created heaven and earth. Moreover, THAT EVERY HUMAN CREATURE BE SUBJECT TO THE ROMAN POPE, WE DECLARE, DEFINE, AND PRONOUNCE TO BE ALTOGETHER NECESSARY TO SALVATION."

These last words are plain enough;

THE ASSUMPTIONS OF THE PAPACY.

they are sufficient, one would think, to put every man, who has common sense, upon his guard against the arrogant assumptions of the Church of Rome. They are not limited to *spiritual* things. The whole context shews, that they refer equally to *temporal* things: "THAT EVERY HUMAN CREATURE," both in *temporal* and *spiritual* things, "BE SUBJECT TO THE ROMAN POPE, WE DECLARE, DEFINE, AND PRONOUNCE TO BE ALTOGETHER NECESSARY TO SALVATION."!!!

But it will perhaps be enquired, are these principles still maintained? Is there any evidence of a *present recognition* of this doctrine by the Church of Rome? or a *present assertion of this power*?

We are well aware of the disposition which so widely prevails in the present age, to set aside all such documents as that we have cited, as if they belonged altogether to a bygone period, and to a state of things which has long since passed away. Many persons, who think themselves good and zealous Protestants, will not be persuaded to give so much as a patient reading to them. And, while Romanists themselves are loudly asserting and proclaiming, that *semper eadem* is the motto of their Church,—that she does not and cannot change,—these liberal Protestants will maintain, that, in regard to her gross superstitions and idolatries,—in regard to her persecuting spirit, and her arrogant political claims,—she is so entirely changed, that no danger is to be apprehended from the most unlimited concessions to her demands, and the most liberal encouragement to her active exertions at home and abroad—in Great Britain and her Colonies.

But what will these liberal Protestants say now? The present Pope—no whit softened or daunted by the experience of the insecurity of his power, and even his person, in Rome itself—has just taken upon himself to parcel out England into Dioceses—to appoint Cardinal Wiseman, Archbishop of Westminster, and to nominate twelve other Bishops to English Sees of his own creation!!! What is this but a direct and unequivocal assertion of the very power and authority

which is claimed in the Bull *Unam Sanctam*, which we have just quoted?

Are Englishmen awake? Do they hear and see these things? Do they stand by unconcerned, while this foreign potentate—this Italian Bishop interferes in our Protestant kingdom, and tramples upon the rights and prerogatives of our gracious Queen, in a manner in which he would not dare to interfere with any Roman Catholic state or kingdom in the world, beyond the limits of his own dominions in Italy? Such proceedings would not have been endured in England *before the Reformation*. They are plainly forbidden by the statute of *Præmunire*, (which was passed in the reign of Richard II.) Nor would they be allowed in any Roman Catholic country of Europe. It is only in his own proper dominions, or *in partibus fidelium*, into which he was sending missionary bishops, that the Pope could venture to erect a new bishopric.

Neither is this the only particular in which the Pope is assuming a power in this country, which he cannot, and dare not, exercise in any other in Europe.

In 1841 the Rev. R. J. M'Ghee published a Second Edition of his Work entitled, "The Nullity of the Government of Queen Victoria in Ireland, or the Pope the virtual Ruler of the Land. Being an exhibition of the Laws of the Papacy, set up by the Romish Bishops to subvert the authority of their Lawful Sovereign, in 1832." To this edition is added an eighth chapter, shewing that "the British Empire is the only one in Europe now open to the Laws of the Papacy," as they are now set up and acted upon in Ireland. This is proved by reference to the "Report from the Select Committee appointed to report the nature and substance of the Laws and Ordinances existing in Foreign States, respecting the Regulation of their Roman Catholic Subjects in Ecclesiastical matters, and their Inter-course with the See of Rome, or any other Foreign Ecclesiastical Jurisdiction, with an Appendix, ordered to be printed by the House of Commons, 25th June, 1816." Of that

Report that pious and able champion of Protestantism gives a long interesting account, (pp. 247—306,) which every true and faithful Protestant subject of our gracious Queen would do well to look into. He would then be convinced, that our so-called Protestant Statesmen, in their professed liberality and profound ignorance, have given license to the Pope and his emissaries to do much in this Protestant country, which Roman Catholic Governments are too wise (they know Popery too well) to suffer in any of the countries over which they preside.

Shall, then, nothing be done? Shall no protest be raised by the loyal Protestant subjects of a Protestant Sovereign, against these insolent usurpations of an Italian Bishop?

The Clergy are specially concerned to look into this matter. Every one of them is required to take a solemn oath, when admitted into Holy Orders, "that no Foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical, or Spiritual, within this Realm. *So help me God.*"

But if the government and legislature, which call upon and compel the clergy (and many others) to take this oath, should sanction or connive at such proceedings on the part of the Pope as those to which we refer, what becomes of this oath? Would not the government which insisted upon it in that case, do what it could to make the oath an utterance of profane nonsense? And would not the guilt of that profanation rest upon *their* heads? The clergy who took it in good faith, and who honestly adhere to it, as the true expression of the Protestant principles of our British Constitution in Church and State, —the Clergy, we say, would be guiltless in this matter. The violation of the oath, and the guilt and curse of that violation, will evidently belong to those who insist upon the oath being taken, and sanction the direct violation of it, by suffering a foreign prince and prelate to exercise ecclesiastical authority in this land:—for certainly the erection of new Bishoprics is a direct exercise of ecclesiastical

power, superiority, pre-eminence, and authority. What can be more so?

Here then is a practical illustration of the worst principles of the Bull *Unam Sanctam*. Here is plain proof, that those principles are neither merely speculative, nor obsolete and dormant. The Pope, as the Vicar of Jesus Christ, expressly claims a *regal* as well as a *sacerdotal* power. Pope Innocent III. (at the commencement of the thirteenth century) plainly did so, when he said,—

"In token of spirituals, she (the Church) gave me a mitre; in token of temporals, a crown; a mitre for priestly power, a crown for regal; constituting me his Vicar, who hath written on his garment and on his thigh, King of kings, and Lord of lords, and a Priest for ever, after the order of Melchizedek."

And partly in virtue of this power, and partly in virtue of compacts and transactions which took place in past ages, he claims to be *the Feudal Lord Paramount over this Country*. When he compels every one of his bishops to take an oath;—

"I will help them," (the Pope and his successors,) "to defend and keep the Roman Papacy, and the Royalities of St. Peter, saving my order, against all men;"

He binds them to maintain this arrogant claim: and he himself acts accordingly. Passing by our gracious Queen, and setting aside her title and prerogative, (as if she were merely one of the lowest of his feudal vassals,) he takes upon himself, as the Feudal Lord Paramount over England, to parcel it out into Sees, and to appoint the Bishops at his own will and pleasure.

What we ought to do in this case may require some consideration. But the first point is, to know the facts,—to set them clearly before us; and (if we can) to set them clearly before our fellow-countrymen and our fellow-subjects.

And this is what we have here endeavoured to do. It remains for every loyal Englishman to consider the facts: to deliberate; to pray for wisdom and direction from above; and then to act as God and his conscience shall direct and teach him.

T.

REMEMBRANCES OF MY SCHOOL-FELLOWS.—No. I.

WHEN in mature life we look back at the days of our boyhood, it appears but as yesterday that we were assembled with our companions for the appointed tasks, or enjoying ourselves with a variety of games in the playground, or, on set occasions, were allowed to make an excursion to an old ruin, or other point of attraction in the neighbourhood. But a long period has passed away, and some of my school-fellows who once were so full of spirit and volatility are care-worn men; others, who appeared so amiable and innocent, have, owing to the seductions of Satan and their own evil hearts, become hardened in all that is bad in character, and dangerous to society; some few, by God's grace, are living not for this world, but preparing "for a city which hath foundations, whose builder and maker is God;" others have passed into the unseen world, and are now among the "redeemed," or are experiencing "the blackness of darkness for ever."

In a boarding-school where I spent several years, I had many companions. The boys, generally speaking, were a nice set, and I do not remember that there was one that could be called a vicious or bad-hearted boy. We were kind to each other, and even now I can remember with much satisfaction the many very happy days I had there. With several I was intimate after our schoolboy days had passed away, and peculiar circumstances made me acquainted with the after history of others.

EDMUND GEORGE R.—

As a boy, he was a general favourite; and there was something so exceedingly kind and feeling in his

natural disposition, that there was not one of our school-fellows but respected Edmund. His attention to his studies gained him the esteem and approval of the master and his assistants, and his removal, which took place at the death of his mother, soon after he had passed his fourteenth year, was greatly regretted. Edmund was an only child, and having lost his father a few years before, he was increasingly dear to his mother, who had looked forward to years of happiness and comfort, in the hope that her fatherless Edmund would, through God's grace, become a partaker of true religion, and tread in the steps of one whose memory she so revered, and who was a true follower of the Saviour.

Mrs. R.—was an excellent woman, and as I was one of Edmund's most intimate friends, I had opportunities of seeing her during the vacations. I can call to mind at this distance of time, the sweet manner in which she endeavoured to make us interested in the histories of the Holy Bible, and how pleasingly she narrated some remarkable fact or anecdote bearing on religion, and thus endeavoured to draw our youthful attention to the importance of loving God in early life. In the inscrutable providence of God, this excellent woman was suddenly removed from this world, and thus my friend Edmund was now completely an orphan.

After the death of his mother, Edmund resided with an uncle, and arrangements were made that his nephew should be received into a merchant's office. The uncle was a worldly man in every sense of the word, and the good desires that Edmund had in the time of his mother, received no fos-

tering attention or care from him. Whilst at the school, there was a peculiar seriousness in my companion, and he was often observed reading the Bible privately, and, at the request of his pious parent, he used to write out what he could remember of the sermons he heard. This latter course not being required as a task from the boys, was looked on by them as quite unnecessary, and frequently a sneer would be raised by some of the more irreligious of them at the "saint," or the "parson," as Edmund was designated.

During several years I had opportunities of being occasionally in the society of my old school-fellow; and though the office hours were somewhat protracted, yet his evenings, and the early morning, were devoted to self-improvement. It had pleased the Holy Spirit to enlighten his understanding, and to make him truly sensible of his need of having "a right judgment in all things," and the blessedness of being admitted into the family of God, through the imputed righteousness of his Saviour. Edmund had many trials in his religious course, as his uncle's family opposed his attending the Church, where he had received so much good to his soul. But the grace of God was sufficient, and a friend was raised up for him in one of the firm, who had witnessed his Christian conduct with satisfaction, and whose mind had been brought to view the importance of religion in a different light to what had formerly been the case.

R— had long cherished a desire to enter the sacred ministry, but fearing that he might be seeking it in his own strength, he continued to wait on HIM who alone has power to influence his servants, so that they might be "in-

wardly moved by the Holy Ghost," and he continued diligent in his studies, and left the issue in God's hands. He had been a Sunday-school teacher for several years, and was most exemplary in his attention to, and care for his little flock. The valued clergyman whose ministry he attended, had always taken a lively interest in his welfare, and, considering that Edmund was likely to prove a valuable and useful minister of Christ, he encouraged his desire to be employed in the Lord's vineyard. The uncle had looked forward to seeing him eventually established as a merchant, and used every entreaty in persuading him not to cherish the desire for the ministry any longer; and pointed out in scornful bitterness, the wealth and affluence he might reasonably hope to obtain in mercantile life, as Edmund had no powerful patron or family living to look to. But it was the love of souls that urged Edmund on, and, having felt the worth and preciousness of Christ himself, he was anxious to testify to others, of His willingness to receive all who come to HIM by and through faith.

Edmund, after studying with a tutor for two years in a country village, proceeded to Cambridge. His career at the University was one of comfort to himself, of credit to his College, and of usefulness to others. He was decided in his Christian profession; and yet there was no obtrusiveness on the one hand, or pharisaic pride on the other, which engenders a scornful spirit to those who make no profession of religion. The want of firmness and consistency on the part of others, has often led the wavering and undecided to doubt the sincerity of such characters, whilst the unthinking and irreligious have been confirmed in their

habits, by finding that two appearances could be assumed by the same individual. There are peculiar temptations and snares incident to a University life, but through the strength and support of his Saviour, R— had grown in grace, and had become established in Divine things. His character and principles were often tested, and many and fierce were the temptations he was called to encounter; yet he was mercifully preserved from falling, or even declining in his religious course.

Edmund became a most zealous and devoted minister of Christ. His preaching was of a very experimental character, his great theme being the "Cross;" and that amid life's greatest trials, temptations, and sorrows, the sprinkling blood could be applied, ratifying the covenant, and sealing the pardon of every child of God. His ministry made a great impression in his first sphere of labour, and where he continued several years, as the Rector was non-resident. He afterwards was presented to a small living by a God-fearing patron, who was anxious to have a pains-taking pastor among his tenantry. R—, in this retired spot, still found he could be usefully and diligently employed in the best of causes, and the same hardness of heart and insensibility to Divine things he had to encounter in his scattered parish, as he had found amid the streets and lanes of a crowded town.

He had been in the ministry about sixteen years, when his health began to fail, and consumption marked him for an early grave. He lingered for

many months after the disease had taken a firm hold of the constitution; but his mind was graciously supported by his covenant God, and he truly felt that "All things work together for good to them that love God, to them who are the called according to His purpose;" and as such he bowed with submission to the mysteriousness of that dispensation that was removing him from this world, amid so much usefulness.

Edmund George R— died with the sweetest resignation to the will of his Saviour; and as I had visited him during his affliction, it afforded me the greatest comfort to find from his sorrowing widow, that his composure in the Divine faithfulness remained to the last, and his last words were, "peace, peace."

Thus died my old school-fellow and intimate friend, a few years since, and one on whose memory and varied excellencies I love to dwell. Many a weeping eye proclaimed,—when I last visited his grave, and mingled with his old hearers and attached friends,—the loss that had been sustained in the removal of one who had been the instrument in turning their attention to heavenly things, and the importance of their never-dying souls; whilst all acknowledged, however estranged they were from the influence of eternal verities, that Edmund George R— was indeed "*a good parson*."

"THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS FOR EVER AND EVER."

SIGMA.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—I thank you for the insertion in your September number, at pp. 421—424, of my letter, upon the remarks by The Author of "Revision," &c. To the remarks at p. 421, col. 1, on the capacity of infants to receive "spiritual regeneration," as illustrated by the cases of Jeremiah, (c. i. v. 5,) and John the Baptist, (Luke i. 15,) I would add that of the late pious Rev. J. G. Breay. In chapter i. of the "Memoir" we read as follows: "From the testimony of christian friends, it would seem, that scarcely was he born ere he was 'born again.' His aspirations after holiness grew with his growth, and strengthened with his strength." (p. 20.) And Mr. Breay, in a letter to his mother, dated July, 1816, states that he could not trace his religion to any "result of study or meditation," or to "any sudden convictions or changes," but to salutary maternal influence upon his earliest years. (p. 50.) Again, with respect to hasty judgments formed by those "who consider that the wayward tempers, and sinful dispositions, appearing in children, are a full proof that they cannot be born anew from above," the following remarks, in the *Churchman's Monthly Review*, of May, 1842, are much to the purpose: "We believe such a conclusion is sometimes too hastily taken up. Childhood has few concealments, and deals not in reserve; and the corrupt workings of infant hearts are readily displayed in their real colours. But after-life is always more or less under artificial restraint; and were the inmost thoughts and secret sins of those, of whom we have no doubt that they are even grown strong in grace, laid bare, as the sins of childhood are, and as they themselves unfold them in their humble confessions at the throne of grace,—we believe the judgment sometimes passed upon the lambs of the flock of Christ would be found to be over harsh; and to have arisen from a wrong view of the way of Divine

grace, as well as from ignorance of the real vileness of our nature, as seen, it may be in ourselves." (p. 328.) Now this may supply some matter for the reconsideration of The Author of "Revision," and also of the readers of the same. At pp. 27—28 of his work, with respect to the two interpretations of the baptismal services, which were suggested in my former letter, I believe the former—the *hypothetical or conditional*—to have been the one intended by its original compilers; and the internal evidence in its favour, contained in the service itself, certainly preponderates. For example, "We call upon Thee for this infant, that he coming to thy Holy Baptism may receive remission of his sins by spiritual regeneration: So give now to us that ask," &c.; again, "ye have prayed," &c.; "ye have heard how that Christ hath promised in his Gospel to grant all these things which ye have prayed for, which promise He, for his part, will most surely keep and perform," &c.

The late Rev. T. Scott, too, after noticing the difference between "regeneration" and "conversion," remarks, "Infants 'being by nature the children of wrath, even as others,' cannot be meet for heaven without regeneration; yet, when regenerate, they are incapable of actual faith: though that state of heart is produced, whence faith, as well as every other grace, will spring, if they live beyond the state of infancy: and as they fell in the first Adam without their own sin, they may doubtless be saved in the second without actually believing in him. . . There may be a vital spark, or a dawning ray, where nothing but darkness and death are discernible by us: and we should remember to copy Him, who 'will not quench the smoking flax, nor break the bruised reed.'" —(Scott's "Warrant and Nature of Faith in Christ Considered." Part ii. s. 2.)

I would just observe that what I ventured to define as an "*ecclesiastical*

regeneration," is termed by some writers a "*Sacramental* regeneration," in contradistinction to the "*Spiritual* regeneration"—the two definitions being respectively synonymous with the being "born of water," (John iii. 5,) and the being "born of the Spirit," (John iii. 6.) Such writers, therefore, interpret our formularies as meaning that each baptized child is thus "*Sacramentally* regenerated" in God's providence into a new consecrated state (like the Nazarites of old, Numb. vi. 7, 8, 12; Judges xiii. 7; 1 Sam. i. 11,) "with" the opportunities of the Holy Spirit's influences and strivings, (Gen. vi. 3; Rev. iii. 20,) which is a thing distinct from His *indwelling*, i. e. His strivings with the conscience when the child is brought under christian instruction—or perhaps, as your correspondent "Truth and Peace" (see p. 406, col. 2) would say "'with' the promise of the Spirit through faith," (Gal. iii. 14.) See Acts ii. 38; John vii. 37—39; Ephes. i. 13.

That the language of the baptismal service fairly admits of this interpretation is certain. For in the introduction we read of being "regenerate and born anew (1) of water and (2) of the Holy Ghost;" and so of being (1) "received into the ark of Christ's Church, and (2) of being made a lively member of the same." And while the post-baptismal declaration, after the reference to regeneration, (which may be thus supposed to refer to the being "regenerate and born anew of water" only) simply adds, "and grafted into the body of Christ's Church," we find in the confirmation service, (where, after a public con-

fession of faith, see Rom. x. 10; 1 Cor. xii. 3, *both* regenerations are referred to—"regenerate by water and the Holy Ghost,") that a far higher blessing is connected therewith, viz., the gift of "forgiveness of all their sins," which answers to the prayer in the baptismal service, that the child "may receive remission (not of original sin only, but) of his *sins*—sins in after-life—by *spiritual* regeneration." Hence the confirmants are assumed to be sincere in their professions, and therefore to be both *sacramentally* and *spiritually* regenerate.

The distinction here hinted at between "regenerate *by*" and "regenerate *with*" the Holy Spirit, may be illustrated by many passages, e. g. "feed on Him *by* faith *with* thanksgiving"—"the knowledge of Thee and thy Son *by* the Holy Ghost"—"*by* whom and *with* whom all honour and glory be unto Thee." It is the difference of *dia* and *meta*. Hoping these few remarks may help forward the search after truth,

I am, Sir, yours truly,
PHILECCLESIA.

Oct. 7th, 1850.

To the Editor.

Sir,—Mr. Sandys, in his reply to me in your last number, complains that I "mix up in my letter two points which ought in the discussion to be kept distinct," namely, my objection to his "*statement*, that 'spiritual regeneration,' or being 'born again,' does not mean a change of nature;" and my objection to the *meaning* he affixes to the term, "as involving the contradiction that a child may be in a pardoned state, while dead in trespasses and sins." But these points are, in my opinion, so intimately connected, that they ought not to be kept distinct in the discussion. It is because the generally received interpretation [that the terms "*spiritual* regeneration," &c. mean an *inward change*] appears to Mr. Sandys to render the several parts of the ritual inconsistent with one another, that he rejects it, and adopts the view that these terms refer only to a change of *state*. This view of his, is therefore the *ultimate*

* This idea of *sacramental* regeneration appears to have originated in the old theological and ecclesiastical custom of calling signs by the names of the things signified, and so of attributing the effects of the one to the other. Another interpretation of the words, "regenerate with thy Holy Spirit," has been suggested, viz., That since all holy desires do proceed from God's Holy Spirit, so the pious desire of parents or sponsors to dedicate their children to God in and by the Sacrament of Baptism may be referred to the same Spirit; and that by the use of these words we may mean no more than to thank God that He has thus, in His good providence, and by the suggestions of His Spirit, been pleased to call the child into a new dedicated state—has caused him to be "born of water" into a new dedicated state through the suggestions of His Holy Spirit.

result of his argument, by which he has established, "*as it appears to him*," a *conclusive proof* that the terms in question "do not and cannot signify, as used by our Church, a change of nature."

Although I admit, therefore, that I did not express myself with logical precision of language in that passage which he criticizes in my last letter, yet my meaning must have been evident to most readers, viz., that Mr. Sandys' argument, which went to prove that *spiritual regeneration* does not mean a change of state, led him to adopt a view which will not bear, as I conceive, the test of Scripture; since that view, if carried out to its full consequences, involves the contradiction that a child may be in a pardoned state while *unconverted*; that is, while "dead in trespasses and sins."

Having made this admission with respect to the *form* in which I expressed my objection to Mr. Sandys' view, I can concede nothing with respect to the *substance* of what I advanced.

I still remain of opinion, for the reasons given in my pamphlet, (*Revision*, pp. 8—10,) that the terms "*spiritual regeneration*," &c. in our ritual, do signify a *change of nature*, and that therefore "the several parts of the baptismal services are inconsistent with one another. Moreover, I beg to assure Mr. Sandys, that what he rightly considers my *main* objection to his view, is not shaken by a careful consideration of the two questions which he has requested me to "*weigh*" in reference to it.

I am faithfully yours,

THE AUTHOR OF "REVISION," &c.
Oct. 18th.

To the Editor.

Sir,—In your July number you kindly permitted me to suggest a few points connected with Liturgical emendations, which I had only just glanced at in my pamphlet "*Hints and Suggestions on a Revision of the Liturgy*," by Philecclesia. At pp. 10, 11, of that pamphlet, I just glanced at another point which I did

not fully carry out in detail, viz., that inasmuch as very few of the minor holy days and saints' days have now any proper lessons assigned to them, we might remove the "*Epistles*" and "*Gospels*," (assigning no special *Communion* service for these days, but retaining *collects* and *lessons only*, by way of making their observance more convenient through the medium of shorter services, and also of placing them in a less prominent position than the greater festivals of Christmas, the Circumcision, Epiphany, &c.,) and use the said "*Epistles*" and "*Gospels*" as proper *lessons* for the morning and evening services. On the festivals of St. Andrew, St. Thomas, Innocents', St. Matthias, St. Mark, St. James, St. Bartholomew, St. Matthew, St. Luke, and St. Simon and St. Jude, this may be easily done. On St. Stephen the Gospel might be omitted, and the Epistle added to the evening second lesson; on St. John, the Epistle and Gospel might be omitted; on St. Paul, the Epistle might be substituted in place of the morning second lesson, and the Gospel omitted; on the Purification, the Gospel might be used as the morning second lesson, and the Epistle (from Malachi iii.) as the evening first lesson; on the Annunciation, the Epistle (from Isaiah vii.) might be used as the morning first lesson, and the Gospel as the evening second lesson; on St. Philip and St. James, the Gospel might be substituted in place of the morning first lesson; on St. Barnabas, the Epistle might be substituted in place of the morning second lesson, and the Gospel omitted; on St. John Baptist, the Epistle (from Isaiah xl.) might be used as the morning first lesson, and the present lesson (Mal. iii.) added to the evening lesson (Mal. iv.); Luke i. (from which the Gospel is taken) might be used as the morning second lesson, and Luke iii. to v. 21, would be the best evening second lesson; on St. Peter, the Epistle and Gospel might be substituted in place of the lessons; on St. Michael, the Gospel might be omitted, and the Epistle used as the evening second lesson, the present evening second lesson being transferred to the morning; and on

All Saints', the Gospel might be omitted, and the Epistle substituted in place of the present evening second lesson.

The following Table will exhibit

these suggestions at full length, whereby they will become more intelligible to the reader.

I am, Sir, yours truly,
PHILECCLESIA.

Proposed Table of Proper Lessons for the Minor Holy Days, wherein the present Epistles and Gospels are used as Lessons.

MORNING.				EVENING.			
First Lesson.		Second Lesson.		First Lesson.		Second Lesson.	
St. Andrew . . .	Judges 6 v. 11	Matt. 4 v. 18 to 23.	Isaiah 6.	Rom. 10 v. 9.			
St. Thomas . . .	Jer. 20.	John 20 v. 24.	Jonah 4.	Ephes. 2 v. 19.			
St. Stephen . . .	1 Kings 21.	Acts 6 v. 8 & c. 7 to v. 30	2 Chron. 24 v. 15.	Acts 7 v. 30.			
St. John . . .	Daniel 9.	Rev. 1.	Daniel 10.	Rev. 22.			
Innocents . . .	Jer. 31 to v. 18.	Matt. 2 v. 13 to 19.	Exodus 1.	Rev. 14 to v. 6.			
St. Paul . . .	2 Chron. 35.	Acts 9 to v. 23.	Jer. 1.	Acts 26.			
Purification . . .	Haggai 2 to v. 10.	Luke 2 v. 22 to 41.	Malachi 3 to v. 6.	Luke 2 v. 41, or John 2 v. 13.			
St. Matthias . . .	Numb. 17.	Acts 1 v. 15.	1 Samuel 2 v. 27.	Acts 15 v. 22 to 34.			
Annunciation . . .	Isaiah 7, v. 10 to 16.	Matt. 1 v. 18 *	Micah 5 *	Luke 1 v. 26 to 39.			
St. Mark . . .	Deut. 31.	John 15 to v. 12.	Joshua 1.	Ephes. 4 v. 7 to 17.			
St. Phil. & James . . .	Numb. 14.	John 14 to v. 15.	Joshua 14.	James 1 to v. 13.			
St. Barnabas . . .	Nahum 1.	Acts 11 v. 22.	Hab. 3.	Acts 15 to v. 36.			
St. John Baptist . . .	Isaiah 40 to v. 12.	Luke 1.	Malachi 3 & 4.	Luke 3 to v. 21.			
St. Peter . . .	Zech. 3.	Matt. 16 v. 13 to 20.	Zech. 4.	Acts 12 to v. 12.			
St. James . . .	Gen. 12 to v. 10.	Matt. 30 v. 20 to 29.	1 Kings 19 v. 9.	Acts 11 v. 27 to v. 4 of c. 12.			
St. Bartholomew . . .	Isaiah 62.	Luke 22 v. 24 to 31.	Isaiah 61.	Acts 5 v. 12 to 17.			
St. Matthew . . .	Amos 7.	Matt. 9 v. 9 to 14.	Haggai 1.	2 Cor. 4 to v. 7.			
St. Michael, &c., . . .	Gen. 28 v. 10.	Jude v. 6 to 16.	Gen. 32.	Rev. 12 v. 7 to 13.			
St. Luke . . .	Daniel 1.	Luke 10 to v. 8.	Job 1.	2 Tim. 4 v. 5 to 16.			
St. Simon & Jude . . .	Job 24 & 25.	John 15 v. 17.	Job 42.	Jude v. 1 to 9.			
All Saints' . . .	Daniel 7 v. 9.	Heb. 11 v. 33 to v. 7 of c. 12.	Daniel 12.	Rev. 7 to v. 13.			

* These chapters are here introduced into the Table of the Author.

P. S.—It will be seen that for St. John, St. Matthias, St. Mark, St. Bartholomew, St. Matthew, first lessons, somewhat different from those in the former table in the July number, have been suggested as more appropriate.

It would be easy to suggest more appropriate second lessons in lieu of some of the above, viz., for St. Thomas, John xiv. to v. 22, in the morning, and John xx. v. 24, in the evening; for the Innocents, Matt. xxi. v. 12 to v. 17, in the evening; for St. Matthias, Acts i. v. 15, in the morning, and

Acts xv. v. 22 to v. 34, in the evening; for St. Mark, Mark i. in the morning, and 2 Tim. v. 5, in the evening; for St. Peter, John xxi. in the morning, and 1 Peter v. in the evening; for St. James, Mark i. v. 14 to v. 21, in the morning; for St. Bartholomew, John i. v. 43, in the morning; for St. Luke, Colos. iv. v. 7, in the evening; for St. Simon and St. Jude, John xiv. v. 15, in the morning; for All Saints, the whole of Rev. 7, in the evening.

PHILECCLESIA.

Sept. 10th, 1850.

OPEN-AIR PREACHING.

To the Editor.

Dear Sir,—Having seen in a London journal that a portion of the Liverpool clergy have had a meeting relative to the best means of getting at that enormous amount of our population which baffles every present effort of the ministry, I trouble you with a few remarks upon the same subject. I am sure that it will gladden the hearts of many thousands to find that the clergy in Liverpool have

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stirred in this matter, and that they have seriously contemplated the adoption of an open-air ministration to those who cannot, or to those who will not, come within the walls of our churches. You did well, sir, in a previous number of your magazine, to urge home upon the consciences of the clergy,—the duty of trying any and every lawful expedient to reach that immense portion of their people, which they never see at church, and with whom they scarcely ever come in contact. Two or three ways only,

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seem open to bring about this most important object. The manifold multiplication of clerical and lay agency, and their personal ministration, either in the largest buildings that can be met with, or the plain and affectionate preaching of the Gospel in the open air, in such spots as may be the freest from every possible objection that can be made. In the winter months, in our climate, the latter mode is, of course, impracticable, but from April to the end of September, how much might be accomplished by thousands of labourers going forth into the high-ways, the hedges, and the crowded parts of our large parishes, and, by God's blessing, *compelling* some to receive a message of mercy.

There are of course many things to be considered, and every care to be taken that such a project as open-air preaching should be wisely planned.

Of this, however, I am convinced, that if our clergy sincerely desire to see what can be done for the more extended spiritual benefit of hundreds of thousands now perishing in ignorance and sin, they will at least give a fair trial to a scheme which invites them to proclaim, when possible, under the open canopy of heaven, a free Gospel to all within the hearing of their voices.

One thing, however, I may be permitted to suggest, and that is, that wherever the clergy thus minister in the open air, they should not be followed and surrounded by their own flocks, who can and do hear the Gospel within their churches. Such preachers should go out with two or three brethren in Christ to assist their minister; but it will keep *the people* away if they see popular ministers followed by their crowds of well-dressed people, besides giving occasion for the remark that such open-air preaching may be only used as an opportunity of more public display.

In the winter months, it would be well were the clergy to seek out large rooms or buildings, where many who will not come to church, might possibly be induced to enter and hear a word that might fall upon a heart prepared by God to receive and keep it. I trust that the preliminary meet-

ing of the Rev. Hugh M'Neile and his Liverpool brethren, will at once be followed up by another of a more decided and successful character, and that the ministers of other equally large districts will act upon the example thus afforded. A Letter, addressed to the Bishop of London, upon this very subject, now lies before me; its title-page has two texts, one affording an example, and the other an encouragement. The example is this, "And it came to pass, that as the people pressed upon Him to hear the word of God, he stood by the lake of Gennesaret." The encouragement follows, "And the common people heard Him gladly." Your readers would be stirred up to action by reading this admirable letter.* H.

ROMISH CATECHIZING.

To the Editor.

Sir,—It is said that the parish of St. Mary, Islington, is to be a grand point for the proselytizing efforts of the Romanists. Let me give you a specimen of one of their modes of operation.

Understanding that one of the priests catechized the children upon Sunday afternoons, in their church of St. John the Evangelist, I dropped in to hear somewhat of its nature, and heard pretty nearly as follows:—When I entered, he was asking the hundred children there assembled about the commandment as to keeping holy the Sabbath-day, and put the following questions:—

"Now, children, is there any harm in having a game of cards upon Sunday, after people have been to mass and performed all their religious duties?" To which the children replied, "No!" and to which the priest not only assented, but went on to tell them that there was no harm in their enjoying a game of marbles, or any other innocent amusement, provided they did not sin in doing so; for, he added, that God did not wish to make men, women, or children, miserable

* "The Gospel Unfettered; or the Necessity of Open-Air Ministration for the Million. A Letter to the Bishop of London by a London Churchman." (Published by J. H. Jackson.)

and dull on Sundays; and that in Catholic countries it was very different from England in this respect. He said that it was as great a sin in the sight of God, for us in this way to add to, as to take from His commandments.

He then jumped all at once to the article in the Creed, "I believe in the holy catholic Church," and asked the poor children whether they knew what that Church was? to which there was a ready cry of "our Church;" and the surpliced and stoled priest condescended to prove the catholicity of his Church by the following argument:—"Suppose you were to ask a man in the street which was the Catholic Church, where would he direct you? or if you were to ask a cabman to drive you to the Catholic Church, where would he take you? to any of the Protestant Churches?"—"To our Church, sir," was the ready and perfectly unanswerable reply. Galloping away from this edifying topic, he all at once asked the children, Who was the Bishop of the diocese? The poor things could not tell; so his reverence enlightened them by naming the Cardinal Archbishop of Westminster, and told them about his being Bishop of Melipotamus before his recent eleva-

tion. And then he informed them that Pope Pius the Ninth was their Sovereign Pontiff, and that he could prove his succession from the Apostles. He then asked them if there was not a person in England who was called the Archbishop of Canterbury; about whom they did not seem to know anything; he then derided his authority and station; telling them that he could not prove his succession like their Bishop, for the former could only count up his succession for 300 years, and then there was a stoppage, and he was obliged to go back to the Catholics.

If this be a sample of the general system of Romish catechetical instruction in England,—while we may laugh at its absurdity, we need be very vigilant to keep our children from being inveigled to places where they shall hear the National Church insulted, and such mischievous trash and error taught instead of the simple truths of the Gospel, suited for their tender capacities.

Well might a fellow Protestant who listened with me to the foregoing, say, It was a system of wholesale ruin.

Yours, truly,
H. YSLEDON.

Oct. 1850.

Reviews, and Short Notices of Books.

MEMOIRS OF THE LIFE AND WRITINGS OF THOMAS CHALMERS, D.D., LL.D.

By his Son-in-Law, THE REV. WILLIAM HANNA, LL.D. *Sutherland & Knox.*

We hail with much pleasure the appearance of Dr. Hanna's second volume. In these days, so barren in biographies, it is no small treat to be presented, even at half-yearly intervals, with such deeply interesting reminiscences of the great Chalmers. In re-commencing our two rapid notices of Dr. Hanna's Work we feel it but right to give expression to that feeling of satisfaction with its prosecution, hitherto, which we are sure must be largely shared in by those who have been privileged to read the

well-selected and arranged records of the biographer's departed father-in-law. The character of Chalmers has long been before the world; in his life-time he stood out far too prominently beyond his fellow-men, to suffer us to want "a life," to satisfy us as to what he was, and what he had accomplished. We knew the man,—the philosopher, and the christian minister. While with us, he continually gave forth, from the almost exhaustless treasury of his rich and ever-labouring mind, those streams of christian knowledge, and those compositions upon social and political economy, which have long been familiar to the student in each branch of literature; his biographer has had the delightful task of culling from the ample store before him, the interest-

ing incidents of a daily ministerial life, his intercourse with the world, and his beautiful exemplification of the christian husband, father, and friend.

The volume before us opens with Dr. Chalmers's removal to his new sphere of duty in Glasgow. And we are taken, by Dr. Hanna, in this second portion of the biography, from the thirty-fifth to the forty-third year of the Doctor's age.

The quiet manse and unsophisticated people of Kilmany were abandoned, and the labours of the Tron Church, with all the new and overpowering responsibilities of a city parish, with duties and engagements of a new, and often vexatious, character, soon pressed upon Chalmers. We ought not, however, to omit a striking description, given at this time, by a young Oxford student, of Scotland's greatest preacher.

"I was a good deal surprised and perplexed with the first glimpse I obtained of his countenance, for the light that streamed faintly upon it for the moment did not reveal anything like that general outline of feature and visage for which my fancy had, by some strange working of presentiment, prepared me. By and bye, however, the light became stronger, and I was enabled to study the minutæ of his face pretty leisurely, while he leaned forward and read aloud the words of the Psalm, for that is always done in Scotland, not by the clerk, but the clergyman himself. At first sight, no doubt, his face is a coarse one, but a mysterious kind of meaning breathes from every part of it, that such as have eyes to see cannot be long without discovering. It is very pale, and the large half-closed eyelids have a certain drooping melancholy weight about them, which interested me very much, I understood not why. The lips, too, are singularly pensive in their mode of falling down at the sides, although there is no want of richness and vigour in their central fulness of curve. The upper lip, from the nose downwards, is separated by a very deep line, which gives a sort of leonine firmness of expression to all the lower part of the face. The cheeks are square and strong, in texture like pieces of marble, with the cheek-bones very broad and prominent. The eyes themselves are light in colour, and have a strange dreamy

heaviness, that conveys any idea rather than that of dulness, but which contrasts in a wonderful manner with the dazzling watery glare they exhibit when expanded in their sockets, and illuminated into all their flame and fervour in some moment of high entranced enthusiasm."

"Of all human compositions there is none surely which loses so much as a sermon does when it is made to address itself to the eye of a solitary student in his closet and not to the thrilling ears of a mighty mingled congregation, through the very voice which nature has enriched with notes more expressive than words can ever be of the meanings and feelings of its author. Neither, perhaps, did the world ever possess any orator whose minutest peculiarities of gesture and voice have more power in increasing the effect of what he says—whose delivery, in other words, is the first, and the second, and the third excellence of his oratory—more truly than is that of Dr. Chalmers. And yet were the spirit of the man less gifted than it is, there is no question these, his lesser peculiarities, would never have been numbered among his points of excellence. His voice is neither strong nor melodious, his gestures are neither easy nor graceful; but, on the contrary, extremely rude and awkward; his pronunciation was not only broadly national, but broadly provincial, distorting almost every word he utters into some barbarous novelty, which, had his hearer leisure to think of such things, might be productive of an effect at once ludicrous and offensive in a singular degree. But of a truth, these are things which no listener can attend to while this great preacher stands before him armed with all the weapons of the most commanding eloquence, and swaying all around him with its imperial rule. At first, indeed, there is nothing to make one suspect what riches are in store. He commences in a low drawing key, which has not even the merit of being solemn, and advances from sentence to sentence, and from paragraph to paragraph, while you seek in vain to catch a single echo that gives promise of that which is to come. There is, on the contrary, an appearance of constraint about him that affects and distresses you. You are afraid that his breast is weak, and that even the slight exertion he makes may be too much for it. But then, with what tenfold richness does this dim preliminary curtain make the glories of his eloquence to shine forth, when the heated spirit at length

shakes from it its chill confining fetters, and bursts out elate and rejoicing in the full splendour of its disimprisoned wings. * * * I have heard many men deliver sermons far better arranged in regard to argument, and have heard very many deliver sermons far more uniform in elegance both of conception and of style; but most unquestionably, I have never heard, either in England or Scotland, or in any other country, any preacher whose eloquence is capable of producing an effect so strong and irresistible as his."

Dr. Chalmers' heart yearned for a long time after the quiet pastorate of Kilmany, and when on a brief visit to Edinburgh, as he gazed from the top of the Calton Hill, in the direction of that much loved spot, he gave utterance to his feelings.

"Oh! with what vivid remembrance can I wander in thought over all its farms and all its families, and dwell on the kind and simple affection of its people, till the contemplation becomes too bitter for my endurance—and contrast the days which now are with the days which once were, when I sat embosomed in tranquillity and friendship, and could divide the whole time between the pursuits of sacred literature and the work of dealing out simple and spiritual teaching among my affectionate parishioners. This system is now, I grieve to say it, greatly broken up; and one must signalize himself by resisting every established practice, or spend a heartless, hard driving, distracting, and wearing out life among the bustle of unministerial work, and no less unministerial company. I do not know what it will come to, but I can easily perceive that I shall not be right till I get myself emancipated from the multiplied drudgery of these ever-recurring avocations; and should I obtain this emancipation, then I grant you that Glasgow is a highly interesting field."

Again, speaking of Glasgow, he thus complains of the strange demands made upon his time:—

"This, Sir, is a wonderful place; and I am half entertained and half provoked by some of the peculiarities of its people. The peculiarity which bears hardest upon me is the incessant demand they have upon all occasions for the personal attendance of the ministers. They must have four to every funeral, or they do not think that it has been genteelly gone

through. They must have one or more to all the committees of all the societies. They must fall in at every procession. They must attend examinations innumerable, and eat of the dinners consequent upon these examinations. They have a niche assigned them in almost every public doing, and that niche must be filled up by them, or the doing loses all its solemnity in the eyes of the public. There seems to be a superstitious charm in the very sight of them, and such is the manifold officiality with which they are covered that they must be paraded among all the meetings and all the institutions. I gave in to all this at first, but I am beginning to keep a suspicious eye upon these repeated demands ever since I sat nearly an hour in grave deliberation with a number of others upon a subject connected with the property of a corporation, and that subject was a *gutter*, and the question was whether it should be bought and covered up, or let alone and left to lie open. I am gradually separating myself from all this trash, and long to establish it as a doctrine that the life of a town minister should be what the life of a country minister might be, that is, a life of intellectual leisure, with the *otium* of literary pursuits, and his entire time disposable to the purposes to which the Apostles gave themselves wholly, that is, the ministry of the word and prayer."

But Dr. Chalmers was not a man to shut himself up in vain regrets after bye-gone engagements, or to brood over annoyances and disappointments; he very soon gave himself heart and soul to the fulfilment of his ministry in that larger field to which the Lord had called him; and although he never forgot Kilmany, yet, such was the energy and affectionate good-will with which he laboured; that "When the eight years of his residence in that city closed, he bade farewell to such a band of devoted personal friends, and fellow-labourers, as seldom, if ever, have been seen to cluster round any single christian philanthropist."

At the earliest period of his residence in the "desolate city," he became acquainted with one Mr. Thomas Smith, who was "the first-fruit, spiritually, of his ministry in Glasgow," and an intercourse succeeded deeply affectionate and spiritual; an inter-

course hallowed by Chalmers' earnest prayer,—“O God, purify, and christianize, and give salutary effect to my regard for him.” This affectionate association continued. For a few months Mr. Smith lived to enjoy his pastor's faithful counsel and closest friendship; and during which Dr. Chalmers either saw or corresponded with his friend almost every day. We must give a specimen of the manner in which “step by step,” Chalmers, “the christian minister leads along the youthful and beloved disciple.”

“‘I have received your different notes, which are every day advancing in interest, and suggest to my own mind most useful topics of consideration. May God grant you a large supply of the spirit of earnestness to be altogether what he would have you to be, and to do altogether what He would have you to do. You have great encouragement in the saying, ‘That whosoever willet to do His will shall know of His doctrine.’ I shall not confine myself to one particular topic, but come forward with a few miscellaneous points suggested by our whole correspondence. First, — Your intercourse with me filled up so much of your time. Leave not this time in a state of exposure to any adverse or questionable influence. Be at no loss how to dispose of it. It is a wise and admirable arrangement of matters when such an employment is laid down for every hour as to beget no wavering, no idleness, no hesitation about what shall I turn to next. And remember that needful amusement is not idleness—healthful relaxation is not idleness—attention to friends and acquaintances is not idleness—falling in with such arrangements in the way of business or visiting as your natural superiors expect you to concur in, and which are not hostile to principle, however offensive to taste and inclination, is not idleness. All this you may do *unto the Lord*, for He wills all this; but may heaven ever preserve you from such idleness as to escape from the misery of its own languor flies for resources to any one quarter where it may find them. Do study such a filling up of time as will keep you away from the evil communications of a world in wickedness; and if, when you look around, you see an unvaried atmosphere of corruption, think that Christ came to make unto Himself a *peculiar* people, and do nobly signalize yourself; and in daring to be singular,

lift your intrepid front against the tide of general example, and follow serenely the suggestions of principle amid all the ridicule of the world, and all its outcry.

“‘Secondly,—You complain of the turmoil of business. In as far as it takes you away from the more congenial exercise of study or prayer or religious contemplation, I can conceive, my dear Sir, that it might be a matter of violent dislike to you. But remember that this is not of your own voluntary adoption. In your present circumstances business is laid upon you by another, and you are acquitting yourself of your duty to Him when you are giving your time and your attention to it. I can conceive a man who felt more happiness in the duties of the closet than in those of society, to be making a sacrifice of principle to inclination in the very midst of religious exercises. Do feel that you are religiously employed when you are giving your faithful attention to the matters of the office; and instead of thinking that religion is a kind of secret indulgence to be snatched by a kind of stealth from the ordinary affairs of life, do make a study of spreading religion over all your daily path, and then will you realize the habit of walking before God *all the day long*, of doing all things to His glory.

“‘Thirdly,—On the subject of resolutions I postpone many things to our future conversation; but sure I am, that there are many things which God desires to be done, and which you could resolve upon the doing of, and actually do, on the inferior principle of prudence and interest. It delights me to think that on this ground you have already made such progress, and so signalized yourself. But this delight would all vanish did I see you stop short and rest satisfied with a victory over the grosser profligacies of vice, and the attainment of obedience in its externals and its decencies; and I can scarcely say how much I feel drawn to you by your last note, when you talk of your higher aspirations—when you tell me of your attempts to realize the presence of God in the hours of business, and of your dissatisfaction with yourself at the want of an entire and successful accomplishment.

“‘Fourthly,—Do, my dear Sir, hearken diligently when I say, that now is the time for casting yourself more than ever on the sufficiency of Christ. Forgetfulness of God is such an act of spiritual disobedience, that it is said in the Psalms —‘They who forget God shall be turned into hell.’ You complain of this forget-

fulness. You may be mindful of Him more than others, but you are not mindful of Him up to the extent of His claim on you. You are therefore short of His glory; you are a debtor to His law to do the whole law, and this debt you are *never discharging*. It is accumulating every hour upon you; and with a right sense of this you must be an humbled, and unless you have fled to the refuge set before you, you must be a disquieted and alarmed sinner. Now you may say that you have taken up with the Saviour already, and that all this is therefore gone by. But, my dear Sir, this taking up with Him as the ground of your acceptance with God is not an act of the mind which starts into perfection at once. It is a growing sentiment. It is getting fresh accessions from the experience of every day. Every recollection of your failures and your shortcomings should be giving it new strength—should be shutting you more up unto the faith of His atonement—should be giving you a livelier and a more affecting sense of your extreme and constant need of Him. And though I meant to expatiate on another topic, which I find I must postpone for want of room, I will barely state to you that, as it is affronting Christ not to put immediate faith in His testimony, so it is your duty *now* to trust Him; it is lingering about your acceptance of His offer not to accept of it at this moment. He makes you welcome to all the benefits of His Mediatorship at this instant of time; and when there is strength offered along with forgiveness, be assured, my dearest friend, that when what is lacking in your faith is perfected, you will know what it is to rejoice in the Lord, and to combine with great quietness and great confidence a rapid and shining progress in the new obedience of the gospel.”

While Dr. Chalmers was absent for a while, his friend died; and

“On receiving a ring with Mr. Smith's hair, Mr. Chalmers wrote—‘I received with much interest the very touching memorial you have sent me of one with whom I have held sweet counsel on earth, and to whose society in heaven I look forward with such a confidence as, I trust, the gospel warrants, and for which the influences of the gospel can alone prepare me.’ The ring thus sent, after being laid aside for many years, was resumed and worn for a month by Dr. Chalmers during the year which preceded his own death.”

In 1816, the Senate of the University of Glasgow distinguished itself quite as much as Chalmers, by unanimously creating him Doctor of Divinity, and this event was quickly followed by his election as one of the Representatives of the Presbytery of Glasgow in the General Assembly. And in this latter character he completely established his fame as an orator. So much so, that the late Lord Jeffry, when speaking of his speech upon the subject of Pluralities, said, “I know not what it is, but there is something altogether remarkable about that man. It reminds me more of what one reads of as the effects of the eloquence of Demosthenes than anything I ever heard.”

The next circumstance which demands our notice is the delivery by Dr. Chalmers of the now celebrated Astronomical Lectures. It appears that the clergymen of Glasgow preached alternately upon the Thursday in the Tron Church. And of course Dr. Chalmers took his turn in the allotted service.

“The entire novelty of the discourse delivered upon this occasion, and the promise held out by the preacher that a series of similar discourses was to follow, excited the liveliest interest, not in his own congregation alone, but throughout the whole community. He had presented to his hearers a sketch of the recent discoveries of astronomy—distinct in outline, and drawn with all the ease of one who was himself a master in the science, yet gorgeously magnificent in many of its details, displaying amid ‘the brilliant glow of a blazing eloquence,’ the sublime poetry of the heavens. In his subsequent discourses Dr. Chalmers proposed to discuss the argument or rather prejudice against the Christian Revelation which grounds itself on the vastness and variety of those unnumbered worlds which lie scattered over the immeasurable fields of space. This discussion occupied all the Thursday services allotted to him during the year 1816. The spectacle which presented itself in the Tron Church upon the day of the delivery of each new astronomical discourse, was a most singular one. Long ere the bell began to toll, a stream of people might be seen pouring through the passage which led into the Tron Church. Across the street, and immediately opposite to this passage, was the old reading-

room, where all the Glasgow merchants met. So soon, however, as the gathering quickening stream upon the opposite side of the street gave the accustomed warning, out flowed the occupants of the coffee-room; the pages of the Herald or the Courier were for a while forsaken, and during two of the best business hours of the day the old reading-room wore a strange aspect of desolation. The busiest merchants of the city were wont indeed upon those memorable days to leave their desks, and kind masters allowed their clerks and apprentices to follow their example. Out of the very heart of the great tumult an hour or two stood redeemed for the highest exercises of the spirit; and the low traffic of earth forgotten, heaven and its high economy and its human sympathies and eternal interests, engrossed the mind at least and the fancy of congregated thousands.

"In January, 1817, this series of discourses was announced as ready for publication. It had generally been a matter of so much commercial risk to issue a volume of sermons from the press, that recourse had been often had in such cases to publication by subscription. Dr Chalmers's publisher, Mr. Smith, had hinted that perhaps this method ought in this instance also to be tried. 'It is far more agreeable to my feelings,' Dr. Chalmers wrote to him, a few days before the day of publication, 'that the book should be introduced to the general market, and sell on the public estimation of it, than that the neighbourhood here should be plied in all the shops with subscription papers, and as much as possible wrung out of their partialities for the author.' Neither author nor publisher had at this time the least idea of the extraordinary success which was awaiting their forthcoming volume. It was published on the 28th of January, 1817. In ten weeks 6000 copies had been disposed of, the demand showing no symptom of decline. Nine editions were called for within a year, and nearly 20,000 copies were in circulation. Never previously, nor ever since, has any volume of sermons met with such immediate and general acceptance. The 'Tales of my Landlord' had a month's start in the date of publication, and even with such a competitor it ran an almost equal race. Not a few curious observers were struck with the novel competition, and watched with lively curiosity how the great Scottish preacher and the great Scottish novelist kept for a whole year so nearly abreast of one another. It was, besides, the first volume of sermons

which fairly broke the lines which had separated too long the literary from the religious public. Its secondary merits won audience for it in quarters where evangelical Christianity was nauseated and despised. It disarmed even the keen hostility of Hazlitt, and kept him for a whole forenoon spell-bound beneath its power. 'These sermons,' he says, 'ran like wild-fire through the country, were the darlings of watering-places, were laid in the windows of inns, and were to be met with in all places of public resort. * * * We remember finding the volume in the orchard of the inn at Burford Bridge, near Boxhill, and passing a whole and very delightful morning in reading it without quitting the shade of an apple tree.'"

The manner in which Dr. Chalmers was, about this time, received in our own metropolis will be shewn by the following passage:—

"On the afternoon of the same Sabbath Dr. Chalmers preached for the Rev. Dr. Nicol, minister of the Scotch Church, Swallow Street. The crowd here had nearly lost its object by the very vehemence of its pursuit. On approaching the church Dr. Chalmers and a friend found so dense a mass within and before the building as to give no hope of effecting an entrance by the mere force of ordinary pressure. Lifting his cane, and gently tapping the heads of those who were in advance, Dr. Chalmers's friend exclaimed, 'Make way there—make way for Dr. Chalmers.' Heads indeed were turned at the summons, and looks were given, but with not a few significant tokens of incredulity, and some broad hints that they were not to be taken in by any such device, the sturdy Londoners refused to move. Forced to retire, Dr. Chalmers retreated from the outskirts of the crowd, crossed the street, stood for a few moments gazing on the growing tumult, and had almost resolved altogether to withdraw. Matters were not much better when Mr. Wilberforce and his party approached. Access by any of the ordinary entrances was impossible. In this emergency, and as there was still some unoccupied space around the pulpit which the crowd had not been able to appropriate, a plank was projected from one of the windows till it rested on an iron palisade. By this privileged passage Mr. Wilberforce, and the ladies who were with him, were invited to enter, Lord Elgin waving encouragement and offering aid from within. 'I was surveying,

the breach,' says Mr. Wilberforce, 'with a cautious and inquiring eye, when Lady D., no shrimp you must observe, entered boldly before me, and proved that it was practicable.' The impression produced by the service which followed, when all had at last settled down into stillness, was deeper than that made by any of those which preceded it, and we may hope it was also more salutary, as the preacher dealt throughout with truths bearing directly on the individual salvation of his hearers."

We cannot resist giving the particulars of a somewhat amusing incident which occurred in one of the meetings of the Doctor's Sabbath School Society, and which bears upon the question of corporeal punishment in Sabbath gatherings of the poor.

"On one point we had much discussion, namely, whether or not punishment should be resorted to in a Sabbath-school. Mr. Stow was very strenuous in condemning its introduction—I was rather inclined the other way. Among other strong cases, Mr. Stow told us of a boy who had been so restless, idle, and mischievous, that he was afraid he would have to put him away, when the thought occurred to him to give the boy an office. He put, accordingly, all the candles of the school under his care. From that hour he was an altered boy, and became a diligent scholar. An opportunity soon occurred of trying my way of it also. A school composed of twenty or thirty boys, situated in the east end of the parish, had become so unruly and unmanageable, that it had beaten off every teacher who had gone to it. The Society did not know what to do with it, and the Doctor asked me if I would go out and try to reduce it to order. I was not very fond of the task, but consented. I went out the next Sabbath, and told the boys, whom I found all assembled, that I had heard a very bad account of them, that I had come out for the purpose of doing them good, that I must have peace and attention, that I would submit to no disturbance, and that, in the first place, we must begin with prayer. They all stood up, and I commenced, and certainly did not forget the injunction.—Watch and pray. I had not proceeded two sentences, when one little fellow gave his neighbour a tremendous *dig* in the side; I instantly stepped forward and gave him a sound cuff on the side of his head. I never spoke a word, but stepped back, con-

cluded the prayer, taught for a month, and never had a more orderly school. The case was reported at one of our own meetings. The Doctor enjoyed it exceedingly, and taking up my instance and comparing it with Mr. Stow's, he concluded that the question of punishment or non-punishment stood just where it was, inasmuch as it had been found that the judicious appointment of a candle-snuffer-general and a good cuff on the *lug* had been about equally efficacious."

In October, 1817, Dr. Chalmers was tempted by an offer from the town of Stirling, to exchange his Glasgow ministry, with all its extraneous annoyances, for an appointment guaranteeing

"An entire deliverance from all distracting annoyances: in the city nothing but purely ministerial work would be required of him, and at home his hours of study would be sacredly guarded from invasion. The manse lay almost within the shadow of the castle rock, and, if needful, the castle guns upon the way which led to it, to drive back all disturbers of his time and tranquillity."

This offer the Doctor firmly declined, but the very proposal roused the parish in which he was then labouring, to give him such ministerial assistance as furnished him with additional leisure for literary engagements, and, as he himself expressed, "gave to his present office all the lightness and facility of a collegiate charge."

After a short excursion to Anstruther, whither he went to secure leisure for his first article in the *Edinburgh Review*, on Pauperism, and from which place he was recalled to preach a funeral sermon at Glasgow upon the sudden death of the lamented Princess Charlotte, Dr. Chalmers directed his energetic mind to the general want of Church accommodation, which, from a thorough examination of his own parish, he felt to be the startling evil of his day, and he thenceforth set himself to purify, remodel, and extend the parochial economy. We hope to return to this most interesting biography in our next number.

THE MORNING OF LIFE: *Memoir of Miss A—n. With Notices and Letters of the late Dr. DOYLE, Roman Catholic Bishop of Carlow.* pp. 159. Bath, Binns & Goodwin. Second Notice.

We return, according to our promise, to this interesting volume. As we intimated in our last number, the subject of the memoir was born of a Roman Catholic mother, and left an orphan to be educated under Romish guardianship. Her father was a Scotchman, and a Protestant, but formed a union with one with whom, in matters of eternal interest, he could have no comfort or concord. How strange are such connexions; and to what miserable results do they inevitably lead in the religious disunion of families,—half to be brought up in the light of truth, and the other half to be as sedulously educated in the darkness of error. That God's overruling grace prevents the mischief arising from such mixed marriages is no excuse for the wrong inflicted on the parties themselves and their offspring. "Only in the Lord," should be at all events the restraining rule for those who know what the truth of God is, and how impossible it is for that truth to have any part with its exact opposite.

In the case before us, however, the mercy of God did step in, and brought to the mother of Miss A—n, in her last days, that true peace which she sought for in vain from the priests of a Church that has nothing but empty forms and false refuges to present to a troubled soul.

"Priests and friends having failed in their utmost attempts to afford her any consolation, her daughter Sarah said to her, 'I remember, mamma, when papa was dying, he used to call me often to the side of his bed, and tell me to read the Bible to him, when he was so ill that he could not read it himself; and though I was too young to understand what I read, yet I well remember the pleasure it gave him, and the bright joy that lighted up his face. So that I used at last to offer of my own accord to read to him, that I might see the happiness he enjoyed. Perhaps, if I were to read to you it might

give you comfort.' Having obtained the permission of the priests, Sarah began reading the word of God to her mother, who found it to be 'Spirit and life.' Light from above entered her heart, and all was peace and brightness, where before had been darkness and sorrow. Her joy was now as great as her grief had been previously; she no longer feared death, she only viewed it as the entrance to eternal life. Eagerly she devoured the sacred book, and gained increasing happiness from every line. How different are God's words from those of men!"

Bessie A—n was twelve years old when her mother died, and her elder sister, Sarah, undertook the care of her younger sister; while Dr. Doyle, the Roman Catholic Bishop of Carlow, "who was their guardian, acted like a father to them, and viewed Bessie as his particular charge, expecting she would soon become the inmate of a convent under his direction. Her earthly friends had fixed that she should enter it at the age of fourteen, but God, in His wisdom, ordered it otherwise."

Sarah A—n appears to have been first awakened

"to doubt whether the Church of Rome were right in its high pretensions, and whether it was, after all, that holy Catholic Church which she had hitherto imagined."

Her mother's last days appear to have given rise to this new train of thought; for she says,—

"She reflected on her mother's agony of mind during her last illness; how utterly unable the priests had been to give her any comfort; how strictly she had observed the ordinances of the Church, and yet they brought her no consolation; how everything that man could devise had been tried in vain—and the priests had owned that neither they, nor their Church, could do any more for her; but yet, as soon as she read the Bible, she received peace and joy."

The sudden death of another friend, brought from the darkness of nature into God's marvellous light, quickly following the mother's death, strengthened the impression thus received, "completely unsettled her opinions, and shook her confidence in the Church of Rome."

"These thoughts she expressed to Bessie, who had also been struck with its

powerlessness to give consolation and confidence to a dying person, who became then, for the first time, awakened to the reality of man's lost condition by nature."

Then commenced a series of conversations with the Roman prelate, their guardian, who appears to have acted throughout the entire matter with the tenderness of a loving but benighted friend. He allowed them to read their Bibles; but made them promise not to read a Protestant book, or speak to any but Roman Catholics on religious subjects.

"He wished them to read his books diligently, and report to him what they thought of them."

The antagonism of light with darkness began;—the Word of the living God, the Creator, was to stand or fall, as tried by the writings of the sinful creature, and what marvel that the event quickly developed the truth of what that Word declares, "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" For two years the controversy continued; and the event proved how mighty is the operation of the Holy Spirit shining with divine light upon the written Word: the more they read of the Bishop's books, "the more they were convinced of the unscriptural assumptions of the Church of Rome." The last book Dr. Doyle lent them was one which sought to establish the truth of Romanism by false accusations reflecting upon the private life of Luther and the other Reformers. But this volume affected not their view of the case; they were enabled to see "that principles were to be judged of abstractedly, and not according to the merits or demerits of their supporters." These two young ladies, at last, expressed to the Bishop their firm conviction of the truth of Protestant Christianity, which drew from their guardian a long and impassioned address upon the fearful steps they were taking, from which the elder sister was so overpowered with emotion as to experience a stroke of paralysis. We must content ourselves with stating that the two sisters grew

in spiritual knowledge, and continued their confidential intercourse with the Bishop, who upon their making known to him the difficulties and trouble caused by their secession from the Church of Rome, distinctly told them that they had better leave the neighbourhood and live in some large city where they would not be so well known; adding "that there were some in his diocese who were not under his jurisdiction;" possibly referring to the Jesuits.

The following passage would seem to show something like doubt, if nothing of a better spirit, beginning to tell upon the Bishop, from his communion with Sarah and Bessie A—n.

"For some time past, Bessie had observed a decided change in his manner on religious subjects: he no longer argued in favour of Romanism, and even listened silently and attentively to whatever she said against it; and often seemed lost in deep and anxious thought. She gave him a little book, containing a text for every day in the year. He valued it very much, and always carried it in his waistcoat pocket, from which he often took it; read the text for the day; made remarks, and conversed with her upon it; taking more interest now in spiritual conversation than he had formerly done in political strife."

Certainly the close of Dr. Doyle's life seemed to bear some witness that his Romanist brethren had their suspicions that all was not right with their departing prelate. "The general impression was that he died a Protestant."

"Charlotte Elizabeth, in her 'Personal Recollections,' alluding to this, expresses a similar opinion, and an Irish lady, in speaking of him to the writer, said she had heard a report that he had been converted by the instrumentality of two young nieces. No doubt the Miss A—s were intended, and the mistake arose between wards and nieces. At all events, there seems little doubt that he died trusting in Jesus; for in the little text-book, which Bessie obtained after his death, there were several passages marked in pencil, especially those which alluded to the finished work of Christ for the salvation of sinners.

After his death, the body was laid out in state, and the public were admitted to see him. The two sisters availed them-

selves of this opportunity of beholding, for the last time, those features so dear to them both. When they entered the room, there were no other strangers present. He was dressed in full canonicals, a number of large wax tapers were burning around him, and several priests stood on each side chaunting masses.

"As Sarah A— stood at his feet, she gazed on that lifeless form, and thought how much more he could reveal, were he now living, of all that had passed in his mind, and all that had happened during the last three months. Her indignation arose within her, and she looked sternly at the priests, and said, 'Now that those lips are sealed in death, and can disclose nothing, we are permitted to see him; though, when he was alive, you kept him a close prisoner, and allowed no one to approach him, Now, in solemn mockery, you dress him up in these gorgeous robes, when his soul is much more glorious in heaven. And you sing masses for him, as if he were in that purgatory, which has no existence but in the vain imaginations of men.'

"The priests seemed electrified; they all ceased at the same instant, and fixed their eyes on the speaker. She met theirs calmly, but firmly, and said no more; and they, when they had recovered from their astonishment, continued their chaunting."

We must here close our notice of this book, wishing that we had space to follow the interesting history of both Sarah and Bessie from this period until the death of both. We can only say that they gave the most undoubted testimony of their having embraced the Gospel of Jesus in all its fulness and freeness; living upon it here by faith, and being supported by it in troubles and afflictions of every kind, and made more than conquerors in the hour of death. It is a source of much regret, and a circumstance which will tend to throw an unnecessary degree of doubt and mystery over a book of such intrinsic interest, that where such names as those of Dr. Doyle and the late Countess Powerscourt are mentioned, and letters of the former given, with statements affecting his religious sentiments, the names, both of the subject of the memoir and the author, should not be given.

THE HOLY SCRIPTURES: Considered as to their Object, Authority, Uses, and Sufficiency. By JOHN HAMBLETON, M.A., Minister of the Chapel of Ease, Islington. pp. 184. London, J. H. Jackson.

Any work put forth by so faithful a minister as Mr. Hambleton, needs no "letters of commendation" from the "Christian Guardian," or from any other source, as a passport to the hands and hearts of all who value the truth. The book, as its title suggests, as its preface declares, and as the whole of its contents abundantly prove, is intended as a guard against the errors of the day, and furnishes many a bright arrow drawn from the quiver of God's Word, to demolish the sophistries of those who, by dabbling in the muddy waters of tradition, seek to establish doctrines and practices, of which that Word knows nothing.

In the preface, Mr. Hambleton justly says: "The various controversies, which in our time have agitated the Christian Church, are now fast becoming all absorbed in one question of thrilling interest, What and where is God's truth for man's salvation? Is it in the Scriptures, and to what extent?" And the author fully answers these most important inquiries, by thoroughly examining the real value of God's Holy Scriptures, in their leading objects; their inspired authority; their use for doctrine, for reproof of errors, for correction of morals, for instruction in righteousness; and lastly their complete sufficiency.

With the Romanists the Bible is made to give place to men's traditions, and the decrees of an erring and apostate Church. With the Tractarians of our own day, and, alas! of our own Church, the Bible receives much the same treatment,—the Church is everything; its Lord, and His revealed mind and will, take but secondary rank. With Mr. Hambleton, and those who know what really constitutes membership with the true Church of Christ, we say, in the words of the Sixth Article, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor

may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

THE CHRONOLOGICAL TESTAMENT. Fcp.
4to. London, R. B. Blackader.

We have been favoured with a specimen of a Work which promises to be a useful addition to our various editions of the Word of God. The merits of this edition of the New Testament will be more readily apparent by giving our readers some of the publisher's explanations of the peculiar advantages of his able undertaking.

"I. It is the authorised version without alterations, but newly divided into Sections and Paragraphs.

"II. These Sections are numbered from 1 up to 230, so as to put the whole of the New Testament into chronological order without disturbing the present position of the books. One continuous history of our Lord may be obtained by following the numbers through the four evangelic narrations; the four-fold life of our Saviour being thus made into one, of reference and comparison, for the first time, on our ordinary Testaments. I need not point out to you how useful this must be. There would not have been given us four narrations unless four were better than one; and it was perhaps the will of God that our diligence should be stimulated, by the labour needed to put them together and compare them. Hitherto there have been great hindrances in the way of any, except a few, doing this,—which it is hoped this publication will remove, so that every Sunday School Teacher may now follow with his class the entire Life of Christ, taking in the several accounts, and reaping the reward that every comparison of "spiritual things with spiritual," gives to the diligent worker.

"The same can be done with the Epistles, which are similarly marked, and brought into chronological order without altering their position in our Bibles.

"III. Quotations from the Old Testament are printed in capitals.

"IV. Speeches are marked by inverted commas.

"V. An analysis of the Apostolic argument is given in an unobtrusive

manner at the side, a thing unattempted before; for the headings of the present chapters do not succeed in conveying the substance of the Apostle's discourse.

"VI. The Translator's marginal reading

"VII. Marginal references at full length, as well as simple references. This is a most important aid to the student. It not only clears the sense, but by bringing other portions of the exhaustless mine of Scripture under the eye, the devout reading of the Scriptures is rendered more delightful; in reading one chapter in this Testament, the reader in fact reads two in amount, viz., apposite verses fetched from all parts of Scripture. This must communicate fresh delight to the devotional reading of the Scriptures. A chapter read in this manner, will be read and pondered in a different light altogether, the substance remaining the same, but scintillations of light beaming on every verse. I think that I do not exaggerate in saying, that in many instances it will be so. From the bringing together also of so many passages, many undesigned coincidences will be now noticed, and the harmonious teaching of Scripture brought out;—wonderful, except on the explanation that the Words of Life are the 'One design of one Eternal Mind.'

"VIII. Dates and Localities are marked.

"IX. Brief Introduction to each book.

"X. The type is also such as is capable of being read by aged persons."

SALVATION : *A Sermon preached before the Queen, at the Parish Church of Crathie, Balmoral, on Sunday, Sept. 22nd, 1850. By the Rev. JOHN CUMMING, D. D.* pp. 32. London, A. Hall & Co.

We feel assured that our readers do not belong to that narrow-souled class which cannot hear, without a feeling of jealousy and bigotry, the fact that Her Majesty worshipped, while she sojourned in her Scottish dominions, within the walls of the National Church of that country. That Her Majesty is perfectly correct in giving the sanction of her presence to a Church of which she is the temporal head, and over the General Assembly of which, Her Majesty's Lord High

Commissioner presides, needs not a word; neither does it require the smallest argument to prove the actual good judgment of conforming to a mode of worship which differs only from our own in those externals which have been happily compared to husks enclosing the more precious seed. Both Churches possess, cherish, and actively disseminate their sacred trust; and we could not read the beautifully clear and simple statement of Divine truth which it was the privilege of the Rev. Dr. Cumming to deliver before the Queen, and her Royal Consort, without a feeling of deep and sincere thankfulness. By the time what we now write is published, thousands will have read this sermon, and will have experienced the pleasure we have felt in its perusal. "The religion of man; the religion of the priest; and the religion of God our Saviour," are the three divisions of the Rev. Dr.'s sermon, each of which is dealt with in the plainest and most forcible manner.

The religion of the priest, whose cuckoo-cry is "Hear the Church," Dr. Cumming has happily termed, "Churchianity, not Christianity;" and every false foundation of this Churchianity, whether it be the undue

elevation of the Church, the sacraments, or the priesthood, is borne down by the firm declaration that all these, "if arrayed in glories that belong not to them, are degraded and cease to be of service." Christ must be all and in all. "The first aspect of the religion of man is that it brings us to man; of the religion of the priest, that it brings us to the priest; but of the religion of God, that it brings us to God, just as He is, and just as we are." After faithfully setting forth the true way of a sinner's acceptance and sanctification, through the one perfect sacrifice and atonement of Christ, the Spirit's work in bestowing upon man the new nature, and the preparedness of his soul for a prepared place, Dr. Cumming thus winds up his subject:—

"How responsible, how solemn, is the office of a minister of the Gospel. If he magnify himself instead of Christ,—if he preach a party, not the Gospel,—if he dwell on endless genealogies instead of Christ, and him crucified, he inflicts eternal evil, and incurs awful guilt. A bad sculptor merely spoils a block of marble; a blundering physician only injures health, or destroys the life that now is; but an unfaithful preacher, who bids the hearer look to man, or to the priest, or to the Church, and not to Christ alone, destroys souls."

Intelligence.

THE NEW ROMISH BISHOPRICS.

The event of the past month has unquestionably been the public promulgation of the Pope's Bull creating the following batch of thirteen Romish Bishoprics in Protestant England.

Cardinal Wiseman, Archbishop of Westminster.	
Bishop of Southwark,	Bishop of Birmingham,
" Plymouth,	" Nottingham,
" Clifton,	" Northampton,
" Newport,	" Beverley,
" Shrewsbury,	" Liverpool,
	" Hexham.

At this prodigious piece of priestly assumption, the people of England are justly astonished and indignant. Doubtless, Pius the Ninth, and his co-conspirator, Cardinal Wiseman, have, as they think, pretty accurately taken the gauge of the English mind, and of the English Protestantism, and they fancy that there may be a great stir and outcry among the frequenters

of Exeter Hall, but that from a government, that has ever fought their battles, by giving up safeguard after safeguard, and yielding every privilege, sought for or not, they shall meet with no difficulties that Romish art and audacity cannot conquer. The worthy couple think also that the bulk of our population are so engrossed with their business, or with the world, that it is utterly careless how the country is parcelled out into new Bishoprics, even though they are not for bishops of the Church of the land. In all this we are persuaded that both the Pope, the Cardinal, and the great Enemy of all have made a grievous error. Protestantism is not dead in England; in its fancied security of the three hundred years since Rome was expelled the country, Protestants as well as

Romanists may have slept; but the very steps taken by what has been aptly termed "a convulsive show of spiritual vigour" upon the part of an expiring sovereignty, will, we feel certain, arouse the most indifferent, startle the most blindly liberal politician, while they will quicken the energies of all thorough Protestants, and make them more determined than ever to resist the re-enthralment of this nation under a yoke which our fathers were not able to bear, and which they cast out, as they thought, for ever, for themselves, and for their children's children.

There must be an immediate renewal of our national protest against Rome. Without the loss of an instant, our bishops ought to protest at the foot of their Sovereign's throne against an act which is an equal insult to the Crown and Church of England. Our clergy ought to meet, and with one voice petition the Queen and the legislature not to tolerate for an hour such an attack upon the religion of a Protestant country. The laity must not, and will not, be wanting; they begin to feel already what the emissaries of Rome are doing, in sowing secretly, as well as openly, the poisonous seeds of a so-called religion, which has ever been destructive to the morals and the peace of their families, as well as fatal to every civil and religious liberty.

Now is the time for Lord John Russell to step forward, and earn for himself the real character of an enlightened and christian statesman and patriot; and to speak in such decided terms to that self-styled *humble successor of the fisherman*, St. Peter, that the audacious list of sham bishops, which has touched Protestant ground, will soon be heard of no more, except as one sample among the mass of evidence against the arrogant pretensions of an apostate Church and its unholy head.

What will the Bishop of Exeter say to his co-adjutor, Bishop of Plymouth?

PROTEST OF THE CLERGY OF WESTMINSTER.

The clergy of the City and Liberties of Westminster have taken the initia-

tive in presenting an address to the Bishop of London upon the recent Papal outrage. It is numerously signed, and its language speaks strongly of the unwarrantable and schismatic act committed by the Sovereign Pontiff, in nominating archbishops and bishops in a country over which he has no jurisdiction whatever, and which already possesses its own regular ecclesiastical arrangements, under the sole authority of the Queen's Majesty. Now, that this address "deeply deplores and solemnly protests against this unwarrantable act of religious division, by which the Church of Rome has now given fresh evidence to the world, that instead of being, as she professes to be, a centre of spiritual unity, she is a main cause of the unhappy schism that rends Christendom asunder;" we trust those who have signed it, and the Right Rev. Prelate who received it, expressing his entire concurrence in its sentiment and language;—we say, we hope earnestly that both these parties will be led by this fresh aggression to attach a far deeper importance to the truth of the utterly fallen and apostate character of that communion which falsely arrogates to itself the title of the Universal Church.

THE BISHOP'S ANSWER.

The Bishop of London's answer to the above Address has just been made public, and we are perfectly satisfied with the bold and manly tone in which his Lordship condemns the act of the Court of Rome as schismatic, and "virtually a denial of the legitimate authority of the British Sovereign, and of the English Episcopate; a denial, also, of the validity of our orders, and an assertion of spiritual jurisdiction over the whole christian people of this realm."

His Lordship characterizes the act, as one "which would not be tolerated by the Government of any Roman Catholic kingdom, and which he trusts will not be quietly submitted to by our own." He calls upon his clergy "to draw the attention of their people to the real purport of this open assault upon our Reformed Church, and to take such measures for petition-

ing the legislature to carry out the principle of the statute which forbids all persons, other than persons authorized by law, to assume or use the name, style, or title of any archbishop of any province, bishop of any bishopric, or dean of any deanery, in England or Ireland, by extending the prohibition to any *pretended* dioceses, or deaneries, in these realms." The Bishop, also, thus exhorts his clergy:—"Unwilling as I am to encourage controversial preaching, I must say that we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome, and by the activity and subtlety of his emissaries in all parts of the kingdom."

THE CALL TO VINDICATE OUR FAITH.

During the past month a letter has been very industriously circulated by the London Church Union, with the excellent, though from such a body, the somewhat *mal-à-propos* title, "Vindicate your Faith." This challenge has been well replied to from many quarters; but we have no where found so indignant and plain-speaking an answer as that sent by the Rev. William Brock, Rector of Bishop's Waltham.

Our readers will most fully appreciate the following bold denunciation of the challengers. After referring them for a vindication of his faith to a pamphlet he had recently published, called "Tractarianism Schismatical and Dishonest," he proceeds,—

"You call upon us to *vindicate our faith*; yes, but it must be from the dishonour which you have cast upon it by your disloyalty and your schism. I wonder that you should be so inflated as to put forth such an appeal, when your country has long since branded you with dishonesty; when the Church, which you still pretend to call your mother, is bleeding under the wounds you have inflicted on her; and when her faithful sons have learnt to set a mark upon you, and to shun you as dangerous citizens, as well as the most mischievous schismatics; when you number upon the committees of your Church Unions traitors to their Sovereign, who

propose to transfer her supremacy in causes ecclesiastical to the Pope; when you harbour amongst you men who have not hesitated to connect the awful crime of perjury with the name of our most religious and gracious Queen, and who have dared to speak of her descending to her grave with the curse of history on her head; when your treasonable language has been listened to by your assembled members, without protest or rebuke, or any murmuring of indignation; and when you and your misguided pastors hold and teach doctrines and practices which are repudiated by the Church of England, I wonder, sir, how you can have the unblushing effrontery to appeal to us in a professed defence of that Church which you have so grievously dishonoured; and to call upon us to vindicate her faith, which you have corrupted, and which so many of you have already denied by their apostasy. Sir, you may depend upon it, that whatever be the amount of forbearance which the episcopal bench may award to you, the long-suffering of your countrymen must have an end, and the day of righteous retribution will come at last. The Bishop of Oxford may defend you as 'the most conscientious men in the land'; the Bishop of Bath and Wells may grace your monster meetings with his presence; and the Bishop of Exeter may teach you to fulminate maledictions against constituted authority, both in Church and State; but THE PEOPLE OF ENGLAND have no sympathy with dishonesty and disloyalty, and when the proper opportunity arrives, they will show no such tenderness towards you as you have met with from other quarters. They will know how to put you down, with a strong and determined hand; and they will not hesitate to trample all ecclesiastical charlatanism in the dust.

"It may not be long before to the people of England you will have to render your account. They will teach you in what light they view those who have sought to bring back the days of priestcraft and ecclesiastical domination. They will know how to avenge the attempt which you are making to wrest their Bibles from them, to tamper with their Protestant faith, and to trifle with their religious liberties; and it will not be a lenient episcopate, or a perverted aristocracy, or your sentimental sisterhoods, or the retreats of conventual and monastic life, that will protect you from that degradation and that chastisement which your treachery will have provoked."

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

NOVEMBER, 1850.

ROMISH ORDERS FOR THE ENGLISH PROTESTANT CHURCH.

THE communion of Rome is the curse of the civilized world. We say so advisedly, and we earnestly entreat all christian people to speak of Rome and treat it, as a system, as the greatest enemy of God and man. The grand error of our rulers for a long period has been, that they have classed it as one amongst the divisions of the Christian Church, and have suffered themselves to be beguiled by the lies it has spoken in hypocrisy, and the smooth, deceitful things it has uttered and done, while it has laid in the humiliation to which our fathers of the Reformation consigned it. We of the Church of England have been verily guilty in this matter; we have, in one instance especially, admitted no light and unimportant matter in our professed controversy with Rome. While that Church utterly refuses to acknowledge the very existence of our communion as a branch of the Church of Christ; claiming to itself the sole title of the universal Church, and denying salvation to all who reject that title and supremacy; we have been guilty of the monstrous absurdity of recognizing in her the living principle of

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a true Church, by receiving as valid the so called ordination which she bestows upon her ministry. All who go from us to her must begin absolutely *de novo*, baptism, confirmation, and every degree of her manifold ministry, must be conferred by Rome; while we are content to receive the laying on of hands administered by her corrupt, idolatrous, and altogether apostate priesthood, and send forth the converts from such a system with no other ceremonial than a recantation of Romish errors. Why is this? Is it because the constitution of the Church of Rome is episcopal, and that we view that circumstance as the one thing needful to constitute a christian minister? Have our Bishops ever seriously studied the actual manner in which the Church of Rome consecrates its priests, the words it uses, and the power it gives to those who are to minister at its altars?

We are now called upon to renew our protest against the errors and pretensions of Rome, and it is of all things most important, that we give no possible advantage to the adversary, or appear to allow it a status in

the Christian Church which it has long ceased to occupy.

It is made a matter of deep complaint, and not unreasonable sarcasm, that we refuse the ordination of the Presbyterian Churches, as also those of the various Dissenting bodies, upon the ground of the irregular nature of their ecclesiastical constitution, while at the same time we accept without scruple, orders conferred by a communion which we hold to be idolatrous. In thus acting, we are justly chargeable with more than illiberality or inconsistency.

We propose to strengthen our assertion of the nature of our practice in this particular, by giving a few extracts, shewing the character of the ordination which Romish priests receive, and which we acknowledge as in itself genuine, and sufficient for the exercise of a ministry in the Church of England. We quote from an authorized translation of that "portion of the Roman Pontifical published to help the devotion of those who may assist at the administration of the Holy Sacrament of Orders in the Catholic Church." It would weary our readers, and be but little to our purpose, were we to go in detail through what the translation calls "*the sublime forms* through which the Church bestows the priesthood, and consider the various steps by which she conducts her ministers into the sanctuary." So much childish mummery is mingled with the superstition, that the mere perusal of the offices at once suggests the idea that in them indeed "there is but a step from the sublime to the ridiculous." Take, for instance, one of the introductory rubrics:—

"The Bishop in pontificals and holding the pastoral staff in his left hand, goes to the steps of the altar, and having laid

aside his staff and mitre, after making a profound bow to the altar, says the confiteor with his assistants. In the mean time the introit, and kyrie eleison, are sung by the choir. After the confiteor the Bishop goes up to the altar, kisses it in the middle, and the text of the Gospel on the left; he incenses the altar in the usual manner, resumes his mitre, and returns to his throne or to a faldstool at the Epistle side; where, having put off his mitre, and with his face turned to the altar, the book being presented to him by an assistant, he reads from it the introit and the kyrie eleison," &c. &c.

The first order is that of "giving the tonsure," which is performed by "the Bishop with his scissors cutting the extremities of the hair of each person in four places, namely, in the front, on the hinder part of the head, and close to each ear; afterwards he cuts a few hairs in the middle of his head. He puts the hair into a basin," &c. &c.

The Bishop having previously prayed for those persons who are to take part in this farce, as servants of Christ, "who are ready to lay aside the hair of their heads for His name," then the ordained receive from the Bishop's hands a surplice.

The second order is that of "Door-keepers," whose duty it is to ring the altar and the church bells; to open the church and the sacristy, and to open the book for the preacher. These, kneeling in surplices, and with candles in their hands, receive the keys of the Church, and are conducted to the door of the Church, and made to open and shut it, and have given them the rope of the bells and made to ring them.

The third grade is that of "Lectors." And here the only form is the delivery of "the book," as it is called; and we can only express the earnest wish that all would follow and act upon the charge, when the Bishop says,—

"Receive, and be the rehearsers of the

word of God; to have, if you faithfully and usefully fulfil your office, a part with them who administered the word of God from the beginning."

Were the Lectors to do this "faithfully" for themselves, and "usefully" for others, they would themselves stop short in this the third order of the Romish ministry, and their hearers would soon fly from a teaching and ceremonial which is in perfect opposition to the word of God.

The fourth order is that of "Exorcists," whose office it is "to cast out devils;" and they receive power to "banish foul spirits," "by the imposition of their hands." They also receive "the book" from the Bishop.

The fifth rank is that of "Acolytes." It is their duty "to carry the candlestick, to light the candles of the church, and to administer wine and water for the Eucharist." These receive from the Bishop a candlestick, with an extinguished candle, and an empty cruet. No insignificant emblems these of the utter darkness and perfect emptiness of Romish forms.

The fifth order is that of "Subdeacons." Each is to be presented to the Bishop with "an amice,"—not, however, over his head,—“an alb, and a girdle; in his left hand he should have a maniple, a tunicle over his left arm, and a candle in his right hand." Here the candidates for the Romish priesthood pass the rubicon; they pass from the ranks of the comparatively unfettered laity into the perpetual bondslaves of Rome,—enslaved themselves and enslaving others. Here their forced state of celibacy begins, binding them to that condition of the priesthood which St. Paul truly terms a "doctrine of devils."

In the office for setting apart the Subdeacons, Rome has mixed much that is true with much that is false;

much that is beautiful, with much that is purely imaginative and absurd; while the Bishop's description of the duties of the office itself imparts to it, in our view, not a little of the absolute ludicrous, as giving to the subdiaconate the character more properly belonging to the laundry:—

"It is the duty of the Subdeacon to prepare water for the ministry of the altar; to assist the Deacon; to wash the palls of the altar, and the corporals; to present to him the chalice and paten for the use of the sacrifice. The offerings which come for the altar, are called the loaves of proposition. Of the offerings themselves, so much only must be placed on the altar as sufficeth for the people, lest anything should remain to decay in the tabernacle. The palls, which are laid upon the altar, ought to be washed in one vessel, and the corporal palls in another. But where ye wash the corporal palls, no other linen should be washed. And the water itself should be poured out into the baptistery," &c. &c.

The office is given by the delivery of a chalice, "with an empty paten over it," and "cruets with wine and water, and a basin with a napkin, all of which the Subdeacons touch."

Remark upon the foregoing is needless; the puerilities are enough to disgust men of common sense, while the Bible-taught Christian looks in vain through the New Testament for the office, or the childishly superstitious duties of the Romish Subdiaconate.

At last we approach, in the sixth rank, to the scriptural order of the "Deacon:" and here the mingling of the evil with the good is very apparent; the exhortation given greatly accords with the truth of God, and yet manages to mix up with it the peculiar errors of the apostate Church, as, for example, calling the Deacons "co-assistants and co-operators of the body and blood of the Lord." Again, leading the candidates "to think on the blessed Stephen, elected for that

office by the Apostles, through desert of his particular *chastity*."

The duty of "the Deacon is to minister at the altar, to baptize and to preach." Imposition of hands is first given, then the white stole and the dalmatic is placed upon them, and, lastly, the Bishop gives them the book of the Gospels, with the power to read it "in the Church of God, as well for the living as for the dead." How their reading of the Gospel can profit the departed, of whom it is declared in Scripture that "they know nothing at all of anything that is done under the sun," is one of the mysteries that sadly perplex us poor Protestants.

But we now come to the final act of Rome's perversion of the offices of the true christian ministry. The seventh order is that of the Priesthood. And here Rome uses, to the full extent, the term and meaning of a sacrificing priesthood. The truth of God and the lie of Satan is dexterously blended, as will appear by the following prayer, which the Bishop offers after he has presented the candidates with stole and chasuble, and before anointing their hands, and then tying them together with white linen:—

"O God, the Author of all sanctification, to Whom belong true consecration and the fulness of blessing; do Thou, O Lord, pour down upon these Thy servants the grace of Thy blessing, that by the gravity of their actions and the example of their lives they may prove themselves elders, based upon the teaching which Paul taught to Titus and Timothy; that meditating on Thy law by day and by night they may believe what they read, teach what they believe, and imitate what they teach; that they may show in themselves an example of justice, constancy, mercy, and the other virtues; by their admonishing may confirm others in the same; that they may preserve pure and unspotted the gift of their ministry, and for the good of Thy people *may by their immaculate blessing change bread and wine into the Body and Blood of Thy*

Son; and that by their unshaken charity they may rise with a pure conscience, a lively faith, and full of the Holy Ghost in the day of the just and eternal judgment of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Through the same Jesus Christ Thy Son our Lord, Who liveth and reigneth in the Unity of the Holy Ghost, God, world without end."

The Bishop then gives the candidates the chalice, with wine and water, and the paten, with the host thereon, and proceeds to use words which, so far from qualifying for a ministry in any branch of Christ's universal Church, does, in our view of all that is right, holy, and true, completely separate the receivers of such orders, from such hands, and with such words, from any part or lot with the christian ministry, or body of Christ, altogether. "Receive thou the power of offering sacrifice to God, and of celebrating mass, as well for the living as for the dead."

"Christ was once offered" the Sacrifice for sin; but these priests of Rome, by the above words, have power given them, as they say, to offer Him afresh continually in the mass, and, by "their immaculate blessing," to change God's creatures of bread and wine into the very body and blood of the once slain and buried, but now risen and glorified Redeemer, and to place the idol God of their own creation upon the altar, for the supreme adoration, and afterwards manducation, of their fellow-men.

Surely we may say of such a priesthood, that it "crucifies the Son of God afresh, and puts Him to an open shame." Well can we understand the burning indignation of Luther against such a system, and which led him to look back with horror upon the time when he himself, in papal darkness and ignorance, received from Rome such

an authority to go forth and sacrifice. Merle D'Aubigné thus describes the feelings of the great Reformer:—"Luther at that time listened calmly to these words, which conferred on him the power of doing the work of the Son of God, but he shuddered at them in after years. 'If the earth did not then open and swallow us both up,' said he, speaking of himself and the officiating Bishop, 'it was owing to the great patience and long-suffering of the Lord.'"

The able author of "Essays on Romanism," writing upon "the Sacrifice of the Mass, and the manner of its celebration in the Church of Rome," well argues, that "the idea, however, of a perpetual sacrifice, is not only not countenanced by Scripture, but is utterly opposed to its plainest declarations. It has been well observed, that if the 7th, 8th, 9th, and 10th chapters of the Epistle to the Hebrews,* had been expressly written against the Mass, supposing it to have been then invented and palmed upon the Church, they could not possibly have been more explicit or emphatic in their language. . . . The FATHER yet remains unpropitiated, until *another sacrifice* is offered up on earth, by a priest of the Romish Church, who takes a piece of wafer, pronounces some Latin words over it, declares it to be thus changed into Christ's body and blood, and holds it up to God the Father, at the sight of which that wrath is appeased which not all the pains of Calvary, nor the personal intercessions of the Saviour Himself, at the right hand of the throne, had been able entirely to abate."

We must not, however, enlarge; enough has been said and quoted, to

* See Heb. vii. 26, 27; ix. 25-28; x. 1 to 18.

prove that with Rome, corrupt and apostate Rome, we have not, or ought not to have any thing in common. Her system has become a base counterfeit of the real religion of Jesus; the spirit which dwells in her communion is not of God but of Antichrist; and the priesthood she ordains, and sends forth to preach and perpetuate her creed, ought not to be confounded, either in its constitution or by our recognition of its validity, with the ministry of the living and pure branches of Christ's Church. We must altogether repudiate a statement made by the Bishop of London, in reply to a recent address, in which he says, "We do not deny that the Romish Church is a part of the Church of Christ,"—qualified as that statement is by the after assertion that "it is a corrupt branch." His Lordship has yet to learn, what we humbly conceive to be the judgment of God, that Rome is the Babylon of the Apocalypse, from which the people of God are commanded to depart, and keep separate, that they be not partakers of her sins and receive not of her plagues.

As long as the Church of England receives as true, the administration of orders of the ministry in and by the Church of Rome, we sin grievously against our Great Head, whose only priesthood Rome usurps; and we commit the fatal error of acknowledging as valid a commission, against which our Church protests, when the Nineteenth Article declares that "the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance in all those things that of necessity are requisite to the same." C. A.

THE "STILL SMALL VOICE."

THESE words occur in connexion with one of the most remarkable events in the life of Elijah the prophet. It appears, from the seventeenth chapter of this book, that in consequence of the sin and idolatry of Israel, Elijah had prophesied that there should "not be dew nor rain" for a considerable portion of time, "but according to his word." And so it came to pass: "the brooks and the rivers dried up," the face of the earth withered, and the people were in great distress; so the king and his minister "divided the land between them to pass through it;" and to search in the neighbourhood of all brooks and fountains of water, if they might "find grass to save the horses and mules alive."

Then in the third year of this famine, God said to Elijah, "Go shew thyself unto Ahab; and I will send rain upon the earth." And Elijah came to the king; and at this interesting crisis, when the hearts of all men were quaking for fear, he brought the question to a plain issue, in order to shew whether their confidence would be rightly placed, on the idol Beelzebub, or on Jehovah the God of Israel. "How long," said he, "halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." This appeal of Elijah to the power of Jehovah was followed by the descent of fire from heaven upon the sacrifice which he offered;—by the turning back, for a time, of the heart of that faithless and variable people, and by the death of the prophets of Baal. And then a very short time subsequently to this event, "the heaven was black with clouds, and wind, and there was a great rain."

This peculiar manifestation of Divine power in support of Elijah's ministrations was certainly calculated to raise his expectations of a general reformation among the people. Yet, in the next chapter, it appears that so far short was the result of what might have been anticipated from such an extraordinary visitation, that Elijah had to rise and fly for his life into the wilderness; and we find him complaining there, "The children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And then it was that the event referred to took place. The word of the Lord said to him, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle." And here, with his face humbly covered before the Lord, he learned, from this extraordinary succession of events, a valuable lesson,—that the desolating and fearful wonders of God's providence, on which he had probably relied too much,—that even the wind and the fire from heaven were inadequate to turn and change the hearts of an unbelieving people, except they be accompanied by the converting power of the Spirit of the

Lord: but, that if that "still small voice" speaks in the heart, then the blessing is really obtained. The desolating judgments of God are calculated to win a temporary attention, but the voice of God's Spirit in the heart is the only effectual and saving teacher.

This is a very important truth at all times, and one which can never be sufficiently impressed on the mind, for the natural habit of the human mind is opposed to the lesson; and yet it is only as we shall heartily receive it that we can hope to be made "wise unto salvation." It will not be without profit to open this truth more fully; and may the great Searcher of hearts make the meditation useful to all who read it.

The whole subject may be illustrated by considering two separate observations:—

First. The providential judgments of God are an awful and terrible lesson to the children of men; but they have no effectual converting power upon the heart. And then notice, first, that the calamities of this present life are the judgments of God. There are many who are disposed to deny this; and while they can trace any event that occurs up to its immediate and secondary cause, they are content to stop there; and they think it gloomy and morose, and savouring of enthusiasm and of extravagant and unsound notions of Divine agency, to look any higher for an explanation.

We grant directly that we are not warranted, weak-sighted, ignorant, and erring as we are, to say that any awful dispensation of the providence of God is a judgment, *i. e.* a judicial punishment on any specific individual, for we know not the heart and the circumstances of any individual but

ourselves; still less do we know the mind and the purpose of God. To cherish such a thought is directly to go beyond our province, for how do we know but that the severest chastening, as it falls upon any particular individual, may be sent in mercy and not in anger? But this notion of particular judgments on individuals is not the point that we wish to substantiate. It is quite different from it; and we only mention the idea to shew that we are aware of our proper limits, and that while we contend for truth we are not going to be driven to the adoption of such an unscriptural notion by the contradiction of unbelieving men; nor when we speak scripturally of the superintending providence of God, to lie listless and unanswering under the reproach of such a calumny. We are prepared at once to say with the Saviour, "Or those eighteen on whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, but except ye repent ye shall all likewise perish." Still we are prepared, also, to maintain, in opposition to the suggestions of practical infidelity, that the calamities which do occur among us, are God's righteous judgments; they are not the mere casualties of nature, but they originate in the wise control and special appointment of an ever active providence. A man who denies this must deny the substance of God's revealed word. That word is, to him who believes it, a key to the occurrences of this world. It confirms the surmises and the misgivings of the human mind, by pointing directly to a superintending providence. It says, "The voice of the Lord is upon the waters; the God of glory thundereth: the

Lord is upon many waters. The voice of the Lord breaketh the cedars: the voice of the Lord divideth the flames of fire." The whole Scripture teems with assertions that the extraordinary calamitous occurrences in the midst of us, are of the hand of God. "Is there evil in the city and the Lord hath not done it?" "He raiseth up and bringeth low; he treads down the wicked in their place;" He reserves "the treasures of the hail for the time of trouble." He it is that bringeth the sword, and the famine, and the noisome beast, and the pestilence, or the locust, the caterpillar, or the palmer worm upon a land; and He it is who says, "As the vine-tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem, and I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord."

From these, and many such passages in Scripture, we are warranted to conclude that though it is altogether unjustifiable to view the afflicting dispensations that occur among us as penal visitations upon specific individuals, it is equally unscriptural not to regard them as declarations of the Divine displeasure upon a people. To do otherwise is practically to deny the doctrine of a particular providence. God has told us repeatedly, by revelation, that these are the weapons by which He chastens a disobedient and gainsaying people. In this way He destroyed the old world, and rained down fire from heaven upon the cities of the plain. So He did when He sent a pestilence upon the inhabitants of Jerusalem; or a scorching wind over the Assyrian army; or

when He made the Assyrian tyrant the staff in His hand and the rod of His indignation. In this same way, therefore, we may be able to trace a calamity directly to its proximate cause; an epidemic disease to the vapours of an ill-drained district; or a conflagration to an act of negligence, or a casual spark; still we are bound to believe that all these evils are the appointed judgments of God; appointed for His glory, expressive of His estimate of our deserts, and saying to us, in awful and impressive language, "Except ye repent ye shall all likewise perish."

In fact we must either admit this, or believe that in all these matters we are the helpless prey of unmeaning casualties, originating we know not where, and having no bearing whatever upon our moral character and circumstances; and surely anything is better than this dark and cheerless thought. Oh, surely it is far better to know ourselves to be within the omnipotent grasp and coercion of a wise and righteous God, though He should speak at times in the desolating whirlwind and the devouring flame. Again, we observe that though the calamities of this life are the judgments of God, yet, that men in their atheistical indifference lose sight of the fact, and practically deny the Divine moral government. There is very little practical piety even among well-educated professing Christians. Even with the most of them, religion is very much a form and a matter of course, and has little possession of the heart. It seems a fair mode of judging to determine a man's state by his preferences; and if we could look into each other's hearts and see the workings of them, much practical infidelity would be found there, and

little indeed of that faith which realizes the Divine power and presence as the moral ruler of the world. Each man is engrossed with his own petty object, and pushing it by every means in his power, looking to second causes only, and using every means to control and bias them, but not looking up for aid and blessing to the Supreme Disposer of events, not taking His will, or His favour, into the account; and not scrupling in cases where the world would not disapprove, or the world would not know, to go directly in the face of what he admits to be the law of God. The deadening and debasing effects of this habit of mind are lamentable. It is written, "From him that hath not shall be taken away even that which he hath." And in this way, as the man gets habituated to the common routine of this world's casualties, he acquires an impenetrable hardness and selfishness that no common dispensation can touch. There is a region of cold indifference widening and deepening around his heart, which neutralizes every influence that approaches him, except the withering finger of Omnipotence itself. He says, Things always have been as they are:—my wisdom and the might of my hand have gotten me this wealth. An industrious and active man can control fortuitous circumstances; and they who cannot must sink. But there is here no confidence in God, no gratitude for sparing or prospering mercy, nor prayer for further safety. In his estimation, there may be a God, and the man himself may sometimes talk about Him, but his heart and the secret plottings of his soul deny it.

We fear we must take these views as expressive of that actual though not avowed state of a very large por-

tion of our people; for a honest confession of the experience of many would shew how difficult it is, in those who wish it, to maintain the impression of God upon the mind, and to act as in His presence, and as believing His righteous government. We all feel how fearfully easy and common it is to sink down into low and almost heathen views of God, as a dark and distant being with whom we have as yet little to do. And if it be so with the truly conscientious, what must it be with those who turn from the thought of God, and strive to lose it? and because they dare not ask, and do not wish for, His blessing, would willingly forget that He has power to curse.

But, then, this being the state of men in general, we observe, thirdly, that the awful judgments of God do produce a temporary impression. The infidel and irreligious man is in heart a coward. It requires more to alarm some men than others; but there are moments when the stoutest heart trembles. There are combinations of circumstances which go directly to convince a man what a weak and helpless creature he is; to shew him how completely he is enveloped by a band of mighty agents directly subordinated to the God of heaven, which have only to be put in motion and they must inevitably work his ruin. So when the pestilence sweeps across a land, unseen but in its ravages, and therefore unavoidable; or, when the devouring flame baffles every effort of human skill to subdue it; when by the nature of such cases—not unfrequent, alas!—it appears that the breath of heaven need only fan the flame and it shall soon involve a mighty city in one common ruin;—or, when, as in America, the small

but destructive fly takes his desolating march across a land, and before him all is greenness and beauty, and behind him, a leafless, bladeless, pestilential desert. In all these cases man involuntarily admits his weakness, and trembles and quails before the invisible power that masters him. Then the heart of the boasting infidel sickens at the very core, and rising conscience reluctantly acknowledges a God. Before the sudden and resistless intrusion of the evidence of His omnipotence and of His power to take vengeance, all the fabric of practical infidelity fails; the selfishness of the covetous heart is shaken; the drunkard sobers, and the blasphemer falters, the man of impious daring turns pale, and the proud but impotent arm owns in its tremblings the master-force of Providence: for how does any man know, amidst such awful proofs of power, and penal infliction, but that, as the result of some train of unseen causes then at work, he may be the next victim,—the next evidence that there is a God who judgeth the earth.

As a first impression, then, on an unexpected display of the power of God in the desolation of this our world, there are few who do not in their hearts admit the truth,—“The Lord he is the God, the Lord he is the God; what shall I do when he riseth up, and when he visiteth what shall I answer him?”

But then it is to be observed, that this impression is generally temporary; and, oh, how short. It scarcely lives to the close of the fearful scene that called it into being. The fact is, that the operation of such manifestations of Divine power on the consciousness of guilt and weakness, has nothing in it whatever of

the nature of a converting power. It has nothing which would go to mend the heart:—Why should it? If it did, then surely the fires of the last judgment would effect this far more powerfully,—and yet no such effect is to follow them. There will be terror, and distress, and wailing, and remorse, but no contrition, and no turning to God. And it is the same in its degree under the awful judgments of God in this world. There is the temporary alarm, and the pang of conscious guilt; the agony of him who dreads being taken in the snare. But this is all; the wind and the earthquake, and the fire may pass by, and if the Lord is not in them, speaking by the “still small voice” of His Spirit, all these mighty messengers roll by them unheeded as to any serious and hearty reformation; and multitudes there are whose experience of the worst vicissitudes of life, has rendered them callous to all its visitations. They are past all impression from the trials of humanity, except as they are themselves directly touched. They can indulge a light and mocking spirit within the very verge of judgment; and it would seem that a scene yet more awful than earth has presented, or is likely to present under the present dispensation, is needful;—yes, that the very crisis when the fires of a blazing creation shall light them to judgment, must come, and that the weight of Divine indignation must break their hardened hearts before they will bend their stubborn necks even under the sceptre of Omnipotence.

Such is the criminal use which the unbelieving heart makes even of the earthquake and the fire. Every succeeding judgment loses something of the moral power which a former one

had upon the natural affections, till at last the spirit becomes desperately indifferent, like Pharaoh, who, even when his country was scathed and blasted through and through with successive visitations, and every one more cutting and deadly than another, still in the very crisis of those horrors hardens his heart, and says, "I know not the Lord; neither will I obey His voice." These are the individuals of whom it is said in the Scripture, "Their heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted." Occupying themselves with the false glare of those fascinations which flatter the senses and the passions; they have turned away from that evangelical light which might have revealed the truth to them, and made it their greatest joy to realize the presence of God in His own world, and "to endure as seeing Him who is invisible."

This is a melancholy case; but this is human nature, and the experience of every day confirms it. Our only relief from a scene so gloomy and distressing lies in the other portion of the truth deducible from the fact, that the effectual teacher of the children of men is the "still small voice" of God's Spirit in the heart. The calamities that occur in the natural course of things may fall on men in vain;—the wind, and the earthquake, and the fire may come, and the Lord may not be in them; and though a sudden panic and consternation may seize the minds of men, they may reap from such visitations no permanent moral benefit; but there is a power represented by the "still small voice" which,

whether it accompanies such awful dispensations of Divine agency or comes alone and independent of such terrors, it touches the human heart in its very core, and turns it in thorough humiliation to the Lord; so that the man of the boldest spirit that ever defied the moral government of God and mocked at religious restraint and conscientious misgiving, would be glad to "wrap his head in his mantle" and to hear in silence what the Lord God shall say concerning him. In illustration of this idea, observe first, It is the prerogative of God to convert the heart of man. Men have revolted from God through the force of temptation, and are in a state of rebellion and practical atheism and sin; so that the human heart is by nature the source of every evil thing. This originates as much in God's judgment, as having withdrawn from his offending creature, as it does in the criminal preference to sin that exists in man's own soul. He has corrupted his way, and God gives him up to a reprobate mind. But man having thus destroyed himself,—thrown away his hope of immortality, and contemptuously flung back upon Divine benevolence such proffered blessings, how is it possible that he ever can be raised again to a holy and happy state? never, but by the mighty arm of that benevolence which he has scorned. How can the condemned rebel know peace? never, but by the compassion of Him whose wrath he has defied. How can the dead soul live? there is no other way but that Omnipotence should speak the recreating word within such a heart, and say, "Turn ye, turn ye, for why will ye die?" "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they

shall be as white as snow." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." No man, no created being, no accumulation of pride, effort, or worth, could alter in a single iota the moral relation of a fallen guilty soul to the omniscient sin-avenging Judge. The being who could come between two such parties, even though he were man, must be God himself. And the further and the more deeply any one is led to look into this question, the more clearly he will see that the human heart needs a moral renovation, and that this it is the prerogative of God only to bestow.

Then, secondly, outward visitations have nothing in them, separately considered, that can produce such a change. We have before seen that such afflictions do not accomplish it. But here we would make it appear that they have not in them that which can do it. Such awful events as do occur continually in this world, are but inflictions required by the righteous administration of the government of God; they are the legitimate results of men's circumstances; they are the penalties of the violated law. Such sufferings, then, have in them a penal and vindictive power, as being the consequence of our sins; but there is nothing in a desolating judgment, merely as such, which is able to elevate the heart one step in the progress towards a spiritual life and restoration to the image of God. That which is wanted is a new and holy nature, a contrite spirit, a hatred of sin, and a power to abandon it heartily and for ever. But what power has the earthquake, or the fire, mere accidents to material things—what power have they to infuse that

new and heavenly nature into the soul, and to mould it into the moral image of God? Why, if the whole elements were to melt with fervent heat, through God's righteous indignation for sin, and He were to swathe the world in avenging flame, it is impossible to conceive that one guilty being on whom that flood of fire descended, would rise from the furnace sanctified and renewed by its fires, and fitted for the presence of God. It is impossible to conceive that the acts of God's vengeance should have in themselves the power to sanctify and save.

But then, God as a gracious sovereign, accomplishes this effectually by the voice of His Spirit. Yes, He, whose throne is in heaven, can, and does, reach the heart, the stony, stubborn, selfish heart of man; and every heart is open to this influence. There is not a proud Pharisee, wrapped round and round in his self-righteousness, not a miser buried in his hoard, and deafened and deadened by the incessant ring of money; not a sensualist debased by habituated pollution; not an infidel, blaspheming on the verge of eternity, but, if the Lord will, He can speak within his heart, with a soul-quickening power, more awful, more influential, and more thoroughly calculated to prostrate him in the dust than all the terrors of His frown. He has only to send forth the influence of His Spirit, speaking silently and unseen in the recesses of his bosom, and convincing him there of sin, and righteousness, and judgment to come. He has only to manifest Himself as a sin-hating and a sin-pardoning God, through the death and passion of His beloved Son, and all the barriers of the heart give way:—the man

who was before haughty, and proud, and unbelieving, now feeling that the kingdom of God is within him, casts himself down before God, and cries, "Behold I am vile, what shall I answer thee?" "God be merciful to me a sinner." It is the operation of this power which is represented in the text, as "a still small voice;" because the field of its agency is not the awful calamities of visible nature, or the outward demonstration of the power of God in the natural world; but because the work which is then carried on is the almighty Spirit communicating with the finite spirit that issued from His creating hand, and calling it to an examination of the controversy existing between them; and, when this is to be done, barriers are nothing, concealment nothing, opinions, habits, and prejudices are nothing, solitude or society are nothing, Omnipotence passes, like the lightning's flash, through them all; and the Word of the Almighty, like the flaming sword, cuts through them all, or rather, however deep the recess of concealment into which man shrinks, God is previously there. The God that made the heart, is ever, by His power, more intimately within it than the creature itself, and is prepared to say, even in the depth of that secrecy where the sinner thought himself alone, "What is this that thou hast done?" "Give an account of thy stewardship." "Thou art the man." He, whose dreadful judgments shall one day make an assembled world wail before Him, can anticipate that judgment now in the riches of His mercy; and manifesting Himself within the soul, can cast it down in the lowest depths of agonizing contrition under the guilt of sin, that He may raise it and speak peace

to it, and say, "O Israel, thou hast destroyed thyself; but in me is thy help found." "Thou hast played the harlot with many lovers; yet return unto me, saith the Lord."

And happy is that heart within which the Lord shall thus speak with convincing, converting, and healing power. Some of our readers may shrink with dread from the solemnity of such unwonted communications; yet, God in His sovereignty may thus arrest them, notwithstanding their unwillingness, and say, Why dost thou resist my power? "It is hard for thee to kick against the pricks."

But then, on the other hand, how many an anxious soul is there waiting in prayerful patience on the means of grace, bowed down with anguish under the weight of a guilty conscience, or worn out with restless contention against the power of evil and of indwelling sin, to whom it would be unspeakable joy if they could only realize the accents of that gracious voice speaking in the silent undisturbed interior of the soul, where the bustle of external life cannot come, and saying, Come unto me, thou burdened and weary soul, and "I will give thee rest."

We have said that the judgments of God upon a people have not necessarily in the remotest degree a converting and saving power; they are the visitations of God's anger against sin; they are the chastisements that speak His displeasure; they are the sword of the destroying angel; and they may punish, and alarm, and warn; but there is in them no tendency to renew and re-create the heart. We must, however, observe that it does not follow that the God of all grace may not effectually use the terrors of His avenging hand

to lead men to Himself. The Lord is not necessarily in the earthquake, the whirlwind, and the fire. We see these messengers of His indignation sweep over the earth and leave men still the same,—covetous, careless, trifling, blasphemous, and unbelieving; but God may be pleased to use them as subordinate means, and if the "Still small voice" of God's Spirit accompanies, or follows such a dispensation, then the stubborn heart melts, and the people turn with weeping and with mourning to Him whom they have offended. There is no impression so transient as fear; men soon learn to sin even in the face of judgment. But the Lord's work of grace is sure, He touches the heart in its tenderest affections; He wakes into energy the principle which He gave to be effectual within them,—the principle of love. First, in the terrors of His power, and then in the mysterious agonies of the Saviour's cross, He exhibits to the guilty soul its melancholy deserts, and then He says, "Yet return unto me, I will have mercy on thy unrighteousness; and thy sins and thy iniquities will I remember no more." In this way, therefore, however severe may be the chastening which God appoints to a people, or to individuals; however awful may be the display which He causes to pass before our eyes of His power to punish and destroy; yet if He is pleased to add to it the effectual call of His grace; if, while we look with anxiety and alarm upon these wonders of His hand, He is pleased to send the silent but sure messenger of evangelical conviction into the heart; if while we read in the book of God's providence, that our God is a consuming fire, we learn, also, by His inward and gracious teaching,

that He is a God that pardoneth iniquity, and that He will save unto the uttermost all them that come unto Him by Jesus Christ; then His severest temporal judgments are mercies, and the day that scatters our honour and our pride to the winds, and lays our glory in the dust, will be the best and happiest of our lives.

What, then, is our duty on such occasions? It is to discriminate between the awful severities of God's providence, and the gracious and saving agency of His Spirit. It is to draw a clear distinction between the alarm we naturally feel at the manifestations of destructive power, and the meltings of contrition under the message of mercy. These are two totally different things:—a man may be broken by all the storms of Divine indignation, may be stripped, again and again, of his glory, may be beaten down every time he attempts to rise, may eat unmingled bitterness all his days, because God has appointed him to sorrow, and yet die in darkness and without hope;—the terrors of the Lord are not the saving influence of His Spirit; and the sorrows of this world work death instead of life. Then we must look diligently to it as to what are our own feelings on every national trial and dispensation. Are we alarmed? Do we see in the display of God's wrath, the Lord making bare His arm to chasten and correct a proud and thoughtless people? Do we feel that it is indeed a fearful thing to fall into the hands of the living God? Does it occur to us how easily any judgment, as the fore-ordained messenger of His final indignation, might go forward resistlessly to destroy the whole world; and do our hearts quail for fear at the thought? Do we ask who shall

dwelt with the devouring fire? who shall dwell with everlasting burnings? All this is well as far as it goes, but, taken alone, it is nothing. There is nothing in such feelings but what the finally impenitent may feel at the kindling horrors of the last day, when they come forth to judgment. Such feelings may exist eternally in hell. They are but the conviction of God's power, the writhings of a worm of the dust under the weight of Almighty vengeance.

If, then, now, we are to profit by God's visitations, we must seek for something more. We need the merciful drawings of the Spirit of Christ to lead us sincerely and heartily to God as a God of grace. There must be within us an humble and contrite sense of guilt. The law of God must rise before us in all its breadth and importance; we must see and approve its holy and inexorable severity: our varied, great, and unnumbered transgressions must pass in review before us, till we confess our utter and helpless unworthiness,—till we are prepared to wrap our head silently in

our mantle, and await the solemn decision of the Almighty. And we must not think well of our case till we hear the voice of God speaking peace within, and assuring us of that forgiveness which is provided for the children of men in the death of the incarnate Son of God. In that assurance there is safety, and in no other. There is little ground for confidence in the religion of education and habit. There is no safety in the piety of alarm—the sudden prayer of terror, or the wailings of temporary distress. The true work of saving grace is that which, independent of outward circumstances, brings a man in the unreserved confession of guilt, and in sincere self-abhorrence, to sue for pardon through the blood of Christ as a sovereign and unmerited favour. It is that which, in prosperity, or in adversity,—in sickness, or in health, maintains him habitually the same humble, penitent, believing, and obedient worshipper till death is swallowed up in victory.

Φωνὴ τεθνηκός.

POPERY TO BE RESISTED IN ITS SPIRIT.

THE absorbing question at the present moment is how the progress of Popery amongst us may best be stayed. All doubts as to whether Romanism still retains its usurping and tyrannical spirit must now be removed, when the Pope presumes to treat the great English nation as heathens, and sends his bishops to govern us just as one of his predecessors did to our Saxon forefathers, when they were worshippers of idols. The case, however, is now reversed, for it is to the idolators of his own city that missionaries might with the greater propriety be sent. It may be doubted whether the monk Augustine found

among the pagan Saxons anything more ridiculous and degrading than the doll called the *bambino*, which is still worshipped at Rome. But the most painful circumstance connected with this act of papal arrogance is, that it has been provoked by the apostacy of members of our own communion,—that the British eagle, in the shaft aimed at him,

“Espies a feather of his own,
Wherewith he wont to soar so high.”

The dreadful effects which the treachery of the sworn defenders of our religion may produce on weak minds, it is impossible to calculate.

The character of the English people is distinguished by straight-forwardness, openness, and honesty of purpose: how must they then revolt from the horrible duplicity of some of those who declared themselves their heaven-sent teachers! The very name of Christianity is threatened to be brought into disrepute through their conduct; for the plain man may indignantly ask, If the religion of Christ does not teach common honesty, can it have come from heaven? That men should be found, who, while wearing the garb of ministers of the English Church, and receiving in that capacity the money of a confiding people, can go on year after year, endeavouring by every possible means to rob them of the profession of faith won for them by the blood of their forefathers, is to an ingenuous mind, a scarcely conceivable atrocity. The strolling vagabond, who collects a few shillings by using false pretences, is seized and visited with condign punishment by the law; and is the spiritual swindler to be allowed by false pretences to pilfer his hearers of what ought to be dearer to them than life itself, with impunity? With Oxford this hideous state of things originated; and unless some remedy be applied there, the evil must be expected to increase. Till, however, this desirable reform take place, the well-wishers to our Protestant Church must satisfy themselves with contending, as they may have opportunity, not merely against the overt acts, but also against the spirit of Popery.

It may be doubted whether *direct* attacks upon the more striking absurdities of Popery, are now so likely to be useful in staying the plague, as a more circuitous mode of attack. The press and the pulpit have been sending forth year after year large masses of controversial matter of the former description, even most of those who have deserted the English Church had been fully instructed from their boyhood in all the points of difference between the two Churches; and yet Popery goes on making converts. The Romanist sometimes tells us that the more he reads of our controversial works, the more he is estab-

lished in his own faith. A direct attack naturally calls up opposition and defence, and many are the coverts of sophistry to which the Papist may run. You accuse him of idolatry in worshipping the Virgin,—“Cursed,” he replies, “is every goddess-worshipper that believes the blessed Virgin Mary to be any more than a creature; that worships her, or puts his trust in her more than in God; that believes her above her Son, or that she can in any thing command Him.”* You allege the wretched superstitions practised in his communion, and he tells you that they are merely popular follies of which he himself disapproves, but which cannot be interfered with. You ask for scriptural proof for some objectionable dogmas, and he replies, that to admit the necessity of such proof in all cases is to be already a Protestant. Foiled in your attempts, you discover that it is in the state of your opponent’s mind that the difficulty lies, that the point of view from which he looks on things being different from yours, it is in vain to expect that they should appear alike to you both. It is by attacking the *spirit* of Popery, by attacking that tone of mind whence the whole evil arises, that a more successful assault on error may be expected to be made.

There are three causes of Romish error against which the defenders of primitive truth would do well to contend, and on which they might dwell with the greater benefit, as they lie at the root of all false religion.

An ill regulated imagination is one fertile source of popish error. To the imagination it was that the pagan religion most strongly appealed, and Popery, in that part of its rites which it has borrowed from Paganism does the same. The decorated altar and the gorgeously-stoled priest, lights, flowers, and processions, with all the aids of music, painting and sculpture, are brought in as parts of a religion of which the moral code is the Sermon on the Mount,—and the one sacrifice, the death of the Son of God on Calvary. When a fondness for these

* Digby’s Morns. p. 55.

things is looked upon as religious feeling, the barrier between the pure faith of the Gospel and Popery is already in spirit passed. The answer which the Gospel gives to the anxious inquiry, "What shall I do to be saved?" is not, "Go, cultivate the religious emotions in the dim aisles of a cathedral, or suffer yourself to be wafted on the waves of melody to the islands of the blessed, or gaze on some master-piece of painting till the soft eyes of the pictured saint beam on you with love, and woo you to the communion of the glorified;" no, the answer is simply, "Believe on the Lord Jesus Christ and thou shalt be saved." The enjoyment of the fine arts is not indeed forbidden to the Christian, and he delights that they should be consecrated to the service of his Lord. But he keeps the pleasures of taste, and the raptures of devotion widely apart. If the former may be enjoyed in accordance with sound teaching, he is thankful for the gratification, as he is for the scent of the rose and the azure of the sky; but he is not anxious to indulge his taste at the expence of reason and sober piety. With the Romanists however, the imagination is allowed to exercise an undue sovereignty; a taste for the romantic lords it over a respect for the useful. In the performance of the ordinary duties of life, from religious motives, he finds nothing poetical; and therefore he makes it occupy an inferior place in his esteem. He is not satisfied with the practical results of sound religion. National prosperity, we have lately been told, is a proof that the people enjoying it do not belong to Christ's kingdom. A believer washed and dressed like his neighbours, and pursuing some honest calling, is a worldly man, but a believer, in rags, and covered with vermin, is fit to be canonized as a saint.* A church may be well-attended on the Lord's-day and week-day services, but the dissatisfied enthusiast complains piteously

that it has pews, and that it is not always left open.* From all this we may infer how strange a state of mind he has substituted for that arising from an evangelical belief in Christ. To point out the danger of an undue pandering to the imagination, to shew under what restrictions the pleasures of taste ought to be indulged, to trace the line between æsthetics and theology, would be a useful method of fortifying the mind against Romish seductions. The various, and sometimes trifling, reasons,—devotional, philosophical, æsthetical, and even arithmetical,—assigned by Romish converts for their apostacy, shew that they are actuated by impulse rather than by reason. It is the boast of the Romanist that those who embrace *his* creed adduce a variety of different reasons for their conversion, while Protestants go on alleging the same meagre reasons for *their* change of faith. Exactly so: error resembles those stuffs that vary their colour according to the position of the observer, or rather, like Ariosto's enchanter, Atlante, it takes that shape which the passions of the seeker are the most desirous of finding;† but truth is one, ever presenting the same aspect, when clearly seen, and embraced for the same reasons. Let the eye of faith be single, not disturbed by the fumes of the imagination, and truth will be loved for itself; the favoured beholder will gaze delightedly on her calm, immutable, but loving features, nor sigh that she does not, like error, shew herself to her admirers in fantastic masks.

It would also be well if more endeavours were to be made by our preachers to supply the natural cravings of the imagination with wholesome food, so that it might be the less induced to look for it elsewhere; and this might be done by the introduction, from time to time, of sermons of a more elevated character than those that are now ordinarily preached. The crowds which still attend the

* "Through a love of penance and ignominy he abandoned to the bites of disagreeable insects that humbled body," &c.—*Life of the venerated B. J. Labre, by his Confessor, J. Marconi.*

NOVEMBER—1850.

* Even where the churches are open all day the enthusiast is not satisfied,—Lamartine complains that they shut them at night. See his *Hymne du soir dans les temples.*

† A tutti par che quella cosa sia

Che pin ciascun per se brama e disia.

2 K

clever pulpit orator, shew that eloquence has by no means lost its power on the human heart. Some ministers, in their pious desire to render the truths of the Gospel intelligible to all, seem almost to forget the more educated part of their audience. A congregation that has for years attended the ministrations of the same person, may naturally be expected to have made some progress in Divine things, and it would be well if the preacher would bring forth from his solitary studies and communion with God,—that sublime watch-tower whence he looks out on the spiritual universe, while a thoughtless world slumbers around him, or breaks in on his meditations with its sounds of revelry,—such moving exhibitions of truth, as would, with God's blessing, lead his hearers to heights of Divine love, from which they would regard with disdain the frippery of a theatrical devotion. Fired by representations of the mysteries of redemption, or fixed in contemplation of the firmament of Divine grace, with its countless stars of blessings, the hearer, it may be expected, would go thoughtfully home;—vista after vista of spiritual knowledge would expand before the soul which had been taught to gaze in the right direction; and it is not likely that he would turn from such meditations to long after cumbersome rites and gorgeous dresses.

The desire to walk by sight rather than by faith is another source of Popery. The Romanist is continually asking for signs. Forgetting the declarations of our Saviour, "Blessed are they who have not seen and yet have believed;" "If they hear not Moses and the prophets, neither will they be converted though one rose from the dead;"—they are ever looking for signs and miracles. Thus Mr. Maskell, we find, required some sacrament to seal the forgiveness of his sins after baptism; as though that which an inward sense of peace and reconciliation with God could not give, could be given by an outward rite. The Romanist presses a crucifix to his lips and is comforted; the evangelical believer would find the vast idea with which he is filled, when

admitted to communion with the Son of God, weakened and debased by the interposition of a carved representation, the work of men's hands. The spiritual desires of the Romanist are frequently gratified by the supposed appearance of some supernatural being in a human form. This appearance varies according to the character of the seer. Thus to the devout Theresa de Jesus, we are told the Saviour repeatedly revealed Himself in visions, sometimes shewing her His wounds, and sometimes appearing as carrying His cross, or in the garden, or crowned with thorns, but always in glorified flesh.* While another abbess, whose life has been handed down for the edification of posterity,† describes with animation the apparition of her guardian angel. "He appeared to me," she says, "about eighteen years of age. His aspect was most lovely, and I perceived that he was very beautiful. His dress was of crimson and gold, but I could not discern its form, except that at the breast and arms it was drawn together with the utmost grace, with precious stones by way of button, &c." The present day is fruitful in portents, and we find the truth of the miracles of the New Testament almost staked on the veracity of "winking Madonnas," while the evangelical Churches are taunted because *they* have no such miracles to boast. To refute every particular case of imposture or delusion, would be an impossible task; but the christian teacher, by insisting strongly on the spirituality of Christ's religion, would strike at the root of the error which looks for objects discernible by sense, in order to gain or confirm faith.

Reliance on human merit, as opposed to justification by faith, is a third great source of the false notions mingled by Romanists with the primitive faith. All religions have devised some plan by which man might render himself acceptable to God. Penances, self-mortifications of various kinds, flagellations, and even human sacrifices, were among the means em-

* *Vida de Teresa, por Yepes, cap. xiv.*

† *Vida de Gregoria Francisca de Santa Teresa, por de Torres.*

ployed by Paganism for recovering the lost favour of heaven. The hope of rendering themselves acceptable to God by their own doings, pervades all classes of religionists,—from the person who trusts to be saved because, as he says, he never did anybody any harm, to the Indian devotee who swings himself to and fro in the air with a hook passed through his back. This perversion of the human mind has largely influenced the Romish superstitions. We might be astonished to find a priest of a Church that encourages flagellations, celibacy, and all kinds of self-torture, alleging as a reason for not abstaining from worldly amusements on the Lord's-day, that "God did not wish to make men miserable,"*—did we not know how much more ready men are, as has been well observed, to do *more* than their duty. To contrast the glorious freedom of the Gospel with the galling bondage of superstition, to shew how the noble declaration of St. Paul, "all things are lawful unto me, but all things are not expedient," rebukes the "touch not, taste not, handle not," of ceremonial prohibitions, is a fit method for checking that spirit of superstitious pride which leads men to Rome. The doctrine of justification by faith is the great antidote against the reliance on supposititious, and supererogatory merit; and while this doctrine is preached fully and widely in our midst, we shall have good ground for believing that God's Spirit will be with us, to sanctify and bless us as a Church.

In contending against these three sources of Popery, we are in fact contending against the natural inclinations of fallen man; and that the errors of Popery are the growth of human passions and weakness, is further evident from the circumstance that they vary with climate and national character. According to the admission of a Romish priest with whom Mr. Hobart Seymour conversed, "the religion of Italy has been latterly becoming less and less the religion of Christ," and "the devotion to the most Holy Virgin," as he called it, is cer-

tainly on the increase. "While in Germany the prayers of the Roman Catholics are directed to the crucifix, to the figure of our Lord upon the cross, it is quite otherwise in Italy, where all the devotion of the people, and all their prayers, are addressed to the pictures and images of Mary."* Christianity, however, teaches that "there is one God, and one Mediator between God and men, the Man Christ Jesus." In the Gospel "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." The Gospel law does not vary with time and place. To use the sublime words of Cicero, (spoken according to Lactantius *pæne divina voce*,)† "Non erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes gentes et omni tempore una lex et sempiterna et immutabili continebit: unusque erit communis quasi magister et imperator omnium Deus." Where, then, we find a variety of objects of Divine worship, we may infer that they are of human invention. True Christianity is not that pliant thing which the Romanist represents it to be;—it does not allow you to retain your old idols on condition of your painting them differently, and giving them a new name. We are commanded to keep ourselves from idols altogether, not merely to change them. Considering the Romish religion then, in those respects in which it differs from the teaching of the New Testament as based upon the corrupt inclinations or perverse notions of the natural man, we shall best war against it by attacking it in its stronghold—the human heart.

Notwithstanding the menacing aspect which Popery now assumes, our fears for our beloved Church are mitigated when we reflect on the great things which God has done for her in times past. He has preserved her amidst the fires of persecution, He has warded off from her the horrors of foreign invasion and privy conspiracy, and has borne her in His arms across the surges of popular

* See last number of the *Christian Guardian*, p. 474.

* Mornings among the Jesuits, p. 71 and 81.
† Div. Inst. vi. 8.

uproar; and we may humbly believe, that in spite of our ingratitude and unworthiness, He will yet save her, both from the assaults of her open foes, as well as from the machinations of the traitors in her own bosom. "As

for such as turn back unto their own wickedness; the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel."

M. N.

BAPTISM AND THE SCOTTISH EPISCOPAL CHURCH.

At the request of a valued correspondent we readily insert his letter to the Scottish Bishops, which although it has already appeared in print, is far too important a sifting of the contradictory opinions entertained by the Scottish Episcopacy to be left to the ephemeral existence of a newspaper.

It appears in the public prints that your lordships did, in synod assembled at Aberdeen, on the 19th day of April, 1850, put forth a decree to the effect, that the recent decision of her Majesty in Council—"under God, the only supreme governor of this realm... as well in all spiritual and ecclesiastical things or causes as temporal" (Thirty-sixth canon)—respecting the sacrament of baptism, is to be repudiated in and by "the Episcopal Church in Scotland."* Your lordships do, moreover, in the same decree, to a certain extent, dogmatically declare what is the doctrine of the said Scottish Episcopal Church concerning the effects of baptism. I do, therefore, though an humble presbyter of the English Church, venture to intrude upon your lordships, and to beg you to declare, whether you still permit *any* latitude of opinion respecting the effects of the sacrament of baptism? I do so, having heretofore been a sincere friend and well-wisher to the Scottish Episcopal Church, and one who might, perchance, hereafter accept of clerical duty under its bishops, unless it should appear that the recent synodical decree be purposely designed to exclude from its communion all ministers who dissent from particular interpretations of the doctrine of "regeneration in baptism."

Your lordships, then, in the said synodical decree, declare this to be the doctrine of your Church—viz.,

* "The Episcopal Church in Scotland;" this is the title which appears in the "Code of Canons" of that Church, published in 1838, by Grant of Edinburgh, and Burns of London.

"in the words of the 'office for public baptism of infants,' that *every* child baptized according to that office is then and there '*regenerate*, and grafted into the body of Christ's Church.' " But the word "regenerate" has been used in no less than three distinct senses by Anglican divines, who hold the doctrine of "regeneration in baptism"—viz., (1.) In the Roman Catholic sense, in which it is advocated in the Lord Bishop of Exeter's charge of 1848, (pp. 10, 11,) and in the recent publications of many other divines. (2.) In the sense defined by the Dean of Arches in the judgment of 1849—a sense which the Lord Bishop of Bangor, in the preface to his lordship's well-known treatise on the subject, and the vicar of Leeds (Dr. Hook) in his recent work on Romish Saints, have taken great pains to prove it to be *essentially different* from the Romish view; a fact that may be illustrated by the circumstance, that while the Rev. W. Maskell, late chaplain to the Bishop of Exeter, declares that by the grace of baptism we are "made pure" and "made *holy*," (Letter to Goode, p. 12,) the Rev. T. K. Arnold, Rector of Lyndon—who appears to hold the second view—takes particular pains to prove that the "regenerated" person is "*not*" "already *holy*" but only "*pledged to endeavour to become holy*," (Remarks on G. S. Faber, s. 113, p. 51;) the two views, therefore, differing on this important point—viz., whether the "regeneration" given in and by baptism confers upon the recipient the gift of *holiness*, ("without

which no man shall see the Lord," Heb. xii. 14,) or not!* (3.) In the sense advocated by Dr. S. Bradford, Lord Bishop of Rochester, A. D., 1723-1731, one of the founders of the venerable Society for Promoting Christian Knowledge, whose "Discourse" on the subject has for more than a century been on the Society's list, (No. 93,) and also of many other "orthodox" divines of the last century—a sense very different from either of the other two.

Now, seeing that our learned Bishop of London has declared, "*ex cathedra*," that his lordship's opinion concerning orthodoxy is, that it is requisite to hold only, "*in some sense or other*," that "regeneration does actually take place in baptism," (Charge, 1842, pp. 15, 16, of 5th edition,) may the favour be requested that your lordships would, in some way or other, publicly declare whether you *still leave it open* to the ministers of your Church to hold and to teach the doctrine of "regeneration in baptism" in *either of the three senses* referred to above? Or whether you limit the standard of orthodox doctrine in our Church to *only one* particular sense of the word "regenerate" out of these three; and, *if so*, to *which of the three*?

Your lordships further "enjoin" all the statements of the baptismal services to be taught "in their plain, and natural, and grammatical sense, without the intervention of *any hypothesis*—charitable or otherwise." By the rubric at the end of the office of adult baptism the use of the public and private offices of *infant* baptism is required in the baptism of all persons "before they come to years of discretion to answer for themselves"—that is, apparently, before the proper age for confirmation, in the ages of five, six, seven, or even of ten, eleven, or twelve years—only substituting the words "child" or "person" in place of "infant." Now the "plain, and natural, and grammatical sense" of

the services, "without the intervention of *any hypothesis*," might by some be supposed to teach that *every* such "*child or person*" must necessarily receive "*ex opere operato*" the "inward and spiritual grace" of "spiritual regeneration," even though the recipient were a hardened little sinner—a juvenile thief, it might be, brought from "the Broadway, Westminster," by depraved parents—to receive the sacrament in order to secure some civil privilege; or privately baptized, it might be, during a sickness, in order to secure, in case of death, the rites of christian burial! Would your lordships, therefore, kindly declare, for the guidance of your clergy, and of those who may hereafter wish to join your communion, whether or not the office of baptism is to be used in the case of *every* such "*child or person*," "without the intervention of *any hypothesis*—charitable or otherwise?" If it must be so used, how it can in the absolute sense—(if, that is, its declarations be supposed to refer to "*spiritual* regeneration" or the "*birth of the Spirit*" as well as to the "*birth of water*")—be used with reference to "*unworthy*" children or persons, without contradicting the Twenty-fifth Article? Or, *if some* "*hypothesis*" be here required, *at what precise age* the absolute use of the words of the service is to cease, and the hypothetical use to commence? Or, which is only another mode of putting the same question, at *what age* a "*child or person*" becomes capable of presenting an impediment—able "*ponere obicem*"—to the reception of the inward grace of the sacrament by reason of "*actual sin*?"

I trust that the importance of the subject will be a sufficient excuse for thus troubling your lordships; and, with sincere desires and prayers, that the Church presided over by your lordships may hold inviolate "the faith once delivered unto the saints."

I remain, my lords,

Your lordships' obedient servant,
AN ANGLICAN PRESBYTER.

P. S.—May I also be permitted to avail myself of the present opportunity of soliciting from your lordships some definite decision declaring

* The Bishop of Exeter in an ordination sermon of September, 1843, (*Murray, London*.) at pages 9—16 argues that baptism confers *justification* as well as regeneration. But the Dean of Arches in his judgment (p. 61) denies that the grace of baptism "amounts to justification."

to what edition of "the Scotch Communion Office" the ministers of your Church are supposed to give their assent? By the terms of your twenty-first canon—(to the effect that it was "from respect for the authority which originally sanctioned the *Scotch Liturgy*" that "the Scotch Communion Office" has been retained in your Church)—I was for a considerable time led to suppose (taking the words of the Canon in their "plain, literal, and grammatical sense"—in their "*prima facie*" meaning,) that "the Communion Office" as it stands "*verbatim*" in "the Scotch Liturgy" of 1636-7 (which has been published in vol. ii. of the late Rev. Peter Hall's "*Reliquiæ Liturgiæ*," and in the Rev. W. Keeling's "*Liturgiæ Britannicæ*,") was referred to by the Canon. But I was afterwards much astonished to find a very different office in *actual use*—to find also, in Mr. Lawson's *History*, vol. ii. c. 18, pp. 320-1, that

in 1765 considerable alterations had been made in the office of 1636-7; and still more so to find, in the introduction to the late Rev. Peter Hall's "*Fragmenta Liturgica*," (*Binns & Co., Bath*, 1848,) at pp. 46—65, that there are scarcely any two editions of the Scottish Communion Office, as altered since the Revolution, agreeing with each other! I therefore conclude that in fact, there is no such thing in existence as any *standard* edition of anything which can be legitimately termed "*The Scotch Communion Office*," except that (as it there stands *verbatim et literalim*), in "the Scotch Liturgy" of 1636-7; to which alone, therefore, the twenty-first Canon, in its "plain, literal, and grammatical sense," can be made to refer; and to which alone, consequently, the assent of any minister on accepting a cure under your jurisdiction would appear to be required. May I ask whether this opinion is correct?

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—A meeting of members of the Church of England, consisting chiefly of clergy and a few laymen of rank and position in society, was held at the Freemason's Hall, on Monday last. The clergy were men of high standing and reputation from the provinces, as well as those resident in the metropolis.

Lord Ashley presided.

The meeting was convened to deliberate on the present crisis of the Established Church, and to adopt measures calculated to meet our difficulties.

After much discussion, in which little unanimity was displayed, the meeting broke up, satisfied with appointing a committee to watch the progress of events, and to take such steps as in their wisdom might appear to be desirable.

A tone of *great caution and reserve*

pervaded the assembly. It was felt to be a solemn occasion, and the majority of those present strongly protested against any hasty proceedings.

One clergyman, of eminent gifts and piety, urgently insisted, indeed, that the time had arrived when mere protests were useless, and that some efforts should be made to drive the Tractarians from their stronghold, by seeking for an alteration, or removal, of those passages and phrases in some of the Offices of the Church, on which they build their system, and through which they claim affinity with Rome.

This proposition was discouraged, discountenanced, and almost unanimously rejected. I say *almost unanimously*; for although nearly every clergyman disapproved it, the laymen thought it the only proposition calculated really to meet the difficulty.

Now, Sir, it is nearly twenty years since the Tractarian heresy first be

gan to spread its corrupting leaven amongst us; during which, most of the men who attended this meeting have been labouring in various positions of usefulness in our Church, and have, more or less, openly protested against Tractarian teaching and practices.

With Rome battering at our walls, and an insidious foe within undermining our citadel, was it too much to expect of such men, convened at such a time, that some positive measures would be determined upon, calculated, with God's blessing, to place our Church in a more secure position,—a position which would enable it at once to repel all outward foes, and to drive out all false friends?

Be assured, sir, the feeling of the pious laity is unanimous, that the time has come for some decided changes.

If the Church of England is to retain its hold on the affections of the people, and to be further witness for the truth, she must purge away *all seeming error*.

The Tractarians must be no longer permitted to fix upon her teaching the doctrines of baptismal regeneration, of confession and priestly absolution, of the corporal presence in the eucharist, or of the efficacy of prayers for the dead.

An alliance based on the precious truth, that all believers in the Lord are priests unto Him, must be established between the clergy and laity, and a closer bond of union between the pastor and his flock must be cultivated. If the clergy wish the aid of the laity, they must *act*. A cold and reserved policy will not do. Had Luther, and the men of his day, hesitated when a crisis scarcely more important arrived, where would this generation, humanly speaking, be now? In the embrace of Rome, marching down to perdition.

No, let the clergy, as the natural leaders of the Church, throw themselves into the gap; and hundreds of true-hearted, earnest, praying men will rally round them, and support them to the last.

The vows of God are upon them; and they owe it to their Master, to

the Church, and to the generation to come, to put forth all their energies, in this timely crisis, to vindicate truth, to purge out error, and to hand down "the faith which was once delivered unto the saints."

I am, Sir,
Your obedient Servant,

H.

To the Editor.

Sir,—Your correspondent, "C. A.," at pp. 461-2 of your October Number, wishes for (1) "an impartial history of the foundation of our National Church;" and, also, (2) for a sketch of "the causes why the English Reformation rather retrograded than advanced under the reign of Elizabeth, and her successors." I think he will find the former,—an impartial history,—the "Sketch of the history of the Church of England," by the Bishop of St. Asaph, (Dr. Short,) published by J. W. Parker. Much information respecting the latter point is contained in Rev. J. B. Marsden's "History of the Early Puritans," (Hamilton & Co.;) and in an able Review in "the Christian Observer," of November, 1849, on the subject of the Puritans; and especially in a truly useful series of papers on "the Jesuits of old, and of subsequent times," in "the Churchman's Monthly Review," from March to September, 1844, (published by Seeley,) in which it is proved, that while one party of concealed Jesuits originated a *Romanizing* party within the bosom of the Reformed Church of England, others, as disguised *Puritan* ministers of the *most ultra* sort, (!!!) widened the breach between the Protestants! A reprint of these seven papers, in the form of a pamphlet, would be very desirable at the present time.

I am, Sir, yours truly,
C. D.

November 15th, 1850.

To the Editor.

Sir,—The Sixth Article of the Church of England declares that, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may

be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Many persons are troubled on account of the apparently positive declarations of the baptismal offices in favour of the doctrine of baptismal regeneration. It is true, that by a lengthened process, the true meaning of the declarations may be shewn to be the reverse of the apparent, but the question arises, and requires an answer,—Why are such expressions used as render necessary a laboured argument to prove the meaning *not* to be such as it seems to be?

An oath is to be understood in the sense of the imposer, a declaration in the sense of the speaker; an article of faith in the sense of the framer. Should it be proved that the terms of an oath or declaration are such that a different meaning from the one intended is conveyed, the method of proceeding would be, as speedily as possible, to change the expressions for such as would convey the meaning intended; and until this could be effected in a formal manner, to publicly declare the sense in which they were intended to be understood.

It will be observed, a case of mis-understood meaning is supposed, not a change of meaning, but a correct expression of meaning.

Either baptismal regeneration is true or it is false. It is not now a matter for consideration whether it is expedient the question should be raised. It is raised. The war is begun. The foe will neither consent to a truce nor to a division of territory, but, claiming the whole, will have undisturbed possession or perish in the attempt. The late judgment has not settled the question, it does not profess to have done so.

Some expressions in the Prayer-Book seem to favour the Romanizing party. It could not have been the intention of the Church to speak so as to be understood in two different and *opposite* senses. The doctrines of the Reformers are to be ascertained from Scripture, according to the Sixth Article, in which appeal is made to

Holy Writ. These being ascertained, and the terms of their formularies on examination being found not accurately to express the intended meaning, it is asked, What course would the Reformers themselves pursue? Undoubtedly, as honest and sincere men they would *change the expression to preserve the meaning*. Neither superstitious reverence for words, fear of the charge of inconsistency, nor *dread of the consequences*, would prevent them. Could they have been thus influenced, England had been in darkness still. They loved peace, but they loved truth better. Life to them was sweet, and death to them was bitter; but then the life to come was more sweet, and the death to come more bitter. "The trumpet must give a certain sound, or who shall prepare himself for the battle?"

If the Reformation is to be maintained, it must be upon the original principles, the Scriptures containing the revealed will of God being made the sole standard of faith and practice. The preaching of the Apostle Paul was not Yea, and Nay. The truth must now be publicly and plainly set forth to the people. The Church must say what she means, and mean what she says. Multitudes are confounded and perplexed with what they see and hear. They know not how to believe, that the Church has no positive doctrine upon a subject which they are told from the pulpit is of vital consequence. The common sense of the people directed to this subject, as it now is, *revolts from the belief that the Church has studied doubtfulness of expression in matters of eternal moment, in order to gain a multitude of adherents*. In common life such conduct meets its merited recompense, suspicion and mistrust; in the affairs of eternity suspicion and mistrust are followed by contempt and abhorrence. Many minds are now unsettled. Enemies—restless, energetic, untiring—are at work. Doubts are suggested, suspicion begotten:—this, of course, from its very nature, is not communicated to the parties whose sincerity and truthfulness are questioned. The danger arising from the state of the public mind, requires a declaration

to be set forth, without delay, comprehending,—

The doctrines of the Church as stated in the Articles, and proved by Scripture.

The expressions of the Prayer Book liable to be misunderstood, pointed out, and reasons given for the exception made to the expressions.

A protestation against the erroneous doctrines founded upon the perversion of these passages from their true sense.

A declaration of hearty belief in the doctrines of the Church, and of steadfast adherence to them.

A determination to proceed at once, by all lawful means, to procure an alteration of such passages in the Prayer Book, as it is found from experience are *misunderstood*, and therefore stumbling-blocks to weak consciences, and occasions of which the Enemy takes advantage to seduce the simple and overthrow the unwary.

A declaration of the sense in which such passages are in the meanwhile to be understood, proved by reference to the Articles and Holy Writ.

A declaration that no new doctrine is sought for or desired,—that the only object is, to make the misunderstood terms of the formularies of the Church conformable to her declared doctrine, and expressive of her real meaning.

B. M. N.

OPEN-AIR PREACHING.

To the Editor.

Sir,—I perceive from your last number that the subject of open-air preaching has engaged your attention, and that you have been attracted by a meeting lately held in Liverpool among the clergy, with a view to devise some system of that kind, and to recommend it for general adoption.

Perhaps you will be interested when I tell you that *the work is already begun*. I ventured to commence it in my own parish in the spring of the present year. And it is a matter of deep thankfulness to me, to find that the effort which I then made single-

handedly is now finding a response in the hearts of many wise and good men throughout the country.

Under these circumstances, you may perhaps think it of sufficient importance to allow me a short space in your next month's number, for the purpose of informing your readers of my mode of proceeding, and of its general results.

I need scarcely speak of the motives which induced me to make this attempt; nor should I have time in a single letter to enter into them. Suffice it to say, that I am surrounded by a population of 7,000 souls, many of whom are living in a state of great moral degradation, "*without hope, and without God in the world.*" I reckon that there are full 2,000, on the lowest calculation, who attend no place of worship whatsoever. It was in pity and love to these,—seeing them "*scattered, and as sheep without a shepherd,*"—that I determined to offer them the consolations of the Gospel. I felt, also, that according to the parochial principle of the Church of England I was their appointed pastor, and should be held at the last great day of judgment as responsible for their eternal welfare. What, then, could I do but resolve, in God's strength, to discharge that responsibility, by adopting the only course left open to me? I did so, and the following statement will shew you with what success.

I commenced by posting the following bill freely in all parts of the parish:—"Notice is hereby given, that a sermon will be preached (D.V.) in the open air, at the back of New St. Barnwell, by the Rev. J. H. Titcomb, M.A., Incumbent of the Parish, on Tuesday, the . . . inst., at 8 o'clock in the evening, when the attendance of the labouring classes is most affectionately entreated."

Many were the fears I entertained in the prospect of this coming duty. The spot chosen was about the worst and most degraded part of the parish. I naturally thought that I might be insulted, or interrupted, or argued with, by some perverse infidel. I trembled at the idea of going thus into the heart of the enemy's camp, and grappling with him on his own ground.

But the Lord stood by me, and strengthened me. A short time before 8, I went to the ground in canonical dress, accompanied by a circle of my own personal friends. I had had a platform erected, capable of holding three chairs and a table. Two brother clergymen supported me, one on each side. After singing a hymn, and making a short prayer, chiefly in the words of a Church of England collect, I gave out my text,—Luke xix. 10, "*The Son of Man is come to seek and to save that which was lost.*" I preached for an hour to nearly, if not quite, 2,000 persons. Amongst them were many of the vilest characters of the place,—prostitutes, drunkards, thieves, blasphemers, sabbath-breakers;—and, though I by no means spared their sins, yet they listened with the most marked attention. There was not even an appearance of levity among them, except with a few boys on the outskirts of the crowd. On the contrary, my Scripture Reader, who mingled with the crowd, and distributed tracts after the sermon was over, assured me that there was an universal expression of solemnity upon their faces. Not a few rough and evil-looking men were seen in tears. I have only repeated this movement three times during the summer, and therefore I cannot speak largely of its permanent results. But

I have had quite sufficient evidence to prove its immense importance as a means of evangelizing my parish. Some have been brought to Church who had systematically kept away from it before; others have been stirred up to come more regularly, who had been previously irregular in attendance. A few Dissenters have also been drawn to Church by these means. And, beside this, I believe it has given a tone of more decided earnestness to the piety of the true children of God. I thank God for it, and take courage, as regards the future.

I would venture to commend it to the practice of all my brethren in the ministry, situated in similar positions to myself; and if time permitted, I would urge it on them with many arguments: but I dare not now. Should you be disposed, however, to open your pages to any further communications on the subject, I would thankfully embrace the opportunity of appealing to them. That God, in His infinite mercy may be pleased to guide us, as His ministering servants, in His own way, and make us instruments of His mercy, and life-giving power, to the whole nation, is the prayer of

Your obedient servant,

J. H. TITCOMB,

Perpetual Curate of St. Andrews-the-less,
Cambridge.

Reviews, and Short Notices of Books.

A CHARGE delivered to the Clergy of the Diocese of London, at the Visitation in November, 1850. By CHARLES JAMES, LORD BISHOP OF LONDON. Second Edition. B. Fellowes.

As Christians, and as Churchmen, we are conscientious and zealous maintainers of order, and upholders of lawful authority. Therefore, in attempting to review the Charge of our own Diocesan, we feel that we have a difficult and delicate office to discharge. Simply as our Diocesan, we desire to treat the Bishop of London with all possible respect: and there

are points in his character and conduct, which we cannot and will not overlook, that induce us to do so, not merely as a formal duty which we owe to his rank and station, but with readiness and with pleasure. We not only desire to keep in remembrance his vast and successful exertions in the building of new churches; his indefatigable diligence in the discharge of a very onerous and difficult office, and his munificent charities; but, looking higher far, we hope never to forget, that, in the fatal year 1829, when many, of whom we should have hoped better things, most painfully disappointed our expectations;—when

the *Record* newspaper gave an uncertain sound, and maintained a deplorable and sinful neutrality; and when the present Archbishop of Canterbury (then Bishop of Chester) actually voted for the Popish Bill, and was found in the ranks of the enemy;—in that trying and sifting time, the Bishop of London stood firm on the side of our National Protestantism; and not only voted, but ably and powerfully spoke, in opposition to that unconstitutional and disastrous measure. We therefore feel a pleasure in going as far as truth and scriptural principle will allow, in giving "honour to whom honour is due."

But truth and scriptural principle must be our limit. We dare not carry out our feelings of respect and deference to man, however estimable or exalted, beyond that limit. However disposed we are to honour our Diocesan, we certainly honour scriptural truth much more: and we may truly say, that we could not honour him so much, if we did not honour scriptural truth much more. In looking, therefore, at his recent Charge, we must try it by the only infallible rule of standard. We must bring it to the test of Scripture. An Apostle, who spoke by inspiration, and confirmed his word by miracles, would have commended us for so doing. (See Acts xvii. 11, 12; with 1 Thess. v. 21.)

We must, under present circumstances, endeavour to be brief; and therefore, without further preface, we must come at once to the point: and, when we consider the Bishop of London's Charge, we think we may fairly ask, Is this such a Charge as his illustrious predecessors, Ridley, Grindal, or Sandys, would have delivered? Does it give and enforce such large and clear views of scriptural and Protestant truth, as they would have deemed it their duty and their privilege to set forth? When we read an Episcopal Charge, we endeavour to call to mind such eminent men; and the truth which they laboured and suffered, and (some of them) died to maintain; and which it is just as important to maintain at the present day. Yet would it be possible to find, in any Episcopal Charge which has

been delivered within our memory, the same full and fearless assertion of scriptural truth, in opposition to Romish error, that we find in the writings of our first Protestant Bishops, and which we find authoritatively set forth in the Homilies of our Church?

Such full and fearless assertion of the truth is what we want. We want the doctrine of the Church of England, in its plainness and full extent, to be brought before our minds,—as it is set forth in our Articles,—as it is preached in our Homilies. An Episcopal Charge should tend, we conceive, to bring the whole of this vast body of Divine truth before our minds; and to fix our attention upon it as a great and consistent whole. Is this even attempted in the Charge before us? Must we not with sorrow confess, that, instead of this, the bulk of the Charge is confined to a controversy which we hoped had been settled; and of which every one begins to be weary? Was it wise in the Bishop of London, at such a time as this, when Rome is so insolently assailing us, and when all our Protestant energies should be concentrated in resisting her attacks,—whether of subtle seducement or arrogant and violent assumption;—was it wise, at such a time, to devote more than half of a long Charge, to the raking up again of the ashes of the Gorham controversy?—while the great controversy with Rome is briefly huddled up into three or four pages!

We are very anxious that the proportion and harmony of Divine truth should be considered and observed. We have been jealous of the baptismal controversy all along. We feared that it would become too absorbing; and that the interests of Divine truth and scriptural doctrine, in its large extent and glorious range, would suffer in consequence, and be cast into the shade. There are, it is evident, too many, whose whole system of religion is summed up in baptismal regeneration. It is not only the foundation of their system, but it seems to be with them the beginning and the end, the first and the last. The true scriptural doctrine on this subject, we hold to be *very* important;—it is a

vital point. But it is only one part of essential saving truth. It ought to be viewed and preached, in its connexion with, and its subservience to, other truths, which are vital also; and with the whole Gospel, in its wide extent, and in its fulness of consolation. And, till it be so viewed, we despair of any approximation even, to either clear views, or general agreement, on the subject. If the whole system of christian doctrine, as held by the Church of England,—and briefly, but comprehensively and clearly, set forth in her Thirty-nine Articles,—were seen and understood, and loved and preached by her clergy,—they would then be prepared to grapple with the question of baptismal regeneration, and to understand our baptismal services. While attention is confined to this one point, and many glorious doctrines are overlooked, and some expressly denied, (though clearly stated in our Articles,) it is vain to expect that this one point will ever be rightly understood.

In reviewing the Bishop of Exeter's Letter to the Archbishop of Canterbury, in our number for April, we stated our views on the subject so fully and distinctly, that we need not travel over the same ground again. A few remarks with reference to the charge before us will, we trust, suffice.

His Lordship says, p. 8:—

"It certainly must be admitted that regeneration does not invariably take place in Baptism, if such admission be limited to the case of unbelieving or impenitent adults; and that the grace is not so restrained to the rite but that God may, if it so please Him, grant it separately from the rite; and that it is an effectual sign of grace to them only who worthily receive it; the question being, whether all infants are worthy recipients; and lastly, that in no case is regeneration in Baptism unconditional, the question being, what are the conditions to be fulfilled?"

"The question being, whether all infants are worthy recipients?"

This is indeed the question. Does his Lordship really mean to maintain, that ALL infants are worthy recipients?

May a clergyman go forth, and baptize all infants indiscriminately?—

the infants, for example, of Jews, Turks, Infidels, and Heathens? Are *all these* worthy recipients? and will his Lordship maintain, that the blessing of regeneration inevitably follows? Is this what the Bishop means? If not, where is the line of demarcation, on his own principles, to be drawn? This is really a question of the very first importance, if we wish rightly to understand the doctrine of the Scriptures, and of our Church, on the subject of baptism.

Now the Scripture says expressly, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: ELSE WERE YOUR CHILDREN UNCLEAN; BUT NOW ARE THEY HOLY." (1 Cor. vii. 14.)

This is the plainest text which can be found in the New Testament, on the subject of infant baptism. We appeal to it, as our scriptural warrant for baptizing infants. But, if it be conclusive on that point, (as we fully believe,) it is equally conclusive upon another, namely, upon this: That, *if the child have not at least one believing parent, it is unclean: it has no right to be baptized.* Its sacramental holiness, or (in other words) its worthiness to receive the holy ordinance of christian baptism, depends upon the fact of its having a christian parent.

Is it not, then, quite clear, that ALL infants are *not* worthy recipients? The worthiness of the infant,—its admissibility to baptism,—depends upon the faith of a parent. We are not aware that any but Papists have ever questioned this. (They will, we believe, and sometimes do, baptize indiscriminately; and think they do a good work in baptizing the infants of heathen or Jewish parents: but they have no shadow of scriptural authority for so doing.)

Here, then, is an important fact. No child who has not at least one believing parent can be a worthy recipient of christian baptism. And what is the fact of its having a believing parent but a "*prævenient grace*"?—a *previous blessing*, proceeding entirely from the good providence of God, who ordereth all things after the counsel of His own will, *without*

which the baptism of the child would be altogether unwarranted by Scripture?—*it would be unclean*: and the admission of that which is unclean to one of the most sacred ordinances of the Christian Church,—what would it be but an abuse and profanation of that ordinance?—which would provoke a curse, instead of ensuring a blessing.

But we have not yet done. If one of the parents must be a *believer*, or else the infant is unclean, we suppose that such parent must be a *true believer*, in the scriptural sense of the word. Those who answer only to the description given, Tit. i. 16: "They profess that they know God; but in works they deny Him, being abominable, and disobedient (or unbelieving, *ἀπειθεῖς*), and unto every good work reprobate,"—are certainly nothing better than unbelievers. Hypocrites, who call Jesus, Lord, Lord; but do not the things which He says, are surely under a more awful condemnation than infidels or heathens. *They* have no faith which can truly sanctify their children, so as to make them worthy partakers of Christ's holy ordinance. *They* have no warrant to expect a blessing for themselves, or for their children. *We* indeed cannot discern between the true believer and the false professor. *We* cannot pronounce with certainty, who is a true believer: for we cannot search the heart. In administering, therefore, the ordinances of the Christian Church, *we* must deal with men according to their profession, and lay upon *them* the responsibility of examining themselves, whether they be in the faith. (2 Cor. xiii. 5, and 1 Cor. xi. 28.) Those who have no right to the sacrament, and who are (in the sight of God) excluded from its blessings, and those whom we, as ministers of the Church, have a right to exclude from the sacrament itself,—are two very distinct classes. And this distinction is highly important. It is intimately connected with the question of worthy receiving. *Our* warrant for the administration of the sacrament is *their profession of the faith*; for we can look no deeper. *Their* warrant for expecting the blessing is

the actual possession of the faith:—as it is written, "with the heart man believeth unto righteousness." This *they* must see to. And here we come to that momentous distinction between "that Church of Christ, which we properly term His Body Mystical," and the "visible Church,"—which Hooker so clearly and beautifully explains, at the beginning of his Third Book of Ecclesiastical Polity;—without due attention to, and constant remembrance of which, we do not see how any part of his work can be rightly understood: and there he clearly shews, that it is to the *visible Church* that souls are added by baptism. The whole passage is well worthy of attentive study: and it is for want of duly considering this momentous distinction, that many sad mistakes are made in the baptismal controversy, and that the Services of our Church are so strangely misunderstood.

These Services, and all external ordinances, belong to the *visible Church*: which (as Hooker well says) is "one, in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man." They have "one Lord, whose servants they all profess themselves; one faith, which they all acknowledge; one baptism, wherewith they are all initiated."

Now, the services and ordinances which belong to this visible body, must have reference to "those things which supernaturally appertain to the very essence of Christianity:" and they clearly shew what every professing Christian *ought to be*: but, for that very reason, they do not, and cannot prove that *he really is* such. In putting forms of christian worship and profession into his mouth, our Church *assumes*, and *must assume*, that he is a Christian indeed. But whether he be a Christian indeed, it is for each and every individual carefully to examine, as in the presence of the Searcher of hearts. The very first words of the Lord's prayer *assume*, that the persons who say "Our Father" are indeed the children of God, and the brethren of Christ: but

the mere use of that prayer will not prove that we really are so: it is a point for self-examination. The words with which the minister first addresses us, "Dearly beloved brethren," *assume* that we, who are assembled together, are brethren in Christ: but whether an individual among them is really so, is again a point for personal self-examination. The first words of the Apostles' Creed, and of the Nicene Creed, *assume*, that each one who uses them is a true believer: but how far each one can say with truth, as in the sight of God, "I believe," it is for each one to enquire. The profession is good; and it is an essential part of Christian worship: but whether it be a true and sincere profession on the part of the individual, is quite another matter.

So, also, the whole of the Baptismal Service *assumes*, that the parents and sponsors are true believers, who offer up for the infant the prayers of faith, and who sincerely make the vows and promises which are required on its behalf. And if that part of the Service be a faithful reality, so will also the thanksgiving in the conclusion be. But if the prayers and professions be nothing better than a profane mockery, that thanksgiving will, and can be, no better either.

So, also, on the part of the infant, the Service *assumes* that he is regenerated—that he has received the blessing. It plainly shews him *what he ought to be*: as John Bradford well saith: "Our baptism, the sacrament of regeneration, doth require, under pain of damnation," "that every one of us be"—"regenerate and born of God;" "and therefore let every one of us, with the Virgin Mary, say, 'Be it unto me, O Lord, according to thy word,'—according to the Sacrament of Baptism, wherein Thou hast declared our adoption." But whether we are what our baptism requires us to be, let each one carefully and prayerfully examine; it can only be known by our fulfilment of the promises which were made in our name; as appears most plainly from the words of the Catechism itself:—

"Q. What is required of persons to be baptized?

"A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

"Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

"A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

And if they do *not* perform it, what do they but plainly declare, that they never had any right to be baptized?

And, hereby, if we would but use a little common sense, how easy would it be to understand who they are who worthily receive baptism.

For, in regard to the other sacrament, how do we judge whether a person has worthily received it? We cannot search his heart. We cannot know what is going on at the time in his secret soul. But if, afterwards, he continues to walk consistently, as an humble, thankful, devout and joyful Christian, *then* both he and we may safely conclude, that he worthily received that blessed ordinance; and, otherwise, not.

So, also, in regard to baptism;—if the person baptized does really fulfil his baptismal vows; if his life testifies that he truly repents, and truly believes the Gospel, both he and we may safely conclude that he worthily received his baptism; and, otherwise, not. If, on the contrary, his whole life proves that he despises his baptism, renounces his baptismal vows, and willingly serves the world, the flesh, and the devil, and lives like a heathen, or an infidel, we must conclude, that he unworthily received that holy ordinance. If we were to judge otherwise, what would it be but rank Antinomianism?—for the Scripture says, "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit." (Matt. vii. 16—20.) And is it not the rejection of this scriptural principle which constitutes the very essence of Antinomianism?

Our Church, in the Homily for Whitsunday, brings us to this scriptural test. In speaking of the new birth, with reference to our Lord's

discourse with Nicodemus, in John iii. that homily says, "As for the works of the Spirit, the fruits of faith, charitable and godly motions—if he have any at all in him—they proceed only of the Holy Ghost; who is the only worker of our sanctification, and maketh us new men in Christ Jesus." And having referred to the change wrought in David, Matthew, Peter, Paul, as illustrating the nature of this new birth, it goes on; "Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before."

Regeneration, then, according to the statements of this homily, is a mighty change,—a change discernible,—which manifests itself in the life and conduct. And, (pursuing still the same subject,) our Church, in the same excellent discourse, thus proceeds:—"O but how shall I know that the Holy Ghost is within me? some man perchance will say."

(Is not this the very same thing as to say, O but how shall I know that I am regenerate, or born again? Look at the whole context. Regeneration is the point in hand.)

"Forsooth, as the tree is known by his fruit, so also is the Holy Ghost." . . . "If thou seest that thy works be virtuous and good, consonant to the prescript rule of God's Word. savouring and tasting not of the flesh, but of the Spirit, then assure thyself that thou art endued with the Holy Ghost; otherwise, in thinking well of thyself,"—(in thinking, for example, that thou wast ever made "a member of Christ, a child of God, and inheritor of the kingdom of heaven,")—"thou dost nothing else but deceive thyself. THE HOLY GHOST DOTHT ALWAYS DECLARE HIMSELF BY HIS FRUITFUL AND GRACIOUS GIFTS."

Why did not the Bishop refer to this homily? His Lordship offers "some suggestions" as to the meaning of the term "regeneration," pp. 29—35; but why does he not refer to the fullest and clearest statement which our Church has given us on the subject? Was he not, as a Bishop of our Church, under a peculiar obli-

gation to refer to this homily? His Lordship says, pp. 11, 12.

"I would repeat, with reference to this question, the observation contained in my Charge delivered to the Clergy of this Diocese in 1842:—'In the interpretation of the Articles which relate more immediately to doctrine, our surest guide is the Liturgy. It may safely be pronounced of any explanation of an Article, which cannot be reconciled with the plain language of the Offices for public worship, that it is not the doctrine of the Church. The opinion, for instance, which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled with the language of the 27th Article: but by no stretch of ingenuity, nor latitude of explanation, can it be brought to agree with the plain, unqualified language of the Offices for Baptism and Confirmation. A question may properly be raised as to the sense in which the term Regeneration was used in the early Church, and by our own Reformers: but that regeneration does actually take place in baptism, is most undoubtedly the doctrine of the English Church: and I do not understand how any clergyman, who uses the Office for Baptism, which he has bound himself to use, and which he cannot alter nor mutilate without a breach of good faith,* can deny, that, in some sense or other, baptism is the *laver of regeneration*.'"

Let us well consider this position. —"In the interpretation of the Articles which relate more immediately to doctrine, our *surest guide is the Liturgy*." How comes it then, that *the Articles never once refer us to the Liturgy for any such purpose?*

They do refer us to the Homilies;— which his Lordship does not *here* so much as mention. The Eleventh Article refers to the Third Homily for a fuller statement of the doctrine of Justification by Faith only. The Thirty-fifth Article is nothing else but a distinct and formal reference to the Homilies, as containing "a godly and wholesome doctrine, and neces-

* "In some sense or other"! and (as was said before) "A question may *properly* be raised as to the sense in which the term 'regeneration' was used in the early Church, and by our own Reformers!" Is not *this*, in reality, giving up the whole question? In regard to mere outward profession, doubtless every baptized person is regenerate. Does any one doubt this? or would it be worth contending about? But would this satisfy his Lordship?

sary for these times;" and the Homily "Of the Gifts of the Holy Ghost," (to which we have just referred,) is one of those which is expressly mentioned by name; so that, although "the special work of the Holy Ghost, in the economy of man's salvation, that of renewing him in the inner man, is not, in terms, asserted in the Articles; (p. 13,) it is expressly and very fully stated in the Homily, to which the Articles distinctly, and by name, refer.

It would be much more proper to say, that, in the interpretation of the Liturgy the Articles are our surest guide. For though, in the Liturgy, doctrines are assumed and recognized, yet the very nature of a Liturgy precludes that formal and dogmatical mode of statement and definition for which Articles are intended; and, as the Articles are posterior to the Liturgy in point of time, they must be considered as giving the final deliberate judgment of our Church respecting doctrine; by which, whatever had been previously put forth must be explained. And so in this case, the plain declaration respecting the Sacraments (both Sacraments) in Article Twenty-five, explains and limits the declarations in the Baptismal Service, (that is to say, in the Baptismal Service for Infants,—which was the only one then in existence,) namely this, "in such only as worthily receive the same, they have a wholesome effect and operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith." And if a baptized person should live like a heathen, (as hundreds of thousands evidently do,) is it not evident, that he receives his baptism unworthily? That ordinance can be administered to the same person but once; and the whole life of him that has once been baptized, must be either a worthy, or an unworthy, receiving of that sacrament; and, if the latter, he purchases to himself damnation thereby; it only seals to him redoubled condemnation. This is the plain doctrine of our Twenty-fifth Article.

Let us, then, no longer trifle with Baptism; it is a very solemn ordi-

nance; very blessed to them who fulfil their baptismal vows; but unspeakably awful and tremendous to those who do not. See Mark xvi. 16.

One more citation from this part of the Bishop's Charge.

"Suffer me also to offer a remark upon the notion, that the efficacy of baptism in some measure depends, in the case of infants, upon the faith and prayers of those who offer them at the font; that the sacrament is more or less efficacious, as the parents, who present their children to be baptized, are more or less alive to the solemn importance of the rite, and more or less earnest in prayer for its complete and final effect. Not to dwell on the consideration, that this notion seems to exclude from the spiritual benefits of baptism all children of wicked or thoughtless parents, I must confess that it seems to me somewhat akin to the error condemned in our 26th Article, viz., that the unworthiness of the ministers hinders the effect of the sacrament; and the answer appears to be nearly the same in both cases,—that 'the effect of Christ's ordinances is not taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.'

"The Church considers the efficacy of the sacraments to depend upon Christ's institution and promise, the fulfilment of which depends upon their right administration and worthy reception; and surely an infant's fitness to receive baptism cannot depend upon the feelings of those who present it." (pp. 27, 28.)

And why not? when it is evident that its title to be baptized at all depends entirely upon the faith of a parent. (1 Cor. vii. 14.) And, if the blessing do not depend, in all ordinary cases, (for we are not here considering the uncontrollable sovereignty of God, who doth according to His will, and rendereth no account of His acts of freely flowing and unprevented mercy,) "upon the faith and prayers of those who offer them at the font,"—what is the meaning of our whole Baptismal Service? and especially of those expressions, "Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek,

and ye shall find; knock, and it shall be opened unto you:" and the reference to it, in the subsequent part of the Service;—"Ye have heard, also, that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for"—? We say, what is the meaning of all this?—if the only blessing which can be scripturally expected, do not depend upon the faith and prayers of the parents and sponsors? to which also agree the express words of the Twenty-seventh Article,—“Of Baptism.”—“Faith is confirmed, and grace increased:” (mark the word, “increased,”) “BY VIRTUE OF PRAYER UNTO GOD.”

Can that be *increased* which does not already exist? Here, then, we have plainly implied, the doctrine of a *prævenient grace*. The sacrament of baptism is to *increase grace* in those who already have it; not to *confer grace* upon those who have it not.

We could say much more on this point; but, in the Review of the Bishop of Exeter's Letter, (see the April Number, pp. 182—185,) we have so fully stated our views (and, we are convinced, the only rational or scriptural view) of the Baptismal Service for Infants, that we need only refer our readers to what we have there said. And we will close our remarks on this part of the Bishop's Charge, by only asking, If such are his Lordship's views of this subject, in reference to Mr. Gorham's doctrine, why were they not fully laid before the Judicial Committee of the Privy Council? Then was the time, and fit occasion for his Lordship to speak out. But, surely, it ought to have been *then*, or *never*? Is it seemly?—Is it right? Is it according to the rules of propriety and justice, for one of the assessors—after the final judgment in the case has been announced by the Court—to come forward before the public and attempt to re-judge the case, and to hold up to public opprobrium a man who had, by that final sentence, been solemnly acquitted? We believe that the Bishop's Charge, considered in this view, has given much pain to some of his warmest friends.

NOVEMBER—1850.

But we must say one word before we conclude, in regard to a totally different subject, and another part of the Charge. This we must quote.

“But there is another very important consideration suggested to us by the recent lamentable secessions from our Church. It may well occur to us to inquire, how far the way may have been paved for them, in some instances at least, by the growth of opinions and practices in our own Reformed Church, at variance, if not with the letter, yet with the spirit of its teaching and ordinances. I am unwilling to condemn without reserve, the motives of those amongst the clergy, who have thought themselves at liberty to imitate, as nearly as it is possible to imitate, without a positive infringement of the letter of the law, the forms and ceremonies of the Church of Rome; or to insinuate, without openly asserting, some of the most dangerous of those errors which our own Reformed Church has renounced and condemned. I am bound to do justice to their zeal and devotedness, their self-denial and charity. Inconsistent as I think their conduct has been with their duty to the Church of which they are ministers, I cannot suspect them of intentional treachery. They may perhaps have thought that they were adopting the most likely method of retaining in our communion persons of warm imaginations and weak judgment, who were in danger of being dazzled by the meretricious splendour of the Roman ritual, or deluded by the false pretences of the Roman system of doctrine to antiquity and unity. If such has been their object, they have been grievously disappointed. Concession to error can never really serve the cause of truth. If some few have been thus retained within the pale of our Church, many others have been gradually trained for secession from it. A taste has been excited in them for forms and observances, which has stimulated, without satisfying, their appetite, and they have naturally sought for its fuller gratification in the Church of Rome. They have been led, step by step, to the very edge of the precipice, and then, to the surprise and disappointment of their guides, have fallen over. I know that this happened in some instances. I have no doubt of its having happened in many.

“With respect to doctrine, what can be better calculated to lead the less learned, or less thoughtful members of

our Protestant Church to look with complacency upon the errors which that Church has renounced, and at length to embrace them, than to have books of devotion put into their hands by their own clergymen, in which all but divine honour is ascribed to the Virgin Mary; a propitiatory virtue is attributed to the Eucharist; the mediation of the saints is spoken of as a probable doctrine; prayer for the dead is urged as a positive duty; and a superstitious use of the sign of the cross is recommended as profitable? Add to this the secret practice of *auricular* confession, as a means of grace, the use of crucifixes and rosaries, the administration of what is termed the sacrament of penance; and it is manifest, that they, who are taught to believe that such things are compatible with the principles of the English Church, must also believe it to be separated from that of Rome by a faint and almost imperceptible line, and be prepared to pass that line without much fear of incurring the guilt of schism.

Then, with regard to the mode of celebrating divine worship: it has been a subject of great uneasiness to me to see the changes, which have been gradually introduced by a few of the clergy, at variance, as I think, with the spirit of the Church's directions; and, in some instances with the letter. It has been always esteemed an evidence of the wisdom and moderation of those who framed our Common Prayer, that they retained 'such ceremonies as they thought best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition, putting away other things which they perceived to be most abused, as in men's ordinances it often chanceth diversely in divers countries.' But this principle has been lost sight of by the persons to whom I allude; and they have presumed, following their own private judgment, and not the rules nor intention of the Church, to introduce, one by one, those very forms and observances, which the reformers of our Liturgy had purposely discontinued and laid aside, but which it is now sought to revive, some of them for the first time since the Reformation. These innovations have, in some instances, been carried to such a length as to render the Church service almost *Antitrinitic*. I really cannot characterize by any gentler term the continual changes of posture, the frequent genuflexions, the crossings, the peculiarities of dress,

and some of the decorations of churches, to which I allude. They are, after all, a poor imitation of the Roman ceremonial, and furnish, I have no doubt, to the observant members of that Church, a subject, on the one hand, of ridicule, as being a faint and meagre copy of their own gaudy ritual, and, on the other hand, of exultation, as preparing those who take delight in them to seek a further gratification of their taste in the Roman communion."

And again, after referring to part of his Charge in 1846,—

"I had hoped that these distinct expressions of my opinions would have the effect of checking the innovations alluded to, and of awakening those of the clergy of my diocese who had departed the furthest from the simplicity of our reformed ritual, to a sense of the danger of all endeavours to assimilate it to the Roman ceremonial, and to the inconsistency of such endeavours with their own obligations, as ministers of our Reformed Church, bound by solemn pledges to observe her rules, and to carry out her intentions. That expectation has been disappointed; neither my public exhortations, nor my private admonitions, have produced the desired effect. I have been told that I had no authority to forbid anything which was not in express terms forbidden by law; and that practices, which, though purposely laid aside by the Church, and so by implication condemned, have not been actually prohibited, are therefore lawful; and that canonical obedience to a Bishop is only that which he can enforce in a court of law: and so the innovations, which I objected to, have been persisted in, with additional changes introduced from time to time, with the manifest purpose of assimilating the services of our Reformed Church as nearly as possible to those of the Roman. Once more I declare my entire disapproval of such practices, and my earnest wish that, while every direction of the rubric and canons is observed where it is possible, no form should be introduced into the celebration of public worship which is not expressly prescribed by them, or sanctioned by long-established usage."

We should have expected, from a Protestant prelate, a far more decided condemnation of these Romanizing practices; but, taking these statements and declarations as they stand, the very painful question will occur

to the mind,—If these are his Lordship's views and sentiments, why did he consecrate the Church of St. Barabas, Pimlico? Why did he lend himself to the proceedings which took place on that occasion? Why did he not say, with the authority of a Christian Bishop, (as one of his brethren did, we understand, on a somewhat similar occasion,) "I will not consecrate this Church till these things be removed;"—till all this Romish trash and trumpery be removed, and all these "*histrionic*" and ridiculous ceremonies entirely and for ever laid aside? Why did he not thus speak out on that occasion? Why did he not thus resolutely act? Alas! why not? We ask the question in sorrow of heart. We should be sorry if either this question, or any other of the remarks, which regard to scriptural truth has compelled us to make, should even *appear* to be disrespectful to our diocesan. We have said no more than such regard for truth has constrained us to say; and we only refer to Isa. viii. 20, as our warrant.

But we should ill discharge our duty in regard to this whole subject, if we did not return again to the point with which we began,—that is to say, the necessity of looking at the doctrine of the Church of England, and the doctrines of the Gospel as set forth in Scripture, as a vast and comprehensive whole. Let the whole of the doctrines of our Church, as set forth in the Thirty-nine Articles, (not omitting, or evading, the Seventeenth,) be really understood, embraced, and loved, and faithfully and earnestly preached; and we feel assured that then, and not till then, the question of baptismal regeneration, and the true sense of our Baptismal Services, will be rightly apprehended by the clergy and the people at large. Even good and pious men fail, and fall into danger, if not into grievous errors, when (forsaking the effort to take these large and comprehensive views) they concentrate their attention, with a sort of microscopic gaze, upon one particular Service, and one portion of our Church's doctrine.

Let the clergy arise to the con-

sideration of the full force and meaning of ALL their subscriptions, and to the faithful discharge of ALL their ordination vows and engagements; and let them endeavour earnestly constantly to preach the whole Gospel, in its freeness, fulness, and everlasting security,—as it is revealed in God's own Word, and as our Church has received it; and THEN may we fitly pray for and expect His abundant blessing, according to Psalm xxix. 11.

THE CHURCH OF ENGLAND IN DANGER:

A Letter to the Vicar of Islington, by one of his Parishioners. 8vo, pp. 35. Taylor, Walton, & Maberly.

We have already taken occasion to notice the publication which has given rise to the above "Letter," and we trust that we did so in the spirit of christian faithfulness. We again desire to express our conviction that the Vicar of Islington richly merits the thanks of all sound-hearted Churchmen, for having spoken as he has, upon the peculiar dangers of the Church. Mr. Wilson chose for the title of his Appeal the words "Our Protestant Faith in Danger;" and his pages certainly go very far to prove,—what has been lately very apparent to thoughtful men,—that the maintenance of that faith in our National Church is a question of imminent peril. He has very accurately traced the rise, and we may say the perfectly unchecked growth, of the Tractarian conspiracy; he has detailed the gradual development of the plot, and has exhibited the present state of the teaching and ceremonial which is now tolerated in Protestant Churches by Protestant Bishops. Mr. Wilson has done more than expose the evil; he has sought for the reasons which have brought upon the Church of England the direful calamity of an internal treachery. The Vicar of Islington has not drawn too strong a picture of the impending, we rather say, the present evil; neither has he forgotten his position as a Presbyterian, when alluding to the Eli-like rebukes the traitors have received from the Bishops. We honour Mr. Wilson for his protest against the

Tractarian heresy; we go far with him in his suggestion of the causes for our present trial; and we can as readily agree in his declaration, "that no doubt the Church needed the discipline; she required purification." And here we take up the reply of his anonymous parishioner. As we have before remarked, in reviewing anonymous publications, such works appear at a great disadvantage, and more especially so when answering an appeal which comes forth under the sanction of a name.

The "Parishioner" declares himself to be a member of the Church of England; and from the perusal of his pages, we feel certain that we may add also, that he is a member of the true Church of Christ. He will therefore pardon us at the outset, for stating that "a Parishioner" who so searchingly replies to an appeal from his Vicar, should not himself shrink from the same personal responsibility.

The writer commences by a somewhat unnecessary stricture upon Mr. Wilson's title, "Our Protestant Faith in Danger," as if the latter gentleman held for an instant that the peril of the Church of England was the peril of the Church of Christ. Prone as all Christians are to attach too much importance to the systems with which they are identified, we know too well, —and we are persuaded that few know better than the Vicar of Islington,—the eternity of the truth of God, than to dream of the possibility of the Church of the living God failing before the combined attacks of its manifold enemies.

Churchmen may and ought to feel keenly the position into which Popery without, and treachery within, have brought the Church of the Reformation; the Church which, purified from the corruptions and idolatries of Rome at the cost of the blood of our martyrs, they trusted had been destined to hand down intact through many a century, the precious blessings of a free and uncorrupted Gospel.

But passing from this, we must now candidly admit that the "Parishioner" enters far more deeply than the Vicar

of Islington into the evils and dangers which threaten the continued existence of the National Established Church of England. The former is a surgeon who unsparingly probes to the bottom of the many wounds from which his patient suffers; he lacerates the feelings of the by-standers, by giving a fearful, a most desponding, picture of the complicated disorders which are tearing at the very vitals of their suffering friend; he tells them at once that remedies are useless, that there is no hope, that the constitution is rotten, and that die he must. Mr. Wilson, on the contrary, confines his attention to one symptom of the case; he sees the Church suffering from the allowed spread of a Romanizing heresy, and he views in this circumstance, almost to the exclusion of any other, cause of alarm for our Church's maintenance of the Protestant faith. Mr. Wilson seeks, it is true, for causes why God had brought down this heavy judgment on the Church; yet we cannot but feel that his search is far too superficial; and the reasons he alleges for the great success of the Tractarian conspiracy are far from being sufficient to account for the divided and dangerous position in which we find the Church of England.

We turn then to the pages of "a Parishioner;" and, although we entirely differ from his conclusions, yet we can but wish that we had found such a thoroughly sifting examination of the state of our Church in the "Appeal" of his Vicar; although from all that we have heard of the candid character of the latter, we feel certain, that could he detach himself from the prejudices of his position, the difficulty of writing and acting without the co-operation of a deservedly esteemed and powerful clerical party, no one would more cordially acquiesce in the truth of the following passages:—

"Our first duty as it seems to me is to inquire *whence and wherefore* is this visitation upon our National Church; for without a knowledge of this we are striving in the dark, and it may be shall find ourselves fighting against God. May it not be that the Lord has a controversy

with the Church of England, or His people within it? May we not have reason to say with Ruth, 'the hand of the Lord has gone out against me,' or with Job, 'the hand of God has troubled me'? Assuredly, troubles like those which now afflict us, do not come upon a Church except for its *sins*. Churches, like individuals, (as the word of God and experience amply testify,) have been prone, especially after a season of prosperity and ease, such as the Church of England has so long enjoyed, to settle down upon their lees, to decay in love, to become identified with the world, to lose their spirituality, to become corrupt; and whenever that is the case, the Lord will (as He has frequently done) vindicate His own honour, and make His people to know that His Church is not of this world, but was formed for His glory. Now, when we look at the Church of England, is there nothing over which we must mourn—nothing which is a hindrance to the Gospel—nothing that dishonours Christ, and is repugnant to His word—nothing from which, if our eyes be open and our hearts be 'right in the sight of God,' we may not have reason to believe that the Lord's hand is lifted up and His rod stretched out against us? Men talk and preach and write about the purity of our Church; but is it not true, and do not many of its ministers in their consciences know and acknowledge, that things are not as they ought to be before God, and yet identify themselves with them—lift up no warning voice against them, but pass them over as matters in which they as individuals have no concern? The time has, however, now come (let us thank God for it) when truth can be no longer trifled with—when judgment must begin at the house of God—when what is inconsistent with the Gospel must be rejected—when truth must be separated from error—when the spirits must be tried whether they be of God.

"We live in a thinking age—the mind of man is making gigantic strides in science and the arts—consecrated error in each has been exposed and rejected, and with the Book of God in their hands men will judge and condemn, as well in the Church as the State, whatever is opposed to its principles or its precepts. You yourself admit that the Church 'requires purification'—but purification from what?—from all that is contrary to the mind and will of God?—all that is a hindrance to the Gospel?—all that savours of this evil world? Surely, you will—you must—in the sight of God, and as a

minister of Christ, answer in the affirmative. Then, let me ask *is* it nothing that the spiritual governors of our Church are appointed by the Prime Minister of the day, whatever his moral or religious character may be, whether he be a tractarian or an infidel—whether he favours the Church of England, or is determined to deal out to it a 'heavy blow and great discouragement?' Is it nothing that a man so appointed should come before a Holy God and declare that he is 'persuaded he is truly called to this ministration, according to the will of our Lord Jesus Christ,' and that the archbishop and bishops present should say to such a man, 'Receive the Holy Ghost,' when it is notorious that, unless the person so appointed by a Whig Minister, were himself a Whig, and would vote as a Whig, or appointed by a Conservative Minister, were a Conservative, and would vote as a Conservative, he would not have obtained the appointment? Is it nothing that worldly and unconverted men, whose only qualification may be that they have a certain *quantum* of theological learning, many of whom hold erroneous and even popish doctrines, are ordained to be ministers of Christ and presented to churches in large and populous parishes and districts? Is it nothing that livings (as they are often rightly termed) and next presentations—in other words the right to preach the Gospel and administer the Blessed Sacraments of the Church—are daily, openly, and notoriously sold as cattle in the market to the best bidder, though he may be a schismatic or an infidel, an extortioner or a drunkard, and that such characters as these have a legal right to present their sons and nephews, or any worldly minded individual who can obtain ordination, to be the spiritual guides and instructors of the people?

Again, may not the Lord have a controversy with many of the Evangelical ministers of the present day for their acquiescence, without open protest against what they know in their own consciences to be contrary to the Word of God, derogatory from His glory, and a hindrance to His Gospel?"

Here indeed is work for conscience; here is a clear, indisputable call for all who desire the strength and stability of the National Church, as a depository of God's truth, and as a mighty engine for the extension of the Redeemer's kingdom in our own realm, and in foreign lands; and until the questions propounded are re-

ally taken up by truth-loving christian Churchmen as things of deep importance, instead of the evils being con-nived at, or their discussion deprecated, and their amendment pronounced hopeless, we cannot think that clergymen or laymen are faithful to Christ, or that they have their eyes and hearts fully open to the dangers which threaten the removal of our candlestick.

We do not regret the introduction into his letter, by the "Parishioner," of that passage which reflects upon the practice, all but universally followed, of allotting to the order of Curates,—although it may contain men of equal standing in the ministry and the same ability to preach,—the office of "leading the devotions of the people, by reading, as it is called, the prayers." This is not the only grievance under which Curates labour: the continuous and almost mechanical offices of baptism, marriage, and burial, too frequently, if not always, fall to the lot of men, who sometimes are called upon to remain in such a position for the best years of their existence, if not for life itself. This, however, is a consequence not of any actual evil in the constitution of the Church itself, but of that unchristian state of society which assigns castes, and the peculiar relations and offices of caste, even among the same ranks of the ministers of the Church.

We have long thought of a plan by which not only this evil might be abated, but which would also save the Church from the intrusion of many an unfit minister: we mean the extension of the *term* of the diaconate.

In commenting, however, upon this reply, we are unwilling to dwell upon minor and comparatively easily rectified evils: we pass, therefore, to another passage, which demands of the Evangelical Clergy and Laity calm consideration and fair treatment.

"Are we, as you have asked, to make no effort to return to first principles; no exertion to maintain Protestant truth amongst us? I answer, unquestionably we are; but let us, after we have humbled ourselves before God, and asked counsel of Him, deal *honestly* with the question which now agitates the Church.

Let us ascertain how and where we stand, and for this purpose let us (unless the Lord, in answer to our prayers, should direct our minds to some better course) take immediate measures to obtain some decision upon the simple question, whether the Church of England permits or sanctions her bishops and clergy to teach that doctrine which *The Record* terms the 'doctrine of devils'—spiritual regeneration by baptism. If that doctrine be not the doctrine of our Church, it is a gross heresy, and every minister of the Establishment who openly maintains or affirms it, commits an offence for which he is liable to deprivation, and to be prohibited from the exercise of his clerical functions. Against such an offence any individual member of the Church has a right to complain *ad publicam vindictam*, and may institute proceedings in the Ecclesiastical Court against the offender. There will be no difficulty, therefore, in selecting some notable offender, against whom the proceedings marked out by the Act of the 3 & 4 Vict., c. 86, may be taken, and the question, if properly dealt with, may be brought to a speedy issue. The question to be mooted will plainly be the converse of that which was decided in the Gorham Case, and the determination of it will at once show whether the decision of the Privy Council in that case amounts to anything more than that the Articles of the Church of England are so wide of interpretation, that whether its clergy hold the doctrine of justification by faith, or justification by baptism, is immaterial; the Church not having dogmatically determined the point, but left every man to form his own judgment upon the matter. You will probably wonder, after what I have said in the preceding page, that I should recommend such a step as this; but though I desire to see all the Lord's disciples 'sons of peace,' and would deprecate public meetings, deputations, committees, and other means of agitation which can bring about the settlement of nothing, but serve only to stir up greater opposition and strife, yet it cannot be doubted that in the present state of things the more honest and wisest course will be to bring the question between Evangelical truth and Tractarianism to a final determination; for by this means painful doubts would be removed, and difficulties resolved. What is the Church, and what is its teaching—in what sense the language of its baptismal and burial services, and of its visitation of the sick is to be received,—would be known, and the scandal brought on the Church of Christ by

our present divisions would be in a great measure removed."

Here, again, we think the "Parishioner" has the advantage; and we repeat now what we held some years before the controversy of the Gorham case agitated the Church, and partly brought upon it that storm of Popery within and without, under which it is suffering. We were then writing in another publication, upon the necessity and policy of a revision of the Liturgy.

We would not rashly moot questions, or suggest defects which appear only to offer opportunities for serving the ends of parties with whose sentiments we are at utter variance. Could we see with those who declare the *inevitable* issue of touching in the slightest degree services to which we confess an attachment no less ardent than his own, to be dangerous, we would at once abandon so disastrous an experiment. But we do not grant that such is the absolutely necessary result. Danger and downfall might, indeed, be predicted, if in this, as in matters of mere human enterprize, the Church, or a body of its members, sought to accomplish any thing without supplicating wisdom from an Omniscient Guide to direct the steps, and strength from an Omnipotent Head to crown the issue with success. We look too much at man. We alternately fear or place too much confidence in parties. We identify ourselves too much with the prudential maxims of the world, and hesitate to record boldly our convictions of truth and error, fearing faithfully to distinguish between that which accords with and advances truth, and that which serves to promote, or, at least, lends a colouring to error.

It has never been the time for reformation: the self-same cry of "If you touch, you destroy," has ever been raised; and, to the present day, it appears that the same fallacious notion still exists. The cry was ever the same as to its ruinous tendency, when slavery was agitated: fifty years' gradual emancipation was demanded in vain; but in twelve months from the first petition calling for immediate abolition, the whole blessing was re-

alized. We must with pain declare, that those who admit that causes of complaint exist, are not honest in remaining silent, and are not wise in checking the efforts of those who seek for amendment. We can readily understand there being ground for censure, if any party within the Church sought for alteration upon frivolous pretences. Were the matters complained of mere questions of words, involving no erroneous construction, or needless repetitions, we would join as heartily as any in condemning querulous reformers. But we wish those who do see things to be objectionable on serious grounds, to place themselves in a right position, and not to subject themselves unnecessarily to taunts of inconsistent conduct.

By a large number of Churchmen we constantly hear the admission made, that alteration is necessary; while Dissenters as readily admit, that if such alterations were made, the Church of England would receive a large and most valuable accession of strength from their own community. Setting aside the abstract consideration of what is right in the sight of God as to the purity of the worship of His assembled Church, is it not well, is it not politic, that that worship should be such as might embrace the largest possible number of true members of Christ's Church?

It is necessary for us now to consider the mode in which the "Parishioner" views and disposes of the present aspect of Church matters. We have already given him credit for taking a deeper gauge of the evils which beset the Church, than that presented by the "Appeal" of the Vicar of Islington, and we must now hasten to contrast his deliberate, but we think somewhat hasty, opinion of the hopelessness of any remedy for errors of such magnitude, with the course of action proposed by Mr. Wilson, and already to a certain extent adopted by a number of those who entertain similar views. The author of "The Church of England in Danger" comes to the following conclusion:—

"It is the belief of many of the best friends of the Church that it cannot long

remain as it is—that wrath has gone out against it. An invisible hand appears to be stretched out against it—its candlestick already trembles—its light grows dimmer and more dim. Truth with expanded wings seems ready to flee away to some other abode, where peace and concord reign, and where Christ is honoured as the ‘all in all.’ Already the vast edifice totters; and well it may, since He who spake as never man spake has declared that *a house divided against itself cannot stand*. We feel the first trembling of the coming ruin, as one of old is said to have heard the crash of Antioch before it fell—‘*fragorem pereuntis Antiochiæ jam tum in auribus ejus circumsonuisse*.’ Let us then anticipate the future; let us, in dependence upon God, frame the plan of a free Church, separate from and independent of the State, having its own bishops and ministers, and forms of ordination. Let a reformed liturgy be prepared, the services being shortened and freed from all ambiguity, and let a proper system of ecclesiastical authority be settled after conference with the best ecclesiastical lawyers, so that every thing may be in readiness. Should our worst fears be realised, churches would have to be built, endowments provided, and a proper maintenance secured for the ministers appointed to them; and be assured the laity would not be lukewarm in such an emergency as this. In defence of the truth, and in upholding the honour of Christ, I feel assured they would not be behind their ministers. Amidst many discouragements, with much fear for the truth, and little confidence in the ecclesiastical heads of the Church of England, hundreds of churches have been erected with their money through the length and breadth of the land; and I cannot doubt that, for the purpose of establishing a better state of things, and promoting what they believed to be the cause of truth, they would, like David’s people of old, ‘with perfect heart offer willingly’ and largely, so that in a short space of time, no faithful minister would be without a church, or a people ready to be partakers with him in the afflictions of the Gospel. Let the clergy lead in the path of duty, and their people will follow. Let them trust their people, and they will have no reason to fear. Let them lift up Jesus, and to Him will the gathering be of a people made willing in the day of God’s power.

It will be better, perhaps, to say at once that we totally differ from the

author, in thus advising the Evangelical body to quit *en masse* the Church which we firmly believe to have been planted by God in these realms, as a witness for His truth.

The vast edifice may be disfigured with many incumbrances and blemishes, which may, and we readily admit do, grievously mar the beauty, and go far to diminish the value, of the building; but we are not disposed to counsel either its total destruction, or its abandonment by those who *have power, yet to set about its reparation in earnestness and fidelity*. To use the words of a friend, “We do not consider that there is as yet, and we trust that there never may be, occasion for the alternative of a Free Church of England. We are the rather earnestly desirous of trying from within steadily and consistently to correct and reform what is amiss; and we are not without hope that the present danger may be overruled to that end.”

We think that the abandonment by the Evangelical body of their position, their labours, and their influence, is not called for, and would meet with but little response from a people deeply and affectionately attached to the Church of their country.

Yet, while deprecating secession as in itself uncalled for, and causing another and a fresh rending of the body of Christ in this kingdom, we cannot but urge in the strongest manner, the necessity that is laid upon those who have hitherto privately acknowledged and deplored the palpable defects and corruptions of the Church, to be up, and doing wisely, yet boldly, all that they can to purge the Church from all scandals, blemishes, and hindrances to its more perfect efficiency.

Now, we cannot gather that this decided, but all-important course is contemplated by the plan of operation suggested by the Vicar of Islington, and the body with which he is identified. We learn, as well from Mr. Wilson’s “Appeal” as from the present results of a semi-private and preliminary meeting which was lately held at Freemason’s Hall, that the object in view is rather to preserve the amount of truth we have from the inroads of Tractarianism and Popery,

than to take an enlarged and comprehensive view of the state of the Church, its other and no less pressing dangers, and the necessity, or rather the policy, of seizing the present moment for an attempt at reformation.

We believe that we are not offending against the reserve in some measure due to a comparatively private meeting, assembled to consider whether any, and what steps should be taken to meet the present emergency, if we express a deep regret that the mere suggestion of reform,—emanating from no mean quarter, and certainly not thrown out but from the deliberate conviction of a mind of no ordinary character, impressed by the force of knowledge and accurate observation, and strengthened, tempered, and consecrated, by the habit of earnest and instant prayer,—should have met with but one response: a feeling of dissatisfaction.

It may be much for the Evangelical body to make a stand against Popery proper, and that which is its now too palpable ally, Tractarianism; but we think that they would act a more conscientious part towards God, and stand far better with the country, were they openly and unitedly to acknowledge and seek to remove evils in the constitution or practical working of the machinery of the Church. As regards the revision of our Liturgy, we do feel that recent experience at least, if not the inward voice of their own judgments, ought to prompt the wise but straight-forward endeavour to alter expressions which effectually shut out from our communion, men who, without possessing unscripturally weak and tender consciences, do object to the use, before God and man, of terms which require laboured explanations, not only liable to misconception, but which, from the unavoidably indiscriminate use of the services in which they occur, are more often misapplied than otherwise. Let it not for a moment be imagined that we would counsel ought that would further imperil the Church, or add a fresh apple of discord to the already perplexing questions which are dividing it; it is only from our perfect conviction that much of what the "Parishioner" has written is unquestion-

able truth, and is but the expression of what is passing in the minds, and often finding vent from the mouths of many thousands of his brethren of the laity, that we have made this Letter the subject of such an extended notice. Mr. Wilson has invited the Evangelical members of the Church of England to trace the causes of God's controversy with the Church; let us beware that its wounds are not healed slightly. May God avert any real necessity for the distressing alternative of a Free Church. And in the furtherance of this prayer we confidently expect to be joined by the earnest minded "Parishioner" of 18-
 lington.

A MEMOIR OF THE REV. H. W. FOX, B.A.
of Wadham College, Oxford, Missionary to the Teloo-goo people, South India. By the REV. G. T. FOX, B.A., of Durham. With a Preface by the REV. H. V. ELLIOTT, M.A., Incumbent of St. Mary's Chapel, Brighton. 12mo. pp. 378. Seeleys.

This Memoir forcibly reminds us of the well-known Life of Henry Martyn, to which, in the value of the lessons it inculcates, and the interesting details it supplies, it is little, if at all, inferior. Like that eminent servant of Jesus Christ, the subject of it exhibited the most enthusiastic devotedness to mission work, and died, like him, a martyr in the cause. Indeed we are informed that it was the perusal by Mr. Fox, while a school-boy at Rugby, of Martyn's Life, which first enkindled in his mind the desire to follow in that missionary's steps,—a desire which, after struggling with many difficulties, and at times appearing to be well nigh extinguished, burst forth again towards the close of his university career, with a vigour which no after trials and discouragements could weaken; and he has left behind him an example which will, we doubt not, by God's blessing, serve to increase in many a heart an interest in missions, and may possibly induce some to offer themselves personally to help in carrying on a work from which he was so early removed.

The Memoir of Mr. Fox, written by his brother, informs us that he was born at Westoe, in the county of Durham, Oct. 1st, 1817, and after stating that the early part of his education was conducted under his parents' roof, and at the Durham Grammar School, we are told,—

"The remainder of his education he received at Rugby School, where he continued six years, until his removal to Oxford, and thus enjoyed the benefit of Dr. Arnold's instruction and example, during the most vigorous period of his valuable life;—that instruction was not thrown away, nor that example without its influence, as will appear in the course of the following correspondence. During his residence at Rugby School, and especially towards the latter part of it, when he had the privilege of coming into closer contact with Dr. Arnold, he contracted the greatest affection and reverence for his character, whilst the simple christian instruction which he so faithfully delivered in the school chapel, produced a strong and abiding impression upon his heart; so that it may truly be said, that the classical knowledge and intellectual development which he acquired at school, were the least of the blessings he there received; for though other influences were co-operating during that period, yet the controlling power of Dr. Arnold's mind, in forming his christian character, was of the highest value, and to the end of his days was ever remembered by him with affection and gratitude.

"I may here mention that my brother enjoyed the advantages of a careful education at home, as well as those which have been referred to, as arising from his connection with Rugby School. Much seed had been sown in days of childhood, and thus a good foundation of religious knowledge had been laid—such knowledge as can be received before the Holy Spirit has taken of the things of Christ and shewn them to the soul. And no influence was so happy, or proved of such lasting benefit, as that which his eldest sister exercised over him during his holidays, when he was in the habit of reading with her regularly, and of receiving instruction, which, though for a season it lay dormant, and seemed to produce no impression upon the heart, yet in due season sprang up and brought forth fruit."

The work which the Holy Spirit was carrying on in his soul now became more and more manifested in

his conduct, and particularly in his earnest longings and efforts to bring others to Christ. The missionary spirit first developed itself at Rugby.—witness the following extract from a letter to his sister:—

"I received your letter, dated the 10th, yesterday morning. I am very much obliged to you for it, it will do me a great deal of good, and it has warned me from doing a great injury; for on Saturday evening I induced the 'silent boy' to talk, and he informed me he had been silent because I had so constantly been speaking to him on religion. During the conversation he told me he intended to serve God wholly; (which I thought a great point gained) and next he confessed he was not so doing at the time. He asked me then whether I thought it wrong to read light books and do lessons on a Sunday. I was quite struck with astonishment at the question, and I answered that I certainly did. He said he thought the contrary, and his only argument was, that if he was not so doing, he would be thinking of something wrong, and therefore it was *right* to do lessons on a Sunday. He perfectly *understood* what keeping Sunday holy was, viz., endeavouring to think on God only; but he could not get it out of his head, that because he would (or rather thought he would) be doing worse, that therefore the end justified the means."

"For my little pupil I have constantly changing hopes and fears;—at one moment I see outwardly no hopes of him, and again shortly I am quite rejoiced. I trust however that Christ will not let him fall back again after he has now once been called."

Mr. Fox left Rugby in 1836, and began his residence at Wadham College, Oxford, in October of the same year. The narrative continues.—

"His correspondence during his career at Rugby has shewn a steady development of mind and a healthful progress in divine knowledge and grace.

"But the object of this memoir is instruction, not panegyric, and I shall not hesitate, therefore, freely to expose the errors into which the subject of it fell; for as much instruction may be derived from the warning voice of those who have erred, if duly heeded, as from the example of those who have walked according to the right rule."

"The removal from school to college is a very critical period of life; the reins of personal discipline are of necessity

somewhat loosened—the boy has been merged into the man, the *toga virilis* assumed, whilst too often no advance in manliness of mind or strength of character has been acquired, so needful for the scenes of temptation that are in store.

“My brother went up to Oxford fortified by the grace of God, and better prepared to withstand the temptations of university life than most of his age; yet for all this it proved a season of peculiar trial, during which, though he lost not his foothold entirely,—though he was graciously preserved from vice,—nay, further maintained, to a certain degree, his christian character and his christian warfare; yet he received a check,—his course for a time was no longer forwards, but backwards, and he became a victim of that enemy so destructive to the christian life, a spirit of backsliding.”

The external causes of this decline appear to have been an unwise choice of companions, the contraction of a violent passion for boating, and, as a natural result, the want of regular habits and fixed times both for study and devotional purposes. His connexion with the Sunday school of St. Ebbes, however, then under the care of Mr. Champneys, at that time the valuable curate of the parish, and the occupation of a district for the visitation of the poor, proved a happy means of counteracting in a great degree the evil influences to which we have adverted, added to which, his sister still kept upon him her watchful eye, and was amply repaid for all her anxiety by witnessing in the third year of his college course, the advent of a better state of things. “The struggles” of which he had complained to her in his correspondence,

“Had produced more vigorous renewal of the warfare; and instead of sitting still and complaining, he had been led into the heat of the battle, and there gained a victory over his own heart, which resulted in establishing the supremacy of God’s authority, and of bringing into subjection those principles of resistance against God which still remain in the believer’s heart, and so often cause him trouble and sorrow.”

We must return to this delightful book in our next number.

STANDARD LIBRARY OF BRITISH DIVINES. *The Works of JOHN OWEN.*
• Edited by the Rev. W. H. GOOLD, D.D., Edinburgh. Johnstone & Hunter, London and Edinburgh.

The Christian philosopher, who looks back through the long vista of the history of bygone ages, and marks the points at which light breaks in upon the times and periods forming it, cannot fail to be struck with the remarkably powerful and full gleams that illumine his view, as his eye rests upon the great era of the Reformation, and the centuries that have succeeded it. The contrast between the brightness of that period, and the thick darkness that was felt by the ages preceding, is immediately perceptible; and its light shines the stronger, because of the exceeding grossness of the gloom against which it stands out in high relief. But if we even go still further back, to times which many boast of as primitive, and exalt as the golden ages of the Church; when, as they imagine, men’s knowledge must have been greater, and their faith purer, and their lives holier, because they *seem* to be nearer the source of light than succeeding ages,—though in truth they are not, since the lamp of Scripture, the one only fountain of light, is as well trimmed and fed, and burns as clearly and steadily, as when first given by inspiration of God, to enlighten the world,—we shall still see the strongest proofs of the purer light that burst forth at the Reformation, and a blessed evidence of the assurance given us in Scripture, that the true light shall shine more and more unto the perfect day.

We will offer to the reader two striking examples of the assertion that we make.

The Reformation was the occasion for the various Protestant and Reformed Churches of Christendom putting forth, in self-defence, and in justification of their separating themselves from the Papacy as Antichrist, those various symbols or confessions of faith which remain, and must endure, as noble monuments of the scriptural faith, piety, and zeal of the men who composed them, and the Churches that

adopted them. But if those be contrasted with the symbols of antiquity, with the creeds of those periods that are so highly vaunted of, as the times of unity and of excellency of faith, these latter must, without any real disparagement to them as far as they go in expressing and declaring the truth, be acknowledged to be altogether inferior to those of the period of the Reformation. Thus let us take our own Articles of the Church of England, and compare these with the three chief creeds of the preceding ages,—the so called Nicene Creed, but which should rather be styled the Constantinopolitan, since it was not completed as it now is until the Council of Constantinople; the so called Apostles' Creed, the existence of which is not traceable in ecclesiastical history earlier than a period some thirty years after the Council of Nicæa, where it was never once named or thought of; and the so called Athanasian Creed, which, instead of being of the age or authorship of Athanasius, as its name might lead us to suppose, was only of the eighth century. Now, not only do our Articles include these creeds within themselves, and propound in their own admirable form of words the very same grand and glorious truths which these creeds contain, but they go far, very far, beyond them, in that they develope and exhibit, in all their grace, excellency, and fulness, those evangelical doctrines, and those life-giving truths, which, though they could have no vitality without the facts that form the foundation of them contained in the ancient creeds, are yet not to be found in those creeds, and had become utterly lost to the world, being hid under the thick and impervious "bushel" of the Papacy, and denied, in however small a measure, to mankind, for whose blessing they were given.

We do not think that this contrast can be made too much of, as evidencing in the strongest light the beauty of holiness, excellency of wisdom, and purity of faith, that shine forth in what have been appropriately named the Grace Articles of our Church, and which are part of one of the noblest confessions of the Reformation.

But we would illustrate the same truth by another admirable contrast. Let the reader reflect upon the nature of a work well known to all theological students, the celebrated composition of Matthew Pool, and entitled *Pool's Synopsis*. Here, if any one was desirous of acquainting himself with the very pith and marrow of the theology of antiquity, and with all that fathers, confessors, councils, aver, or expositors among the ancients have written upon Scripture, he could not do better, or commit himself to safer hands, than those of this eminent divine. But when he has done so; when from day to day he has read books of Scripture, and *Pool's Synopsis*, as his commentator,—for this reading from day to day is the best trial of what a book of this kind is;—and when, in addition to this, he has frequently consulted and referred to *Pool* in emergencies and difficulties; it will greatly surprise us indeed, if he does not still feel something wanting that is not in *Pool*,—a deficiency of that spiritual warmth and light which the Scriptures are the main source of,—and a yearning after some holier and more heavenly guide to help and direct him in the study of the Word. Let him, under the influence of this his felt and experienced want, turn to the commentaries of Henry and Scott, and he will at once find himself in another clime, beneath a warmer sun, with more fragrant meads opening out to his contemplation on every side, and amid trees, the planting of the Lord, that bear rich and abundant fruit for the healing of the nations, to make glad the heart of man, and to give him a cheerful countenance. What does this contrast proclaim, but the greater excellency in spiritual things, and scriptural knowledge, of our own times; and that the great result of the Reformation has been to pour forth a flood of light, which, streaming down from thence, has eclipsed and thrown into the shade so much of antiquated ecclesiastical lore, and has given birth to such stars of primary magnitude as Henry and Scott, besides a whole host of others preceding and contemporary with them, forming altogether a constella-

tion, or rather a galaxy, such as all the earlier ages of the Church had never seen.

It is to one of the stars that form this galaxy, that we now invite the attention of our readers; and certainly among those of the first magnitude, the venerable John Owen,—at first the student of Queen's College, in the University of Oxford; then the pastor successively of the parishes of Fordham and Coggeshall, in Essex; next the great Parliamentary Preacher under the Commonwealth; eventually the Dean of Christ Church and Vice-Chancellor of the University of Oxford; and finally, in his retirement, the village teacher at Stadham,—may well be esteemed as one of the noblest: even though Baxter and Howe both shone beside him. The age was one giving occasion for, and demanding colossal powers in, the workmen engaged in it. The hammers of the Reformation had broken down the heavy and cumbrous structures that the folly and wickedness of man had piled above the truths of the Gospel, and the master builders of that age had laid the foundation deep and firm in Scripture and in Scripture truth; but there needed now men of might and wisdom to carry up a stronger and a grander building, than any that had hitherto been seen amongst men, and to take care that it should not merely be constructed on the true foundation, but should neither disfigure nor overlay it, but spring up from it naturally with all its breath and expansion, and present to the world both façades, summit, and pinnacles, of accordant symmetry and of stable construction.

In this godly work and labour of love, John Owen wrought ponderously indeed; and if at times the reader may seem to toil under the weight of his reasonings and deductions, let him not forget the necessity that there was for such strength and exertion in the labourers of that age, and let him be thankful that the result has been, to allow of much paring down and lightening in our own time; as we see that in our modern bridges, contrasted with those of the times referred to, equal durability, with greater lightness, has been acquired by experience and intelligence.

We have to commend to notice a new and attractive edition of the works of John Owen; and this might seem almost unnecessary, but that there are peculiarities about it well deserving our attention. Many have been the schemes of late years for giving to us in more usable forms, and at more moderate charges, copies of the works of those great minds which have left their impress upon the age in which they lived, and have transmitted its influence in their written works to our own. Of those, the most successful hitherto seems to have been the publications of the Parker Society, whose volumes still perennially succeed each other, and are exhibiting the rich stores of the Reformation era itself. Others that seem to have been less successful, are, the Calvin Translation Society, and the attempt at the Wyckliffe Society, which last must be regarded as a failure, after producing a couple of volumes. That, however, which it has failed in has now been undertaken by private enterprise, and certainly promises to be one of the most important, because one of the most reasonable, that has as yet been engaged in. The publishers of this edition offer it, and undertake to follow it up with other similar works, at the rate of five handsome octavo volumes during the first two years, and six during the third year; each containing five hundred and fifty pages, for an annual subscription of one guinea, to be paid in advance, so that in the course of three years each subscriber will be put in possession of the whole works of Owen, excepting only his exposition of the Hebrews, and consisting of sixteen handsome and usable volumes, at scarcely four shillings a volume. This is an undertaking that certainly deserves encouragement; for if it can prove itself successful, and can accomplish fully what it undertakes,—and there seems not the slightest reason for doubting it,—we may well expect that it will lead to very great results, and be an effective means of placing all our very best authors within the reach of the most economical students. When we compare this edition with many of the cheap ones

that we were glad to avail ourselves of, some twenty-five years since, when we were students, and mark not only the very great reduction in price, but the equally great improvement in type, paper, accuracy of printing, and clearness in working off, we cannot but rejoice to see such progress in the mechanical part of book-making, and hail it as one of the proofs, multiplying on all hands, of the education of the people and the extension of knowledge amongst mankind. When such works as these can be published at so cheap a rate, it is only by the vast number of copies sold that success can attend the laudable speculation, and its success consequently is the evidence that a vast and increasing number of readers are found for such works, and an indication therefore of a healthy and vigorous state of the literary community.

The work under review is introduced to the public under the fostering care of the Rev. William H. Goold, of Edinburgh, who is the general editor, and has the supervision of the whole of it, in its progress through the press; and of the Rev. Andrew Thomson, of Edinburgh, who has prefixed to it a very interesting memoir of the author. As this last is in fact the only new portion of the work, all the rest having long since won the suffrages of divines, it is this chiefly that we have to do with in our capacity as reviewers. In some respects, the biographer had a somewhat difficult part to discharge. There exists no contemporary life of Owen, and materials for the composition of it are to be found in such scanty and imperfect accounts as writers of a later period have given, or to be gleaned from his writings themselves, which at least tell his public character, although they do not afford much insight into his domestic and private one. Mr. Thomson, however, entered upon his task *con amore*; he admired and honoured the great doctor whose manes he was entrusted to revive; and it certainly must be allowed that he has done much to resuscitate the spirit and powers of Owen, and to place him before us in as striking and effective a manner as could be desired. The following com-

parative estimate of Owen and his compeers, is a very fair specimen of our author's style, and of the fairness and faithfulness with which he weighs the spirits of the mighty dead, and discriminates between differing excellencies, giving honour to whom honour is due, and to none more than is meet:—

“One of the most natural errors into which a biographer is in danger of being betrayed, is that of asserting the superiority of the individual who has been the subject of his memoir to all his contemporaries; and it would probably require no great stretch of ingenuity or eloquent advocacy, to bring out Dr. Owen as at least *primus inter pares*. In finding our way, however, to such conclusions, almost every thing depends on the particular excellence on which we fix as our standard of judgment; and we are persuaded, that were we allowed to select a separate excellence in each case as our standard, we could bring out each of the three great Puritans as, in his turn, the greatest. Let impressive eloquence in the pulpit, and ubiquitous activity out of it, be the standard,—and all this crowned with successes truly apostolical,—and must not every preacher of his age yield the palm to Richard Baxter? Or let our task be to search for the man in that age of intellectual giants, who was most at home in the *philosophy* of Christianity; whose imagination could bear every subject he touched upward into the sunlight, and cover it with the splendours of the firmament; and would we not lay the crown at the feet of the greatly good John Howe? But let the question be, Who, among all the Puritans, was the most remarkable for his intimate and profound acquaintance with the truths of revelation? who could shed the greatest amount of light upon a selected portion of the word of God; discovering its hidden riches, unfolding its connections and harmonies, and bringing the most abstruse doctrines of revelation to bear upon the conduct and the life? who was the ‘interpreter, one amongst a thousand?’—or let other excellencies that we are about to specify be chosen as the standard, and will not the name of Dr. Owen, in this case, obtain an unhesitating and unanimous suffrage?”

It is on those very grounds,—because of these especial excellencies, because of his powerful comprehension and faithful exposition of the

great truths of Scripture,—that we commend the writings of Owen to our readers. He was a giant refreshed with wine, the rich juice of the Gospel fruit. He had his peculiarities and idiosyncrasies, for he was human; and where is the man free from infirmities? He was not entirely free from the influence of the stirring circumstances of the age in which he lived. But, making allowance for all this, and even remembering that he was a Puritan when himself and his party were in power, yet his works testify to the purity of his doctrine, and to his glory and confidence in those great truths which are not the badge of any party, nor limited to any period, but are the common heritage of all believers, and the only knowledge of salvation for every age till time shall be no more. In dealing with these, Owen was "like a scribe well instructed to the kingdom of heaven, who bringeth out of his

treasure things new and old;" and as he elaborates truth, and contends earnestly for the faith once delivered to the saints, he is like a watchman on Sion repeating the word of the Lord, and proclaiming, "Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." It is this that makes him, though a Puritan, a citizen of Christendom and of the commonwealth of Israel; and those who delight to hymn the praise and glory of God in the pathetic poetry of Watts, or to revel in the richness of Henry's noble commentary, or to give heed to the teaching of the meek and peaceful Doddridge, will no less rejoice to be furnished with such powerful defensive armour as Owen has wrought for them, and to be strengthened and established in the faith by his mighty defence and exposition of it.

Intelligence.

THE all-absorbing topic of the past month has been the late Romish aggression. It has been perfectly cheering, to witness almost the whole population rise to proclaim the National Protest against Rome and Romanism, in every shape. Every shade of political difference seems blended into one decided manifestation of repugnance to Romish doctrine, and the utmost contempt for the audacious act of the poor tottering Pontiff. The press has teemed with pamphlets and sermons, all levelled against the now undisguised intruder. The newspapers have, with but an unimportant exception or two, declared on the side of truth and freedom, and have given the Pope and Dr. Wiseman the benefit of such indignant and truth-telling articles as might be expected from the organs of every class of a people which, thanks be to God, is determined not to be again entangled in Rome's grievous yoke of bondage.

Meeting after meeting has pronounced upon the impudence, and the ungrateful character of this re-

turn to a nation's too confiding trust in the peaceable and unambitious views of Rome. We need point only to the meetings in the cities of London and York, the gatherings of almost every parish, with the deep feeling of all ranks, from the highest,—the very highest,—to the very lowest, to be deeply thankful that Rome, and her allies have not been suffered to make much of a breach in the walls of our National Protestantism. Yet there is one thing on which we must insist, that we "trust not in princes, or in the sons of men." We must look to Him who sitteth in the heavens, and who laughs to scorn the attempts of the enemy to touch a nation, if that nation will only hold fast as its most precious inheritance, the blessings of the glorious Reformation.

Our duties as Protestant Christians are twofold, to pray and to act. We must pray for help, and we must do all that God shall give us power to do again to raise the national cry of No peace with Rome.

From amongst the many addresses

which this aggressive act on the part of Rome has elicited, we must give all due honour to that of our venerable Primate to the clergy of his diocese, and which, making all allowance for the overflowing charity which so eminently characterizes that excellent Prelate, speaks the feeling of every sound Christian Churchman.

CARDINAL WISEMAN.

The "Appeal" of the above Romish ecclesiastic "to the *reason and good feeling* of the English people," has failed to allay, for a single moment, or in any quarter, the righteous indignation of the country. Besides having been published by authority, it has appeared in almost every newspaper, so that we need not waste our pages by extracting any of its clever, crafty, but most impotent arguments, why we should allow the Pope, step by step, to regain the government of England.

Whatever may have been the character of Lord Minto's secret and unauthorized mission to Rome, and any scheme which that nobleman may have seen and sanctioned for the erection of the proposed hierarchy, three things are now certain—1. That the English Constitution then forbade the national recognition of Rome, by diplomatic agency of any kind. 2. That the English nation was no party to any terms, or concordat of any sort whatever, for the further occupation of the land by the Romish Church. 3. That whatever has been secretly and traitorously planned and conceded, it is now the firm and unalterable will of the English people, shall be at once, and for ever, repudiated and revoked.

The threefold argument, based upon the political, social, and religious character of the system of Rome, prevents our holding intercourse with Rome itself, or granting further civil and religious liberties to its adherents, who are pledged by their creed to endanger the lives, liberties, and religion of Protestants.

Six weeks have not lulled the storm; the ebullition of popular feeling is not "subsiding into a mere clerical and

parochial movement." No, Dr. Wiseman, we shall hope to use the few weeks which intervene between this and the meeting of Parliament, to use and turn this false step of the Papacy to good account.

1. To instruct the people in the history and doctrines, and unchangeable character of the Romish Church.

2. To demand of our Government that all recognition or encouragement on their part, of this apostate, persecuting, and arrogant communion, shall utterly cease.

3. To take care that all the representatives in Parliament of a Protestant nation, shall so fulfil the trust reposed in them, that no past or future legislative measure shall now give place, power, or encouragement to Rome.

THE BISHOP OF LONDON AND THE TRACTARIAN CLERGY.

A fierce and most unseemly war of recrimination is waging between our Diocesan and that portion of his charge which he has lately reprehended for their histrionic performances. Mr. Bennett, while utterly forgetting the unbounded veneration for the voice of a Bishop which the first development of Tractarianism insisted on, has retorted in no measured terms, and from the pulpit, upon the more than inconsistent conduct of his Diocesan.

Surely the time has arrived when the Bishop of London will make known to his diocese what steps he has taken, by *private and public admonition*, to stop the proceedings of men who have been doing their best to hand us over to Rome. At all events, if the Bishop wishes to occupy that place of authority in the Church, to which his office ought to entitle him, he will cease to act in such an equivocal manner, as to make it difficult to decide whether he is really of one school or the other.

TO CORRESPONDENTS.

We are compelled, from want of space, to postpone the insertion of several communications and notices which we would gladly have inserted.

"Observer" is in the hands of the printer, and will appear in our next.

THE CHRISTIAN GUARDIAN,

AND

CHURCHMAN'S MAGAZINE.

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DECEMBER, 1850.  
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A CAMBRIDGE SKETCH.

It was on an evening in October, 182—, that the "Times" rattled through the streets of Cambridge, heavily loaded with students returning from "the long" vacation to academic toil, or scenes of gaiety and dissipation. Among the passengers was a youth whose appearance betokened that he had been inured to hard study. From a few questions modestly put to his fellow-travellers, which were answered by a cold "Yes," or "No," it was quite apparent that he was going up for the first time. A "Cantab." journeying in a distant part of the country, will observe the courtesies of society, and prove a conversable companion. But when travelling to or from his *Alma Mater*, certain bye-laws come into operation which never obtained a grace of the senate. On the present occasion, though several were members of the same college, yet not being of *their* year, a studied silence prevailed through the journey. There was one exception however in the "fast man," who sat with the well-known "jarvey,"

and who appeared to be graduating in a knowledge of Newmarket, dogs, and other kindred subjects.

The life and letters of the amiable Kirke White had given a charm to Cambridge; and students of narrow circumstances perceived that the advantages of distinction and elevation in society were within their reach. White little thought that the correspondence with his brother Neville would be the means of supplying the Church and the Bar with many talented men, who, if not like himself, employed in so menial a situation as carrying a butcher's basket, yet lacked fortune's gifts.

The "sizarships" of Cambridge have been the avenue through which such youths have worked their way to honour and renown. The "sizar" assemble with the "pensioners," who are the great body of the students, in the lecture-room and chapel; but dine afterwards at a table which is laid out with joints, brought from that of the "Fellows." The fees for tuition, and also at matriculation; and

taking of the degree, are very much lessened. At one period there were menial duties attached to their body, but these have long ceased. It is related of Dean Milner, that when he was "sizar" of Queen's College, that having let a dish fall, which he was carrying to the "Fellows'" table, immediately exclaimed, "This servile custom should cease when he was President;" and this poor weaver lad died Master of his College, and Dean of Carlisle.

Among the "sizar" of — College, Carlington had been entered in the previous Easter term. He was of humble origin, and at an early period of life had known what it was to undergo factory toil, and his father was then working for his daily bread. He received his first training at a Sunday School,—one of those valuable institutions which have kept the masses in the manufacturing districts from sinking altogether into practical heathenism. The minister of the parish had established classes for week-evening instruction in writing and arithmetic, and when Carlington was about fourteen years of age, he had outstripped his companions, and was looked on as the cleverest boy among them.

Mr. Empley being a man of considerable discernment, discovered that the factory lad possessed abilities of a very superior order, and having himself been taken by the hand of friendship, he resolved to be Carlington's future patron. A subscription was raised among the Rector's friends to defray the expences of his support; and admittance was procured into the Grammar School which the town possessed. Five years passed away, and Carlington continued to afford every satisfaction to his patron and

friends. His progress in acquiring a knowledge of the classics had been extraordinary, and it was perceived that his mind had a peculiar aptness for mathematical studies. Mr. Empley now decided that he should enter Cambridge; and as a small exhibition belonging to the school was vacant, the trustees gave it to Carlington; and the second week in October, 182—, found him settled in rooms at the top of a staircase overlooking the "Fellows'" garden of his college.

The rooms assigned by the tutor to Carlington had been previously occupied by a man, to whom, though ranking as a "sizar," the advantages were not needed. Carlington reduced the value of the furniture from the amount previously sent in to him, of £30.16s.6d. to the sum of £9.11s.6d. The rooms it is true had a very meagre appearance, but this was of little consequence, as few would ever intrude on his privacy. Carlington was determined, at the suggestion of his benefactor, to avoid acquaintances, and be in every respect a "reading" man. The "gyms" and "bed-makers" were at first a little astonished at the new occupant, and they sneeringly wondered what such men wanted at college, who could not afford to have wine parties, and an occasional "spread" from the kitchens.

Three years had passed since Carlington had first entered the precincts of his college. He had obtained a valuable scholarship, and was looked on as the first man of his year. Private tutors were not then so much in request as they have been since, and many a student obtained the highest honours, not by mere "cramming," but by comprehending the subjects as a whole. Before the examination

commences, there is generally considerable speculation respecting the high men of the year; and great was the astonishment when Carlington's name was found not far from that of the "senior wrangler." He was soon elected "Fellow" of his college, and appointed mathematical tutor. His visit to his family, led to his allowing them such an income as placed them in comfortable circumstances. Many a happy hour was spent with Mr. Empley, who had through his university career continued his valuable advice and encouragement, and who was much delighted with the judicious and sensible views of his protégé.

Carlington spent five years happily at Cambridge after taking his degree, when a living in the gift of his college, in one of the southern counties, becoming vacant, and the "seniors" passing it by, Carlington having taken orders two years before, accepted it, with the firm resolve to be a diligent and faithful parish priest. The villagers of Walkdale were loud in their praises of the vicar; and he was indeed "instant in season, and out of season," not only in "alluring them to brighter worlds," but in being their sympathizing friend in trouble. Poor widows would relate how the "good parson" allowed them a certain sum weekly,—children were sent to school at his expense,—medical aid was procured for the sick,—coals and blankets were distributed to deserving families,—and in these and other charitable acts, Carlington proved himself a benefactor to his flock. His personal expenses were small, as he kept but one servant, a woman of middle age, who acted as housekeeper.

A singular circumstance occurred during Carlington's incumbency, which deeply affected his mind. He

generally went to the neighbouring town each week, and one day, whilst walking through the streets, he remarked a soldier looking at him in a very marked manner. A few days afterwards, when seated in his study, the housekeeper announced that a soldier wished particularly to have an interview with him. To his utter astonishment he found in the person before him one who had been a member of his own college, and who he recollected was highly connected.

The story of Lennoxville is a short but painful one. He had been for some years at one of our public schools, previous to his entering Cambridge, and he had unhappily contracted vicious habits from the set with whom he associated. On his arrival at the university, he found some of his former "chums" ready to receive him; and no time was lost in initiating him with localities and characters under the interdict of the guardians of college morals. Lennoxville had scarcely completed his fourth term of residence, when being detected in a decided breach of discipline, by a vigilant "Proctor," he violently struck his attendants, technically termed "bull dogs," in endeavouring to make his escape.

The Vice-Chancellor of that year had met with so many flagrant cases of departure from good order, that the "Heads of Houses" had resolved that all future delinquents should be stringently dealt with. Lennoxville had been brought before the Dean of his college several times, for being "gated" so often, and his defence for such late hours not being satisfactory to the Master, he had, when this circumstance occurred, been ordered to keep strictly to the regulations in future. Lennoxville was therefore

"rusticated" for one year, during which time he must remain at a distance from Cambridge, and on his return produce a satisfactory testimonial of good conduct during that period.

This event was a terrible blow to his family, who prided themselves on an illustrious descent. Lennoxville being naturally of a haughty and proud turn of mind, and spurning the reproaches of his friends, secretly left the house, early the next morning after his arrival, determined that he would enter the army. The regiment was then in North America; and after a short period he was sent from the *dépôt* to join head quarters. The severity of the climate tried his health considerably; and he who had been brought up in the greatest luxury, found himself enduring many privations, and herding in the barrack-room with ignorant and vicious characters. He had entered in the name of "Williamson," and his comrades had not the slightest idea of his former career.

Coleridge, when serving as a draagoon, sought consolation by scrawling sentences of Greek on the stable walls. So "Williamson," by having a copy of Euripides or Homer as his companion, received the designation of the "learned soldier." The officers ineffectually tried to draw him into conversation respecting his early life; and were desirous of promoting him, but he decided on remaining in the ranks. When Carlington so unexpectedly renewed an acquaintance with Lennoxville, he had recently arrived in England, with some others who had been invalided from the regiment.

From the time of his leaving home he had not taken the slightest notice

of his family; and to the earnest entreaties of his friend, to allow him to use an effort for reconciliation, Lennoxville was inexorable. He peremptorily insisted that no steps should be taken to release him from military service; and though he would walk over and visit Carlington, he begged him to avoid recognizing him if they should accidentally meet in the town. As the winter approached, Lennoxville began rapidly to decline, and his visits at the vicarage became very rare. The last time he was able to walk so far, was about seven months after their first interview, and they parted with the impression that they should not meet again on earth. Carlington importuned to be allowed to attend him during his sickness, but to no purpose; and Lennoxville made him solemnly promise, that if a knowledge of his death ever reached him, he would not disclose his real name, nor communicate the intelligence to his friends. Lennoxville had received the best religious advice from Carlington, who also supplied him with a variety of suitable books, which appeared to have been a source of comfort during their acquaintance.

Four weeks had now elapsed, and Carlington often felt unhappy about his soldier friend; when one day being detained in the town later in the afternoon than was usually the case, he felt a sudden impulse to walk towards the barracks. As he approached he heard the sound of music, and saw an immense crowd near the gates. On a sudden the military appeared, and he immediately discovered from the band playing the "Dead March in Saul," that a funeral was taking place. His feelings overpowered him, and a faintness seized his frame, as he felt something proclaiming that the de-

ceased was indeed Lennoxville. He soon found that his apprehensions were too true,—it was *Lennoxville*; or, as the sentinel to whom he applied for information, named him, “John Williamson.” Finding the soldier communicative, Carlington learned that he had been sent from North America, where the regiment was then serving, to join the dépôt, on account of his health,—that the men thought he was of high birth, and the officers suspected that his real name was not “Williamson.” Carlington now pressed forward to join in the burial service; and when the soldiers ceased firing, he took a last look at the coffin containing the remains of his friend, and bitter were the tears he shed, when reading on the plate, “John Williamson, — Regt. Nov. 30th, 183—. Aged 26.”

The shock was so great to Carlington's feelings that he did not leave his room for more than a week, and his housekeeper often fancied that something of an extraordinary character must have happened to her master. The busy village gossips suspected that the parson had met with a love disappointment, as he had never been known to have had the slightest indisposition since he came to Walkdale.

About three years after this circumstance, a contagious fever broke out in the district around Carlington's parish, and at length it began to make ravages among the villagers of Walkdale. Carlington had buried twelve of his flock, and though his strength began to give way, yet, in spite of every remonstrance, he was continually risking his life. One day, after considerable exertion, he complained of being unwell, and though his housekeeper begged of him not to go among the sick the next morning, yet he was deaf to all entreaties to spare himself. But, alas, poor Carlington had then the infection in his system, and before he could go the round he had purposed, he was obliged to return home to a sick-bed. Medical advice was immediately procured, but the attack defied human skill, and in less than two days he ceased to breathe.

At the south side of Walkdale Church, there is a willow tree hanging over a grave planted with choice flowers, and kept in the neatest order, where many a tear is shed each returning Sabbath, by old and young, among the villagers, at the remembrance of the “good parson.”

SIGMA.

POPERY SUBVERSIVE OF THE OFFICES OF CHRIST.

By the Rev. W. B. MACKENZIE, Incumbent of St. James', Holloway.

THE wise man says in Ecclesiastes, "there is a time for every purpose," and for every work;—"a time to plant, and a time to pluck up that which is planted; . . . a time to keep, and a time to cast away; . . . a time to keep silence, and a time to speak; . . . a time of war, and a time of peace." It is the part of wisdom and of prudence to discern these times, and to gird one's self for the duty which they call for.

No man can question for a moment that things are now in no ordinary position. One hungry subject devours all others. Facts meet you on every side, indicating the resolute aggressions of the Papacy; and, on the other hand, you see signs of a resistance,—deep, settled, determined,—which, if it should be provoked into any outward demonstration, will inevitably make this a day to be long remembered in the history of the world.

I never touch the jarring string of this world's controversies without great reluctance. It is foreign to my office, and not congenial to my feelings. I may apply to myself the words of Bernard Gilpin, a faithful Confessor, who struggled for scripture truth before the Reformation,—“My nature hath evermore fled controversy as much as I could; my delight and desire hath been to preach Christ, and our salvation by Him, in simplicity and truth; and to comfort myself with the sweet promises of the Gospel, and with prayer.”

Still, this is not the time to keep silence, but it is a time to speak; and I think so for two reasons.—1. To the younger part of our flocks, it seems

necessary to give sound scriptural instruction on the important subjects which are now upon every one's lip; and, 2. It is important to give a right direction to the strong feeling which now agitates the public mind.

We do not lift up our voice against this foreign power, merely because he dares to set his foot upon this land of freedom, to curtail the liberties of the people, and to invade the supremacy of our rightful ruler;—that is not the only ground of our resolute protestation. But it is because he who has his agents here, and mapped out the country into districts suited for his own government, is the head of a system of religion, which, under the name of Christianity, has corrupted its doctrines, annulled its precepts, invested its ministers with a tyrannical power, as lords of the conscience, keeps the people in ignorance of God's truth, and then fastens the fetters of a base superstition upon their souls. The grand design, avowed, and boasted of, is so to accustom the people of this country to Romish teaching and practices, that they, by little and little, in the next generation if not now, may forget the truth of the Scriptures, and in their ignorance be willing to receive that system of accumulated corruption which grew up in the dark ages, and is embodied in the religion of the Pope.

Glance for a moment at past history, and see how these corruptions sprung up. When our Lord and His Apostles lived, the Roman Empire stood in all its glory; stretching from India to Spain and Britain, and from the Baltic Sea to the confines of the Great Desert of Africa. Luxury and

irreligion soon brought discord into that vast empire; and three or four hundred years after the death of the Apostles, countless multitudes of fierce warriors, from Germany and other Northern parts, over-run the empire, and Rome, the mistress of the world, was ransacked by these barbarian invaders. Upon the downfall of Rome a long night of ignorance set in, which left the whole of Europe in darkness and barbarity for a thousand years.

Even kings reigned then who could not write their own name. The only learning of those ages was among ecclesiastics. Every age they were becoming more and more corrupt. Printing was unknown. Copies of the Scriptures of course were few. Christian doctrines therefore became extremely corrupt; indeed, as to pure Christianity, it was well nigh quenched. Still God had His secret witnesses. In the darkest age some light shone; there has always remained "a remnant according to the election of grace."

In the end of the fifteenth century, the dawn of a brighter day began to appear. Many learned men fled from Constantinople to Europe, and knowledge began to revive. God's Spirit moved upon the face of the deep: He said again, "Let there be light, and there was light." The corruptions of christian truth by the Papal Church became detected. Luther was converted, and began to preach. Other Reformers were raised up. Truth began to flourish. An outcry for reform became general. It was hoped that the Church of Rome would reform itself, and shake off her corruptions. Men thought a General Council, by which the religious doctrines and practices of the age should be investigated, might restore God's

truth to the world, and cleanse the Church of Rome from its outrageous abominations.

In 1545, the Pope summoned a Council to consider the state of the Church, at Trent, a city in North Italy, about sixty miles from Venice. That Council sat for twelve years. But it was soon found that there was no hope of any reformation of the Roman Church by that Council. "I have loved idols, and after idols I will go."

In that celebrated Council, no false doctrine was disowned,—none of the glaring corruptions of the Roman Church were corrected, but on the contrary, they were one after another confirmed and sealed as the teaching of that infallible Church, and made binding upon the conscience, on pain of the heaviest curses.

Soon after the Council was broken up, a Bull was published, commanding all men to reverence the decrees of that Council; for this purpose Roman bishops were to *call in the assistance of the civil power, if necessary*; and the sovereigns of Europe were exhorted to *prevent their subjects* from holding any sentiments opposed to the doctrines of Trent; nor were they to be interpreted in any way but that which the College of Cardinals approved.

At the same time, in 1564, Pope Pius IV. issued a brief summary of the Roman Catholic doctrines which had been revised and settled at the Council of Trent. This summary is called Pope Pius's Creed. This creed is the authorized epitome of Romish doctrine. So that if you would know the outlines of that system, which, though called Christianity, is so corrupted by the traditions of men, that it is not the Gospel of the grace of God, but another Gospel put in its

place,—you have them brought together in a small compass, in that celebrated formulary. The first part of that creed, is the Apostles' Creed, as we have it. This deceives many. They say, The Church of Rome holds the same truths which you do. It is true she professes it; but the truth she seems to have is all corrupted by the false doctrines which she adds thereto. I may have a wholesome medicine given me, which, if taken as it is, will heal the disorder, but infuse some poison with it, and the whole is turned into a deadly draught. Rome has done that with the Apostles' Creed. These Popish corruptions which were invented in different ages, and embodied in that creed, strike at the heart of Christianity, and constitute the essential differences between *Roman and Protestant doctrine*. It is a usual method in unfolding christian truth, to set forth the threefold offices of the Lord Jesus Christ, as the Prophet, Priest, and King of His Church. And it may be useful to shew you how completely the Popish religion corrupts the Gospel of the Lord Jesus Christ, and lays His honour in the dust.

I. As to Christ's prophetic office. What is the difference between Romanists and Protestants?

"All saving truth is not contained in the Scripture, but partly in Scripture and partly in unwritten traditions, which whosoever doth not receive with equal piety and reverence, as he doth the Scriptures, is accursed."

What is the rule of faith? I mean by that, What is the standard by which we are to judge what is truth? You would say, Surely it is the Holy Scriptures. No, you are told, Scripture is not enough. There are many

other things which you must believe, in order to be saved, which are not revealed in the Scriptures. You must add the writings of men to the Scriptures; and these two combined form the rule of faith.

In this the Tractarians quite agree. They avow it most plainly, that Scripture and tradition together are the joint rule of faith. Then you ask, Where are these traditions to be found? They are contained in the voluminous writings of the Fathers, who lived in different countries for fifteen hundred years, and make up between two and three hundred folio volumes, some in Latin, others in Greek,—only think of that. Of course you cannot be expected to understand all these. No, you are not wanted to know them, the priest is to know all that for you. Therefore you must go and receive with implicit belief what he tells you. He is, to you, in the place of God, and truth, and the Bible. You must remain in ignorance. You must be led blindfold. As to the Bible, you cannot understand it; as to the Fathers, they are beyond your reach: therefore leave off all enquiry. Submit to authority. Follow where he leads. Believe what he says. Do what he commands. Surrender your judgment, conscience, reason, soul, to the hands of a fellow-mortal; and be content blindly and basely to echo as your faith whatever he may tell you is the teaching of the Church. Here is the foundation stone of Papal corruptions and priestly domination.

Now, is this the will of God? Is man thus to be kept in ignorance and led blindfold by his fellow-man? Rome says, Yes. But what was said of the Bereans? "These were more noble than those in Thessalonica, in that

they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

Now prove this. Bring it to the *Word of God*. Rome says, that Holy Scriptures do not contain all that is necessary to salvation. What says St. Paul? "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." But Rome says, the Scriptures are dark and perplexing—you cannot understand them. David denies that. "Thy word is a lamp unto my feet, and a light unto my path." Rome says, You must have the College of Cardinals to interpret Scripture for you, and must not expect to know any thing yourself. Our Lord said, as to saving truth, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." David said, "I have more understanding than the ancients." Rome says, It is not for the people to read the Bible without a written permission from the bishop, it does more harm than good. Nor is that a dead letter,—Rome acts upon this prohibition, keeps the Bible from the people—takes it away; curses the Bible Society, that prints and circulates it; seizes Bibles sent by the Bible Society to Italy; banishes English gentlemen from Italy who have Bibles in their possession. Now, are the people to have the free use of the Scriptures or not? The Doctors at Trent declared, "The Bible in the vulgar tongue does more harm than good." Our Lord said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." The Council of Trent decreed, "No man shall

read the Bible without first being examined by the bishop, and obtaining his written permission; if he does, his sins shall not be forgiven." The Lord said by Moses to every Jewish parent, "The words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down and when thou risest up." But Rome says, We ought to believe many things not in the Scriptures, but taught by tradition. What says the Word of God? "Ye shall not add to the word which I command you." And again, "If any man shall add to these things, God shall add to him the plagues written in this book." But Rome says, You must receive tradition with equal reverence as the Scriptures. Christ says, "In vain do ye worship me, teaching for doctrines the commandments of men." Why do we want human additions to the Scriptures? The Bible is all we want. "The law of the Lord is perfect." Whatever the soul requires in all the sorrows of life, or in the solemnities of death, is derived from this,—which has been found the word of life by myriads of redeemed souls. "The law of the Lord is perfect, converting the soul. The testimony of my Lord is sure, giving wisdom to the simple. More to be desired are they than gold, yea than fine gold." Rome says, Give up your own judgment. Trust to the priest and you cannot go wrong. St. John says, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." St. Paul says to the Ephesians, "I know after my departing,

shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

Here then is one ground of our solemn and determined resistance to the Pope's setting up his system among us. It is a system which has all but extinguished truth from Christendom once, and which will never rest until "darkness covers the earth, and gross darkness the people."

II. THE PRIESTLY OFFICE OF THE LORD JESUS CHRIST.

The priestly office of the Lord Jesus Christ is two-fold. 1. "Christ came to offer himself a sacrifice, without spot, to God, to make reconciliation for the sins of the people." He is "the Lamb of God, who taketh away the sins of the world." This, however, Rome holds—but she adds some other things, gathered out of her traditions, which corrupt the supreme fulness of the one sacrifice of Christ, and teaches that we must have some other sacrifice besides to take away sin. Her grand corruption of Christ's atoning sacrifice, is the Sacrifice of the Mass.

Now look at this. If sacrifice is to be offered, where is the victim? "Behold the wood and the fire, but where is the Lamb for the burnt offering?" As to the human flesh of the Lord Jesus Christ, He is now in the presence of God,—far, far, removed from men's wicked hands; so that they cannot repeat anew the scene of Calvary, nor crucify the Son of God afresh, and "put Him to an open shame." No. "Him, the heavens have received, until the time of the restitution of all things." They cannot again "lead him away to crucify

him." "In that he died, he died unto sin once."

The first invention then is to find the victim to be offered in sacrifice. This Rome provides by a monstrous corruption of the Lord's Supper. The Council of Trent teaches that after the priest has pronounced the words of consecration, that though the bread looks bread, and the wine looks wine, and the senses can discover no change, still, they are changed, transubstantiated into the body of the Lord Jesus Christ—that He, God and man, all that belongs to His body, the bones and sinews,—all is really and truly present there in that sacrament. Take the words of the Council, "There is contained in the sacrament, not only the true body of Christ, and whatever belongs to the true idea of a body, such as bones and nerves, but a whole Christ."

There then they find a victim. It was the glory of the Holy Ghost to form the perfect human nature of the Saviour in the womb of the virgin; "a body hast thou prepared me." But here a Romish priest makes thousands like it;—he, by saying a few words, makes the body of the Lord of heaven and earth, whenever he shall so choose.

If that be the Lord, the next thing is to worship Him. Of course you must. What begins in falsehood ends in idolatry. If that bread be truly and substantially the ever blessed Saviour, you would worship Him. Accordingly, as soon as the priest has uttered the four Latin words, he falls down on his knees before the consecrated wafer, worships it, offers prayers to it,—it is then directed to be carried about solemnly in procession, it is to be set before the people to be worshipped; and they kneel down to it,—and they

worship it,—and they pray to it, like Isaiah's grovelling idolator, "Save me; for thou art my God."

But this is not all. We are taught to rejoice in the "one perfect sacrifice, oblation, and satisfaction" for sin, which Christ made once for all, on Calvary. We receive as the glad tidings of redeeming mercy, that Christ has put away sin by the sacrifice of Himself. But the doctrine of Rome is, that there is much sin left behind, which Christ's death did not take away. It must be repeated. Christ must be offered again and again, to make fuller satisfaction—that God is not reconciled yet; so that whenever mass is offered, there is "a true, proper, propitiatory sacrifice for the living and the dead." This is Roman teaching. But this is not the mind of the Spirit as revealed in the Scriptures.

In Romanism, the Sacrifice of the Mass is the centre of the whole system; "I profess that in the mass there is offered unto God, a true, proper, and propitiatory sacrifice for the sins of the living and of the dead." Now where is the proof of this? Read the New Testament through, and not one single sentence can be found which teaches any such doctrine as this. It is true the Lord instituted His own supper, but there is not a word in the whole institution about offering any sacrifice for sin. Our blessed Lord tells us, "This do in remembrance of me." The Lord's supper is a grateful memorial of Christ's finished atonement; the mass invented by Rome is a continual series of atonements offered by priests, to make up the deficiencies of Christ's work.

Now bring this to the test of Scripture. Rome teaches by all this, that Christ's atonement for sin on Calvary

is not complete. Our blessed Lord declared in solemn words, that He had "finished the work Thou gavest me to do." Rome affirms that the elements are changed—they are transubstantiated into Christ Himself. St. Paul says, they remain bread and wine still, "Let a man examine himself; and so let him eat of that bread, and drink of that cup." Rome takes away the cup from all the people, and gives it only to the priests. Christ "took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Rome decrees that we must have sacrifices for sin offered over and over again; millions of fresh sacrifices are needful to take away sin. The Word of God says, "Christ did this once, when He offered up Himself." Rome is continually offering new sacrifices. I suppose that in every Roman Catholic chapel in this city masses are going on several times each day, *i. e.*, more sacrifices offered for sin. The Scriptures declare, that after the death of Christ Jesus "there remaineth no more sacrifice for sins." In Romanism the mass is the grand agency for obtaining pardon. The Bible places Christ Jesus as the name that is above every name,—“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.”

Oh, how extremely painful it is, to dwell upon such awful corruptions of the most blessed Gospel truths, upon which all our comforts and all our hopes for time and eternity are built. How it wounds one's heart to be told, that after all the sufferings and death of our ever blessed Lord and Saviour,—after He exclaimed, "It is finished,"—and we are wont to look upon that expiring scene, as paying the ransom of our souls up to the very last farthing,

that God for Christ's sake hath forgiven us all our sins, and from that time believers have redemption through His blood,—to give up all that, and now to be told the Father is not yet pacified, our sin is not yet cancelled, some condemnation yet remains,—and what is now wanting, is that a mortal priest should take a piece of wafer, which, after some words, is changed into the body of our Lord Jesus Christ, and upon that wafer being held up, the wrath of God is appeased,—which the sufferings of Calvary and the intercessions of Jesus at the right hand of God were not able to obtain! Oh, how shocking this blasphemy is! And now, to find ourselves surrounded with all the apparatus of this Romish system just set up amongst us, and going to be worked by multitudes of these priests swarming in our streets,—well may it arouse our jealousy for God and His truth, and urge us to put forth every effort to check the spread of such soul-destroying doctrines as these, which strike at the very root of all peace of conscience, and all hope in death.

Now, it would be difficult to offer a greater affront to Him who loved His Church and gave Himself for it, than thus to teach that Christ Jesus only imperfectly takes sin away, and that what Christ has left undone, the priests of Rome must make complete.

Moreover the Church of Rome teaches that good works obtain pardon by way of merit; yea, that some saints have more good works than they need for themselves, and that the Church transfers these superabundant merits to other persons for certain sums of money, who thereby obtain pardons: then that acts of penance and mortification,—making

pilgrimages to holy places, the repetition of certain prayers, attending masses, with auricular confession to the priest, and receiving his absolutions,—all these have their proper merits in making satisfaction for sin, and obtaining additional forgiveness. Still, after all, there is no man who is quite free from all punishment for sin. After all that Christ has done and suffered for him,—after all that priests have done, with their masses and prayers,—and after all that he has done and suffered for himself, still when he comes to die he must learn in that dark hour there are sins not blotted out, and satisfaction not yet made, and the kingdom of heaven not opened for him yet; after his heart and flesh have failed,—his soul, not forgiven yet, not cleansed from all consequences of sin, must go,—not carried by angels to Abraham's bosom, but must inevitably go, for some interminable period, to the flames of purgatorial burning, that there tortured by flames like those of hell, the sins which defiled him up to the day of his death may be burnt and purged away. The period of these burnings may, however, be shortened; masses, paid for by the living, avail for souls in purgatory. So that the sins which the gracious sacrifice of Christ Jesus failed to expiate, may be removed by the money of deluded survivors, and by the masses of the priest of Rome.

Oh! we know how these things must grate upon your tender feelings; perhaps you may say, Why grieve our hearts by uncovering such putrid sores as these? It is needful to do it now. If these bishops shall be suffered to remain, and to build up the whole Papal system in this country, to bring over increasing multitudes of

their priests, to preach Papal doctrines in their chapels and in the open air; to spread themselves in all directions among our people, to allure our children to their schools,—if this critical step be suffered to pass, we shall give to Popery a position in the country which she never before occupied, and have our people exposed to false doctrines such as they never knew;—she will have a machinery fixed and working among us, by which Roman doctrines will be disseminated with all the zeal which ambition for power, and revenge against England, can command. But before I wind this up, there is another part of the priestly office of the Lord which is set at nought by Papal teaching,—I mean the one mediatorship of Christ between God and man. It is in vain that our blessed Saviour has declared in the most solemn words, “I am the way, the truth, and the life, no man cometh unto the Father but by me.” The Church of Rome erects the shrines of a thousand saints, before which her people bend the knee, and whom they pray to as the supplanters of Christ, and their intercessors with God. There is no end of the blasphemies which they are taught to utter, when kneeling before the images, or the relics of the saints. But the impiety of their worship of saints is far outstripped by the immeasured blasphemy of which Rome boasts in her eager idolatry of the Virgin Mary. In this day, too, yea, in this land of churches and Bibles, of schools and tracts, it strikes one as a token of Rome’s reckless abandonment to evil, to see how unblushingly she puts forth her idolatry of the Virgin. She seems as if she never could give full vent to her impatience to magnify the glories of Mary. The

titles which belong to the Divine Saviour are transferred to her,—the Queen of heaven, the Hope of sinners, the Consolation of the Church,—such is the monstrous guilt which Rome encourages her deluded people to incur. The medals which delude the poor, or the images and chapels which assist the idolatries of the rich, the costly offerings which are placed upon her altars, and the myriads of prayers which are muttered by her worshippers, expressing how fully they put their trust in her for life and salvation; all this surely will not fail to open the eyes of this country to the astounding fact, that the system which these bishops are sent to establish among us, is an idolatry as base and complete as the worship which the poor Indian pays to Brahma: so that when you reflect upon the tyranny of its priesthood, the errors of its doctrines, and the mummery of its ritual, it is no slander, but the honesty of truth, to say, no system is more fitted than this of Rome, to fetter the intellect and to debase the soul.

One further character of our blessed Lord must, however, be named, to complete this sketch of Romanism as subversive of pure Christianity.

I mean the kingly office of Christ, our blessed Lord claimed this:—“*All power is given unto me in heaven and in earth.*” St. Paul writes to the Ephesians that “in the dispensation of the fulness of time, *God might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in Him.*”

Nor do the Scriptures give the faintest idea that this Headship over the Church on earth was ever to be given to another in His stead; that the Divine Saviour, who is always with His

Church as the Head of the Body, should ever resign that Headship,—that “He who is the same yesterday, and to day, and for ever,” should so alter the entire government of His Church, as to put another in His place, to place His gracious sceptre in the hands of a creature—a *sinful creature*, one who if renewed himself, wants to be upheld every moment, and guided every step,—that a mortal man should be appointed to wear the crown which was placed upon the head of Him who is the King of kings, and Lord of lords; this, if it were true, we could never believe unless it were stated in assurances of the Word of God, in words so full and so plain that it silenced every scruple and we were obliged to receive it.

And yet, though the supremacy of Christ is preserved in Scripture, a sacred and untrodden spot, inclosed by the clearest statements, which forbid any creature venturing near, yet has the Pope of Rome broken down the hedge, obtruded with profane and unbidden steps to the awful height, usurped that supremacy for himself, and then, in blasphemous mockery of God, ventures to give laws to the universal Church, amidst the thunder of His curses, and the lighting down of His arm. That is the supremacy which the Pope of Rome claims,—to occupy the place of God on earth,—the visible head of the universal Church. The recent Bull of last September, which appoints these intrusive bishoprics, asserts this authority. It opens thus: “*The power of governing the universal Church, entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, prince of the Apostles.*” I do not stop to argue the question. The solemn silence of Holy Scriptures

denies this Papal claim. *Christ* has not surrendered His immediate government of the Church which He loved, and died to redeem. *Christ* has not placed his people, who love Him better than life itself, in the hands of a feeble mortal at Rome, who is not able to govern or protect himself. No, He will never, never, so forsake them. “Having loved His own, who are in the world, He loves them to the end.” What! has the blessed Saviour grown weary of managing the interests of His Church, that He must resign the care of it to another? Will He, the Bridegroom Himself, who loved the Church and gave Himself for it, cease to nourish and to cherish his own Bride, and leave her for so many years to be trampled under the feet of hireling shepherds, or led astray by blind leaders, who walk in darkness, and know not whither they are going? Oh, no, things are not come to this. But things are in an awful state, when these precious mysteries of redeeming love are placed in danger. I do not mean that it is in the power of any Councils or any agents, whether Italian or subterranean, to quench a single text, or promise, or invitation which God has put in His Bible to guide poor sinners back, through Christ, to Him. I do not mean that any power in the air above, in the earth around, or under the earth beneath, can break one bruised reed, or quench the smoking flax, or pluck the least lamb of the fold of Christ out of the Great Shepherd’s hands; but, when doctrines so false as these are held and published,—not by an obscure priest here and there, just tolerated to preach,—but, if there is to be an organized constitution among us, spreading its strong arms

throughout the land, rivalling our nobility, infecting our clergy, gathering multitudes of our people to listen to their doctrines and admire their gorgeous exhibitions, and entrapping our youth to pre-occupy their minds with doctrines which dishonour the Saviour, and delude the soul;—if this is to go on among us, then, I say, perilous times are come indeed,—times which certainly cannot let us live in peace, but which will make the people of God long with intenser desire to depart and be with Christ.

Two things are our immediate duty, urged by this view of things.

1. Begin the more diligent study of the Scriptures. Seek to know for yourself what the will of the Lord is. I have a vast deal more hope for my country now, from the tens of thousands of her children taught to read the Bible in her schools;—the thousands of her congregations who hear the pure word of God preached in her churches and chapels, and the millions of copies of the Word of

God which flow among the people from the Bible Society,—I have more hope in all this than the promises of statesmen and the authority of laws; with a subtle foe like ours, these can be evaded and set at nought. But, Bibles circulated, and read, and believed, and prayed over, rear a barrier which no floods of error can finally overthrow.

2. *Prayer.*—Earnest, personal, private, domestic prayer is our duty and defence. Many of you can take no part in the tumult of public discussion. But there is not a person who reads these lines but can aid in this contest between truth and error, by believing and earnest supplication before a God of all grace. Be patient, the storm may not last long. Who knows but the Master is near. Watch and pray, lest that day overtake you as a thief. “He that overcometh will I give to sit with me on my throne, even as I overcame and am set down with my Father on His throne.”

GROUNDS FOR ENCOURAGEMENT AT THE PRESENT CRISIS OF THE CHURCH.

THE condition of the Church at the present moment is indeed sufficiently alarming; and no small part of the general consternation is occasioned by the immense difficulty of seeing how the jarring opinions of the various parties unfortunately existing among her members, are to be reduced to harmony. If she had only to contend against outward or open foes, her course would be tolerably clear; or even if some definite plan of reform were in agitation, which might form a point of union to her well-wishers, there might be some hope, if not of immediate peace, at least of an orderly contest, having peace as its ultimate object. But from the confusion of rival parties, and clashing projects

of reform, now bewildering us, a kind of despair is likely to arise in the minds of some who, wishing to serve God in quiet, grow impatient of a strife which seems to aim at no fixed object, and to promise no termination. To encourage these fainting spirits, the following observations are submitted.

The present perplexed state of the Church is no new thing. Through what great difficulties and opposition the Faith of Christ has ever had to make its way, we may learn from ecclesiastical history, the pages of which present, together with many deeds of christian heroism, a sad picture of human folly and crime. Heresies and schisms; persecutions of the Church by the State, or uneasy struggles equit-

ably to regulate her connexion with it; "perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness;" fierce quarrels, wrath, and bloodshed;—such are the things which we read with aching heart, when we sit down to trace the progress of Christ's Gospel in the earth. We need not wonder, then, if the contributions which our own days will make to the records of history should not be of an altogether pleasing character, nor think that any strange thing has happened to the Church, because she has to make her way through tumult, perils, and pain.

We must consider, too, that the convulsions which are agitating the Church are, at all events, signs of *life*. It should be remembered, especially, that the Tractarian preaching of the present day, is to a great extent only the substitution of one form of error for another; seeing that in many cases it has taken the place, not of pure evangelical preaching, but of the cold moral essays that were read in many churches some years ago; and it may admit of question, whether it is not even better that a parish should be stirred up to life and opposition by the more startling absurdities of Puseyism, than rocked into lethargy by dissertations on the beauty of virtue, such as were heard in those days of which the poet could say,—

"How oft when Paul has served us with
a text,

Has Epictetus, Plato, Tully, preached!"

The outcry that is now made against certain monstrous errors, may induce many to look to the grounds of their own belief, and thus may be overruled to produce a revival of vital godliness. When the public mind is awakened to a sense of the importance of religion,—from whatever cause that awakening may come,—there seem grounds for hoping that some reform is at hand: the disease is felt; the spasms which rend the frame, are the efforts it is making to throw it off; and we may bear with complacency even the agony and the conflict, while anticipating the vigour and healthy action that will ensue.

Again, we should remember the great things that God has done for this Church and people in times past. "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them." The British Church, at a very early period of its history, comes before us as a protesting Church. The British Bishops first lifted up at "Augustine's Oak," that solemn remonstrance against Romish tyranny which, repeated in the teaching of Wickliffe and his followers, and renewed in louder tones at the Reformation, at length roused the English people to assert their spiritual independence, and take God's Word as the standard of their Church. This great honour which God has put upon the Church of England ought, while humbling us to the dust on account of our ingratitude for his mercies, to inspire us likewise with confidence, that if we betake ourselves to Him in sincerity and truth, He will again appear on our behalf, as He did of old.

The spread of evangelical light, and the wide circulation of the sacred volume throughout our land, form another ground for encouragement. "Probably," as Mr. Wilson observes in his pamphlet, "at no period since the Reformation, has the faithful preaching of the distinctive doctrines of the Gospel been so extensive in the Church of England, as during the last thirty years." The truths of the Bible, then, must be known to a large portion of the people. There is not that dense ignorance to be striven against which pervaded the land when the Scriptures were not read, nor the Gospel faithfully preached. The word of God is no longer locked up in monasteries, the inmates of which too often disgraced religion by their sloth and profligacy.* No, in many a

* The following passage from one of Wickliffe's tracts, gives a striking picture of the "little paradise of comfort, cheerfulness, and ease," which, according to Cardinal Wiseman, surrounded an abbey in ancient times. "Where in many abbeyes should be, and sometimes were, great houses to harbour poor men therein, now they are fallen down, or made swine cotes, stables, or bark houses, and the abbots make costly feasts, waste many goods on lords and rich men, suffering poor men to starve and perish for hunger and other mischiefs."

lowly home its sacred pages are prized and studied, and sincere and fervent prayers,—addressed not to imaginary intercessors, but to God Himself, in the name of Him who has said, “whatsoever ye shall ask the Father in my name, he will give it you,”—are ascending heavenwards from meek spirits who long for the peace and welfare of that Church which has been to them the channel of blessings so rich.

Let, then, these considerations lead us to apply ourselves to the work of purification and reform, with hopeful hearts, and earnest supplications for the aid of God’s most Holy Spirit. Let our plans be large, liberal, and extensive; tending rather to draw to closer communion with us many of our Protestant brethren who now stand aloof, than to exclude any of those who already sincerely belong to it. Let none

think of framing for themselves little coteries, whence, enjoying religious advantages themselves, they may look with indifference on the multitudes left behind, to become the victims of a cold formality. But if any timid cry of “secession” should be raised, let it be indignantly rebuked, and the utterer of it be reminded, that as it is on the field of battle that a soldier’s courage is best tried, so it is in the hour of the Church’s affliction that the fidelity of her members is best proved. The true churchman is not found on her side merely when things are going on smoothly, and he has nothing to do but to enjoy in peace the advantages she bestows, but he is also found there when the din of controversy rages within and around her; when he is called to defend her against foes and traitors, and to sacrifice a portion of his personal enjoyment for her sake.

M. N.

THE POWER OF SELF-EXTRICATION IN THE CHURCH OF ENGLAND.

WE have to thank a most respectable Nonconformist periodical for furnishing us with the title which we have affixed to this article.

In the preface attached to the December number of the Evangelical Magazine, there appears the following passage with reference to the question of the day:—

“Multitudes of thoughtful men are looking on with intense interest upon the Romanizing spirit which is now afloat in the Establishment; and with the little power of *self-extrication* which seems to exist within its pale, there is reason to hope that ere long, many devout and godly men, now agonized at heart, will assert for themselves ‘the liberty wherewith Christ hath made them free.’ Our principles and our Churches furnish the only appropriate asylums.”

We divide this sentence into three parts, and we admit first,—That multitudes of the members, and especially the lay members, of the Church of England are regarding with intense interest the present position of their Church. With regard to the power which the Church possesses of self-

extrication from the Romanizing teaching which now disgraces it, we have yet to see whether the deep, loud, and all but unanimously expressed indignation of the laity will not shortly compel the Bishops to drive from their churches those who are the betrayers of the Protestant faith of the country. Suspending our judgment as to the efficient exercise of a power which we believe to have been too long suffered to remain latent, we utterly reject the proffered suggestion that the Churches of the Nonconformists “furnish the only appropriate asylum” for those who are not content with things as they are in the Church of England.

We do not intend to rebut this assertion by any unkindly or unbromtherly examination either into the constitution or condition of the Dissenting Churches. A few stragglers may ever and anon secede from the Church and join separate communions wherein they may either work for God, in the ministry, or worship as individuals, with more of comfort to their consciences than when their

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minds were continually and hopelessly dwelling on the evils of the Establishment; but we are too well persuaded of the real wisdom of the vast mass of Evangelical churchmen, to fear more than the possible secession even of a few individuals.

It is not altogether without a degree of presumption that our old friend the *Evangelical* quietly assumes the various denominations of Nonconformity to be the necessary refuges of conscientious churchmen. We are not without hope that the laity, whatever may be the course which the clergy may adopt, are about to bring into operation the very principle of *self-extrication* which our friend thinks so feeble; at all events, of one thing we are satisfied, that if the course of events should compel a secession, which we now earnestly deprecate, Nonconformity, in its present developments, is the last asylum which Evangelical churchmen would choose to fly to as a place of rest.

Deeply thankful as we are, that no such necessity exists, we at once abandon the consideration of our friend's gratuitous alternative.

In our last Number, we felt it a duty to dwell at some length upon a pamphlet put forth by an anonymous writer, who detailed with some severity the wants, the evils, and the position of the Established Church. We then felt and acknowledged that the picture he had drawn did not surpass the reality of truth; we could not deny the mischief caused by the existence of such evils; the pressing necessity for having such wants supplied, and the altogether critical position of the entire Church.

Admitting all this, we differed *in toto* from his desperate conclusion, that it was necessary to prepare for the worst, and to begin to think of the organization requisite for a free Episcopal Church.

If we felt, then, that it was the part of Evangelical churchmen to do their utmost from within, to attempt the work of reformation, the events of the past month, the meeting of counties, towns, and parishes, and more especially the gathering at Freemason's Hall, have elicited such

sentiments from influential, educated, and, above all, pious laymen, that we are emboldened to believe that not only will the work of self-extrication from Romish and Tractarian danger be crowned with success, but that the proposal for a wise and vigorous reform of our own Church would meet with a hearty and effective response.

We are aware that such a proposal would find but little acceptance from some belonging to two parties of very opposite views. There are timid and distrustful Evangelical churchmen, as well as stern and unyielding opponents to any change among the High Church party. The former class dreads even the discussion of changes, which, however they may secretly wish for, and privately allow to be most desirable, the attempt to attain they still earnestly deprecate as involving much danger to the peace and well-being of the Church. The other class are bigotedly attached to customs and forms which completely square with their opinions, and they would refuse their sanction to any changes in the constitution or formularies of the Church, as fraught with the sin of treason to an establishment, in their eyes, unimpeachable.

To undertake the maintenance of opinions such as we have advanced, is up-hill work, and requires considerable delicacy on our part, with christian forbearance on the part of those of our readers who may not yet see with us. In matters affecting the external organization of the Church, we are content to leave the work of reformation to those minds and hands which have of late years accomplished much of real good; true, there remains an immense amount of work still to be done before the Church can come forth and work with effective power, in times which will scan her every defect, upon a population which has far outgrown her old machinery. We feel that it is for us fearlessly to assert that Liturgical changes are absolutely called for; and we maintain that in doing so we not only do not compromise our churchmanship, but are giving evidence of our sincerest

desire to uphold the Church of England in purity of doctrine, and to make it a clearer witness for God's truth and a greater source of spiritual good as a National Church.

It has long been felt that in a peaceful agitation of this question, it is not for the clergy to take the initiative; it ought not to be expected that those who, by force of circumstances, have consented to subscribe to the Book of Common Prayer, as it stands, should like to be prominent in obtaining alterations. The laity are in no way restricted, as Lord Ashley well expressed it, either by law or custom, and they are the proper persons to act in this matter, as they form the largest proportion of the Church, and it being for their use that the Offices of the Church exist. The opponents of any Liturgical change will put three questions to us, which they consider fatally decisive as to any movement.

1. Is this the time?

2. Will not the proposal to effect any changes, involve the danger of other alterations, emanating from enemies to evangelical truth?

3. By the exercise of what power do you propose to accomplish the revision of the Liturgy?

To the first question, and we suppose our questioner to be a man who will admit that grievous imperfections do exist, we reply, if the present juncture be not the time, when shall we find another and a better opportunity? True, these are days of storm, disunion, and controversy, but we shall not allay the storm, promote a lasting union, or dry up the sources of controversy merely by staving off the present crisis, and patching up a shortlived peace. The Tractarians began their development of Church, *akas* Romish, principles, by basing their sacramental scheme upon what has been aptly termed *the naked verbiage* of the Prayer-book: They refused all explanations and hypothetical construction, and founded what we conceive to be the ground-work of their after-operations, the dogma of *baptismal regeneration*, from the strong declarations of the ritual. What matters it that these men may be shortly driven from the Church by their now

discovered Romish treachery; the language upon which they and others build this most mischievous doctrine still remains; all that the judgment of the Privy Council has effected is to leave us Evangelical churchmen a standing in the Church, on the ground of a long-recognized liberty to hold hypothetical views upon the subject of the effect of infant baptism. We are not now going to enter upon the subjects requiring revision; we only repeat our own belief that neither the admission of Mr. Gorham, nor the expulsion of the Tractarians, will abate the evil caused by the retention of words in the baptismal and other services, of ambiguous import.

Our humble idea is, that this is the time to stir in the matter. The attention of the laity is now awakened, and the minds of men are brought to the consideration of questions from which, in quieter times they turn away. The Protestant faith has been felt to be in danger, and it is surprising with what faithful zeal the laity have asserted their attachment to the doctrines of the Reformation.

"Years ago," says a fellow-writer in this cause, "a reform of the Prayer Book was suggested, but it was negatived on account of no occasion calling it forth, and that as peace then existed in the Church, it would only be disturbing it to no purpose."

With the sincerest love for the character of the Archbishop of Canterbury, and the most respectful deference to his opinions, we cannot accept his Grace's recent brief reply to the address of certain laymen, as evidencing that faithful regard for the doctrinal purity and practical utility of the Liturgy, or as a sufficient mark of that Protestant firmness which is now so pre-eminently called for from our highest ecclesiastical ruler. We give the whole of his Grace's letter in another place, but we do altogether object to the two first clauses of the answer to the third question touching the revision of the Liturgy, which is as follows:—

"Men's minds are at present in so excited a state, that any alteration of the Prayer-Book, or Act of Uniformity, is

further removed than ever. They who object to any part of the Liturgy should be reminded that it treats on subjects on which there always have been differences of opinion among members of the Church. The principal duty of the laity, at present, is to promote the teaching and preaching of the Protestant faith wherever an opening for it appears."

Can the Archbishop have forgotten the temper and difficulties of that time when the Reformers had to exchange the Mass-book of Rome for the comparatively pure Liturgy of a Reformed Church? Is it more difficult now to effect a slight alteration of Services, by which the union of Protestant churchmen might be promoted, and the growth of false doctrine checked, than altogether to change the whole form of worship for the country?

If it be not presumption, we must confess to a regret that these laymen should have thus addressed the Archbishop, and that his Grace should have been forced amidst his pressing engagements to give a reply, open to what we must consider (notwithstanding the unqualified *imprimatur* of the "Times") many and serious objections.

Again, without mentioning any other portion of the Liturgy than the Baptismal Service, we cannot imagine how his Grace can shut his own eyes, and calmly ask the laity to do the same, when the actual language of that Service taken "literally and grammatically," and apart from hypothetical explanation, and reference to the Articles, does so completely favour the views of those who build thereon the strongest argument for what they call their "sacramental scheme."

We feel, too, that this is the time, from many signs, that were such a revision accomplished, the strength and efficiency of our Church would be greatly augmented by large accessions from other bodies of men who are kept from joining us mainly by the existence of certain expressions in our ritual which they cannot conscientiously use.

To the second question, as to the danger to be apprehended from mov-

ing in this matter, we urge that we cannot but judge more favourably of the christian spirit of the bulk of our brethren, be they high or low churchmen, than to imagine that occasion would be taken, either on the one part or the other to introduce matter which should affect in any way the general scriptural character of the ritual.

But, apart from any confidence in, or fear of man, are we not to trust in the over-ruling power of Him who is the great Head of the Church; and if we are striving to effect the greater purity and extension of one branch, and a closer union thereby among His members, have we not some right to expect that He will own and further our endeavours? Dr. McNeile's words should be well weighed by all parties in the Church; speaking on the dangerous interpretation of the Baptismal Services, as expressing a decision in dogmatic theology, he says, "Wise and practical men should look to this. If it be in their power to remove, or even in some good measure to abate, existing divisions; it is no light matter to keep such a candle under a bushel. If they be hindered from any united movement, by divisions among themselves, those are the divisions which they should seriously lay to heart; and they should bear in mind, that while the commandments to seek the good of others unto edification, to bear with the infirmities of the weak, and to remove stumbling-blocks out of the way, are given by inspiration of God, — the *ipsissima verba* of our Church services, however excellent, are not given by inspiration of God." Surely this is counsel that should receive respectful attention, and which, if followed, would draw down blessing from Him whose prayer for His people was, that they might be *one*.

To the third question, as to the means by which a revision is to be effected, we offer the following suggestions.

First we think that there should be a honest endeavour to prepare a statement, drawn up by the Evangelical body, of passages which either affect their own consciences, or are

in their judgment inapplicable to the necessarily universal and indiscriminate uses of the services in which they occur. It would then be most advisable to seek for a conference with those of the other party, who, although they may themselves be satisfied with things as they are, yet would receive with proper consideration the proposals of a class which has done much for the extension and stability of the Church of England. We confess to great hope that those who are called high churchmen would, for the sake of the best interests of our common Church, agree to most, if not to all that would be sought for. Should this be the case, the Queen could be applied to, to issue a Commission to consider and report upon the subject; and as a convocation in its present form and constitution, we feel certain, could not with propriety be allowed to sit, Her Majesty's Government might embody the result of the deliberations of the Commission for the final sanction of

the legislature. The following message delivered from the throne, in 1668, (reign of William and Mary,) "One thing more I hold myself obliged to recommend to you at this present; which is, that you would seriously think of some course to beget a better union and composure in the minds of my Protestant subjects in matters of religion,"—this message, rejected then, from the confusion and proceedings of the late Savoy Conference, being fresh in the memory of the nation, and the prevailing temper of the Commons against Dissenters and Papists indiscriminately, would now, we venture to imagine, be received, and acted on, in a more courteous and conciliating spirit.

The object of the effort is noble and useful;—it is the endeavour to fulfil the Saviour's dying prayer, and extend the borders of our National Church, by opening its doors to many thousands who are now kept without by obstacles of human framing.

C. A.

LIFE OF USSHER—THE REDUCTION OF EPISCOPACY, &c., &c.

EPISCOPAL AND PRESBYTERIAL GOVERNMENT CONJOINED.

"The Reduction of Episcopacy unto the form of Synodical Government, received in the ancient Church: proposed in the year 1641, as an expedient for the prevention of those troubles which afterward did arise about the matter of Church Government."

This short tract, attributed we believe justly to the venerable, learned, and pious Archbishop Ussher, appears to have been the result of an effort of his enlarged and peace-loving mind to allay the fierce spirit of strife *which raged upon the subject of Episcopacy* at the time when he drew it up.

It is true that the learned editor of the Archbishop's Works, Dr. Elrington,—who, by his labours, has presented the greatest boon to the Christian and the scholar that any single individual has done in modern days,—has thrown out a doubt as to its being a genuine production of the pious prelate, or has at least suggested the possibility of Dr. Bernard having

made some alterations in it himself. There does not, however, appear any good ground for this gratuitous insult of Dr. Bernard, beyond Dr. Elrington's own idea that Ussher could not have written so moderately, when almost about the same time he had written the tract which precedes this upon Episcopacy. The fact of Dr. Elrington's attempt to bring these suggestions of the Archbishop into disrepute, has only been referred to, in order that we at least may not be charged with keeping back from the world the judgment of such a man, so eminent in learning, but still perhaps biassed towards too high views of episcopal authority and

power, as well as in other points not altogether of the same mind or judgment as the pious prelate.

It is because some such plan as the one before us seems well adapted to give increased efficiency to our own Church in the present day, and to restore the exercise of discipline in a way least objectionable and most open and fair both for clergy and laity, as well as least expensive, that we now give the Archbishop's paper, and submit it for the judgment of the members of the Established Church of our own day.

By order of the Church of England, all Presbyters are charged to* "administer the doctrine and sacraments, and the discipline of Christ as the Lord hath commanded, and as this realm hath received the same." And that they might the better understand what the "Lord had commanded therein," the exhortation† of St. Paul to the elders of the Church of Ephesus, is appointed to be read unto them at the time of their ordination:—"Take heed unto yourselves, and to all the flock among whom the Holy Ghost hath made you overseers, to rule‡ the congregation of God, which He hath purchased with His blood."

Of the many elders, who in common thus ruled the Church of Ephesus, there was one president, whom our Saviour in His epistle unto this Church, in a peculiar manner styleth "the§ angel of the Church of Ephesus;" and, Ignatius, in another epistle, written about twelve years after, unto the same Church, calleth "the bishop thereof." Betwixt the bishop and the presbyter of that Church, what an harmonious consent there was in the ordering of the church government; the same, Ignatius doth fully thus declare; by the presbytery, with St. Paul,|| understanding the community of the rest of the presbyters, or elders, who, then, had a hand not only in the delivery of the doctrine, and sacraments, but also in the

administration of the "discipline of Christ;" for further proof of which, we have that known testimony of Tertullian, in his general apology for Christians; "In* the Church we used exhortations, chastisements, and Divine censure; for judgment is given with great advice as among those who are certain they are in the sight of God, and it is the chiefest fore-shewing of the judgment which is to come, if any man have so offended, that he be banished from the communion of prayer, and of the assembly, and of all holy fellowship. The presidents that bear rule therein, are certain approved elders, who have obtained this honour, not by reward, but by good report," who were no other, as he himself intimates, elsewhere, but those† from whose hands they used to receive the sacrament of the eucharist.

For, with the bishop, who was the chief president, (and therefore styled by the same Tertullian in another place, "*summus‡ sacerdos*," for distinction-sake) the rest of the dispensers of the Word and sacraments, joined in the common government of the Church; and, therefore, when in matters of ecclesiastical judicature, Cornelius, Bishop of Rome, used the received form of "gathering§ together the presbytery;" of what persons that did consist, Cyprian sufficiently declareth, when he wisheth him to read his letters "to|| the flourishing clergy, which there did preside," or "rule with him:" the presence of the clergy being thought to be so requisite in matters of episcopal audience, that in the 4th Council of Carthage, it was

* "Ibidem etiam exhortationis, castigationis, et censura divina; nam et iudicatur magno cum pondere, ut apud certos de Dei conspectu, summumque futuri iudicii præjudicium est, si quis ita deliquerit, ut a communicatione orationis, et conventus, et omnis sancti commercii religetur: president probati quique seniores, honorem istem non prætio, sed testimonio adepti."—*Tertull. Apologet.* cap. 39.

† "Nec de aliorum manibus quam presidentium summus."—*Tertull. De corona militis,* cap. 3.

‡ "Dandi quidem baptismi habet jus summus sacerdos, qui est episcopus, dehinc presbyteri et diaconi."—*Tertull. De bapt.*, cap. 17.

§ "Omnia acta ad me putato placuit contrahi presbyterium."—*Cornel. apud Cyp. Epist.*, 46, op. p. 60.

|| "Flerentissimo illic clero tuum præsentanti."—*Cyprian. Epist.* 55, ad *Cornel.*, op. p. 89.

* The Book of Ordination.

† *Ibid.*, Ex. Act. cap. 20, 27, 28.

‡ *Ποιμαίνειν*, so taken in Matt. chap. 2, ver. 6, and Rev. chap. 12, ver. 5, and chap. 19, ver. 15.

§ Rev. chap. 2, ver. 4.

|| 1 Tim. chap. 4, ver. 14.

concluded, "That* the Bishop might hear no man's cause without the presence of the clergy; and, that otherwise the Bishop's sentence should be void, unless it were confirmed by the presence of the clergy;" which we find also to be inserted into the canons of Egbert,† who was Archbishop of York, in the Saxon times, and afterwards into the body of the canon law‡ itself.

True, it is, that in our Church this kind of presbyterial government hath been long disused; yet seeing it still professeth that every pastor hath a right to rule the Church (from whence the name of "rector" also was given at first unto him,) and to administer the discipline of Christ, as well as to dispense the doctrine and sacraments; and the restraint of the exercise of that right proceedeth only from the custom now received in this realm; no man can doubt, but by another law of the land, this hindrance may be well removed. And how easily this ancient form of government, by the united suffrages of the clergy, might be revived again; and with what little shew of alteration the synodical conventions of the pastors of every parish, might be accorded with the presidency of the Bishops of each diocese and province, the indifferent reader may quickly perceive by the perusal of the ensuing propositions.—

1. How the Church might synodically be governed, Archbishops and Bishops being still retained.

In every parish, the Rector, or incumbent pastor, together with the church-wardens, and sidesmen may every week take notice of such as live scandalously in that congregation, who are to receive such several admonitions and reproofs, as the quality of their offence shall deserve; and if by this means they cannot be reclaimed, they may be presented to the next monthly synod, and in the mean

time debarred by the pastor from access unto the Lord's table.

2. Whereas by a statute in the six and twentieth year of King Henry the 8th, revived in the first year of Queen Elizabeth, suffragans are appointed to be erected in twenty-six several places of this kingdom; the number of them might very well be conformed unto the number of the several rural Deaneries, into which every diocese is subdivided; which being done, the suffragan supplying the place of those, who in the ancient Church were called "chorepiscopi," might every month assemble a synod of all the rectors, or incumbent pastors within the precinct, and according to the major part of their voices, conclude all matters that shall be brought into debate before them.

To this synod the rector and churchwardens might present such impenitent persons, as by their admonitions and suspension from the sacrament, would not be reformed, who if they should still remain contumacious and incorrigible, the sentence of excommunication might be decreed against them by the synod, and accordingly be executed in the parish where they live. Hitherto, also, all things that concerned the parochial ministers, might be referred, whether they did touch their doctrine, or their conversation, as also the censure of all new opinions, heresies, and schisms, which did arise within that circuit, with liberty of appeal, if need so require, unto the diocesan synod.

3. The diocesan synod might be held once or twice in the year, as it should be thought most convenient; therein, all the suffragans, and the rest of the rectors, or incumbent pastors, or a certain select number of every deanery within the diocese, might meet, with whose consent, or the major part of them, all things might be concluded by the Bishop, or superintendent,* call him whether you will, or in his absence, by one of the suffragans, whom he shall depute in his stead to be moderator of that assembly. Here all matters of greater

* "Ut episcopus nullus causam audiat absque presentia clericorum suorum, alioquin irrita erit sententia episcopi nisi clericorum presentia confirmetur."—*Concil. Carthag. IV.*, cap. 23.

† Excerptio. Egberti, cap. 43.

‡ 15 qu., 7 cap.—*Nullus*.

* "Ἐπισκοποιῦντες, id est, superintendentes; "mode et morum episcopi tractum est."—*Hieron. Epist. 35, ad Evagrium*.

moment might be taken into consideration, and the orders of the monthly synods revised, and, if need be, reformed. And if here, also, any matter of difficulty could not receive a full determination, it might be referred to the next provincial, or national synod.

4. The provincial synod might consist of all the bishops and suffragans, and such other of the clergy as should be elected out of every diocese within the province; the Archbishop of either province might be the moderator of this meeting, or in his room, some one of the bishops appointed by him; and all matters be ordered therein by common consent, as in the former assemblies. This synod might be held every third year; and if the Parliament do then sit, according to

the act of a triennial Parliament, both the Archbishops and provincial synods of the land might join together and make up a national council; wherein all appeals from inferior synods might be received, all their acts examined, and all ecclesiastical constitutions, which concern the state of the Church of the whole nation, established.

We are of the judgment that the form of government here proposed, is not in any point repugnant to the Scriptures; and that the suffragans, mentioned in the second proposition, may lawfully use the power both of jurisdiction and ordination, according to the Word of God, and the practice of the ancient Church.

J. ARMACHANUS,
R. HOLDSWORTH.

A FEW PLAIN REMARKS ON JOHN iii. 5.

BY THE REV. C. N. DAVIES, M. A.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—JOHN iii. 5.

THE interpretation of these few words is a question which has most seriously disturbed the peace of the Christian Church. The following few remarks are here submitted to the christian reader in the humble hope of contributing in some small degree to illustrate their meaning; or at least of suggesting to others, some such a train of thought as may lead them to furnish a more satisfactory exposition, should the present be deemed defective.

And, first, it is needful to ascertain what sense would be likely to be assigned by Nicodemus, to the terms "kingdom of God" and "born again," according to their popular signification. With respect to the term "kingdom of God," he would undoubtedly understand "Messiah's kingdom,"—that kingdom about to be established, of which the Baptist had already spoken, (see Matt. iii. 2; John i. 19—34.) With respect to the term "born again," we are enabled to collect the following information:—Dr. Bloomfield, in the notes on John iii. 1—8,

in his edition of the Greek Testament, tells us that the expression was a common one among the Jews, to signify *an entire change of heart and life*; though it was almost always connected with *baptism* as the *symbol* or *pledge* of it; that it was "commonly used by the Jews to denote a total change of religion, from heathenism to the worship of the true God; but it was also applied to the entire change of heart, and purification of mind, *typified* by the ceremony of baptism." Hence the rite of baptism was a sign of conversion from heathenism to Judaism—a token of proselytism—a badge of discipleship. And as the sign was no doubt often used to express the thing signified, so the name and effects of the one gradually came in *popular language* to be attributed to the other. Hence we see how it was that "when the Jews baptized any of their proselytes they called it their "new birth," 'regeneration,' or 'being born again,'" (*Wheatly*, p. 319.) Or, as Dr. T. Waite ex-

presses it, "The Jews were accustomed to call the baptism of a proselyte, his regeneration, or new birth. By this they meant the internal benefit, or spiritual purification of the proselyte, implied in his conversion to their religion." (On the 27th Article, p. 392.) It has also been shewn that the baptism of proselytes was required to be in the day-time, and that nothing might be done in secret. The Rev. C. Jeram, in his "Appendix" to his "Conversations on Infant Baptism," at p. 272, quotes several passages from Lightfoot and Westein in support of this. One of them (from Maimonides) is as follows: "It is not customary to baptize in the night. If any one should be baptized secretly, he would not be accounted a proselyte." Now to one who had come "to Jesus by night," (John iii. 2.) *secretly, and from fear of man*, as Nicodemus had,—surely the words under consideration, would be well adapted to inculcate a salutary lesson on the absolute need of inward renewal and of open confession of the Redeemer's name, in order to admission as a true subject of Messiah's holy kingdom. The passage thus interpreted would imply much the same as St. Paul's words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," (Rom. x. 9.) The passage, then, may (apparently) be thus paraphrased, "Except a man be openly admitted and sacramentally sealed as my disciple, and inwardly renewed in heart and mind, he cannot become a subject of Messiah's kingdom."* For that baptism was at that time in use as a sign of discipleship, we learn from John i. 25; that the Jews expected the Messiah to baptize, we

also learn from John i. 25; that His disciples did so baptize for Him, we learn from John iii. 22, 23; iv. 1, 2; and that He Himself publicly instituted the christian sacrament for His universal Church, we also learn from Matt. xxviii. 18—20; Mark xvi. 16, &c., &c. So that with reference to our Saviour's words in John iii. 5, their meaning thus seems to be truly expressed by Dr. Bennett, "To be 'born of water' signifies to be baptized with water; and to be 'born of the Spirit,' signifies to be renewed in the inner man,—to be sanctified or made holy by the gracious influences of the Holy Spirit, (*Bp. Mant's Prayer Book*,) p. 389.) Further information upon this point may be found in Whitby's Commentary on the New Testament, John iii. 3, 5, and on Titus iii. 5; Dr. S. T. Bloomfield's Greek Testament, on John iii. 1—8; Frank's Hulsean Lectures, of 1821, No. 3, pp. 61—76; Dr. McNeile's "Church and the Churches," c. viii. pp. 336—343; Rev. J. W. J. Bennett's "Distinction between Baptismal, and Spiritual Regeneration," (*J. Nisbet*, 1849,) pp. 29—31; Rev. E. H. Hoare's "Baptism According to Scripture, pp. 10—23; the "Appendix" to Jeram's "Conversations on Infant Baptism," pp. 252—256; and Bp. Bethell's "General Review," c. iii.

It would appear, then, that although the "birth of water" is, strictly speaking, only a sign or symbol of the "birth of the Spirit," yet, that if we come to systematize and to define our terms, they literally describe effects different in their nature from each other,—the one a change of state, the other a change of heart; the one a state of professed and pledged discipleship only, the other a state of real, heart-felt subjection to the Gospel of Christ—*real discipleship*, (1 John viii. 31.) In short, the one describes what the recipient is, in the judgment of charity, and "in the eye of the Church," (*Hooker*)—the other, what he really is in the sight of God. Now, by the adoption of the Jewish notions and Jewish phraseology, with reference to this subject, in the early ages of the Church, the baptism of Christians also received the name of

* It has indeed been argued that these words cannot refer to baptism because the sacrament was not then instituted. If so, it might also be argued that verse 14, 16, of this chapter iii, could not refer to faith in "Christ crucified," because He had not then died. That baptism was then in use as a sign of discipleship we learn from verse 22, 23, of this chapter, as well as from 25; and iv. 1, 2. And the institution of it for "all nations," as recorded in Matt. xxviii. 18, 19, 20, was a new adoption of an old ordinance to the circumstances of the universal Church in all ages.

"regeneration" in the Primitive Church; for in those times of persecution, when few would offer themselves to be baptized, who were not true believers, the outward sign and the inward grace were seldom separated. So that it has come to pass, that in the strict definition of theological and ecclesiastical language, we must draw a distinction between *sacramental* or *ecclesiastical* regeneration, and *spiritual* regeneration,—the difference being that which exists between the "birth of water," and the "birth of the Spirit." Accordingly, we find in Rev. W. Goode's elaborate Work, a passage from Rev. H. Stebbing, (A. D. 1722,) explaining the "birth of water" to mean a "state of proselytism or discipleship," in which sense every baptized member of the Christian Church "is regenerate;" and the "birth of the Spirit," to mean "a state of conformity to 'Christ's doctrines and precepts,'" which is the privilege of true Christians only. (See Goode's "Effects," &c., pp. 474—476.)

It would seem, moreover, that these ecclesiastical terms were applied to infants as well as to adults among the Jews, since the children of proselytes appear to have been baptized as well as their parents. "Now, the persons so baptized, whether infants or adults, were said to be 'new-born,' or 'regenerate;' for the infant children of proselytes, equally with themselves, were admitted into covenant with God under the law." (Sermon by Rev. P. Maitland, p 12,) "the proselytes when baptized" were "considered as born again or regenerate, born to new privileges and new expectations" (*Ibid.*) Such appears to have also been the case with christian proselytes under the Gospel. While adult converts came to the sacrament of baptism to be sealed as Christ's disciples on their own profession of faith, so their children were brought to be sealed as His disciples, and to be trained up as such in the faith of their parents. And as baptism is "the first apparent sign of life," (*Hooker*),—and as a "birth" implies the first beginning of *manifested* life, rather than of actual life,—so this public en-

trance into a new state has been termed a "regeneration." And so baptism being the sign of admission as Christ's disciple, the party baptized may be figuratively said to be "*born* of water into a new state of christian discipleship," as being the pledged and consecrated disciple of the Lord Jesus,* and as such he is "grafted into Christ's" visible "Church," as a professed member of the same, and as a child of the christian covenant.* Hence Bp. Shuttleworth defines this "regeneration" as an "abjuration of" the "natural character and" an "assumption of that of a servant of Christ," (*Not Tradition*, p. 129.) Of course this *sacramental* or *ecclesiastical* regeneration may be, and often is, separated from *spiritual* regeneration. It is perhaps equivalent to our word "christening."

Now these few remarks may help to clear up the difficulties in our Baptismal Service. For in the opening address we read of being "regenerate and born anew, (1.) of water AND (2.) of the Holy Ghost;" and so of being (1.) "received into the ark of Christ's Church, AND (2.) of being "made a *lively member* of the same," Hence the post-baptismal declaration may surely mean simply this, that the "child is" *sacramentally* or *ecclesiastically* "regenerate," and, as such, is "grafted into the body of Christ's [visible] Church"? And then prayer

* Wheatly shews, "that if Justin rightly understood the word, children may be disciples," (p. 325.) See also Bridge's "Sacramental Instruction," p. 68, note; Baylee's "Institutions of the Church of England," pp. 67 and 75; and the "Prophetic Herald," vol. i. pp. 316—19. For the word "disciple" means one who is under the instruction of another, (Matt. x. 24,) and not one who has already learned, or whose faith is confirmed, (see John vi. 66; ix. 28.) As the adult may depart from his profession, and disobey his instructions, so may also the baptized infant. The Lord's Supper is the sign or badge of continuance as Christ's faithful disciple. John viii. 31; xiii. 35: xv. 8.

† That is, the baptized person being "dedicated" to "the living and true God," as the pledged and consecrated disciple of the Lord Jesus, and receiving the visible sign and seal of "the promises of forgiveness and adoption," (27th Art.,) may be said to have entered the christian covenant, (Mark xvi. 16,) as being pledged to certain doctrines and duties, and admitted to certain conditional privileges, (Deut. xxix. 10, 11, 12.) Yet, like Israel, he may transgress the covenant, and abide not in it. Hosea vi. 7; viii. 1; Heb. viii. 9.

is desired, that he "may lead the rest of his life according to this beginning,"—"answerably to his christian calling," in obedience to that faith into which he has been baptized,—in obedience to that heavenly Master to whose service he has been consecrated. The thanksgiving will then mean, that we thank God that He has been graciously pleased in His good providence, to grant unto the child the blessing of being brought by christian parents to be thus early "dedicated" to His service; that He has thus caused him to be "born anew of water" into a state of christian discipleship,* together "with"† the opportunities of the gracious influences of the Holy Spirit,—the *strivings* of the Spirit with the conscience (Gen. vi. 3; Rev. iii. 20,) when the child is brought under christian instruction, which are distinct from His *indwelling*,—and "to receive him" (i. e. on the Gospel terms, Gal. iii. 26, 27, *conditionally*, Heb. iii. 14,) "as" His "own child by adoption," &c.,—that is, to visibly sign and seal the promise of adoption on the Gospel terms, (Twenty-seventh Article.) And then prayer is made that "the inward and spiritual grace" of "a new birth unto righteousness" (1 John ii. 29) may be fully realized in after life. For that the words "being dead, and living unto righteousness," are a petition for future

blessings, seems to be placed beyond all reasonable doubt by the concluding exhortation, and the collect for Easter-even.

In the confirmation service, on the assumed sincerity of the response, "I do," the candidates are spoken of as both sacramentally and spiritually regenerate, (Rom. x. 9, 10; 1 Cor. x. 2, 3,)—as "regenerate by water and the Holy Ghost," and, consequently, as having received (not the bare promise, nor the remission of original sin only, but) "the *forgiveness of all their sins*," that is, "remission of their *sins*," by *spiritual* regeneration," according to the earnest hope and prayer of those who once brought them to the baptismal font.

With respect to the second answer in the Catechism, "My baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," there can be no reasonable doubt to those who fairly examine the contents,* that these words refer to a visible signing and sealing, (Twenty-seventh Article,) to a *conditional* "making" over of these privileges. See Heb. iii. 6, 14; Gal. iii. 26, 27. The Rev. C. Bridges thus explains it in his "Questions on the Church Catechism," (*Seeleys*), "How were you made a member of Christ, &c., in your baptism? Because by baptism I obtained a title to these blessings, and may lay claim to them by faith. Gen. xxvii. 10; Rom. ix. 4. What is meant by your being *made* in baptism a member of Christ, &c.? Because I was not born so. Ephes. ii. 6." (pp. 4, 5.) With this agrees the concluding address of the offices of adult baptism, which states that we are "made the

* Some would rather express it as a birth into a new dedicated and consecrated state—like that of the Nazarites of old, Numb. vi. 7, 8, 12; Judges xiii. 7; 1 Sam. i. 11. Others as a birth into the pale of—unto the new hopes and prospects of—the Christian covenant.

† That "by" and "with" are not always synonymous is certain. Thus, "feed on him *by* faith *with* thanksgiving."—"by whom and *with* whom all honour and glory be to thee,"—"the knowledge of thee and of thy Son *by* the Holy Ghost,"—the word "by" (*δια*) expressing effectual operation, the word "with" (*μετα*) concurrence. In the confirmation service, after a public confession of faith, it is "by water and [by] the Holy Ghost," (1 Cor. xii. 3.) Another interpretation of the baptismal thanksgiving has been suggested, viz., that since all holy desires proceed from above, so the pious desire of parents to dedicate their offspring to God in and by the sacrament of baptism, may be referred to His Spirit. And that by the use of these words, thanks are expressed to God that He has thus in His good providence, and by the suggestions of His Holy Spirit, been pleased to call the child into this new state,—has caused him to be "born of water," through the suggestions of His Holy Spirit.

* The concluding portion of the Catechism has often been seriously misunderstood. It speaks of a sacrament (not as the only, nor even as *the*, but) as "a means—one of the means—whereby we receive the" inward grace. And that we are "made the children of grace," not "thereby"—by the outward sign—but "*hereby*," by the "death unto sin, (Rom. vi. 11; 1 Peter ii. 24,) and the "new birth unto righteousness," 1 John ii. 29. Baptism may become a moral means of producing this, as we are reminded in the post-baptismal exhortation, by its moral effects upon the recipient in after-life. Hooker reminds us that sacraments are "not physical but *moral instruments of salvation*," &c. (B. v. c. 57, s. 4.)

children of God and of the light, *by faith in Christ Jesus.*"

And here the writer will conclude, only hoping that these few remarks

may not be altogether in vain, as a clue to a better understanding of our Protestant Prayer-book upon this much controverted subject.

PROPOSALS FOR REVISING THE LITURGY OF THE CHURCH OF ENGLAND.

MOST RESPECTFULLY ADDRESSED TO THE RT. HON. LORD ASHLEY.

MY LORD,—I know not what notices may have been put forth, convening the meeting over which your Lordship presided on Monday, Nov. 11, at Freemason's Hall, nor what persons may have been summoned or invited to it, but I have a strong conviction, that to accomplish any good or efficient measure of reform in our Church, the attempt must be made in a far more decided and more public manner than it has been; though I could not desire that it should be tried under more favourable auspices than those of your Lordship. Since, however, in the instance referred to, this has not been so, and since I for one, although I had heard rumours of such a meeting, had no such information respecting it as to be able to attend, which, had it been free and open, I should unquestionably have done, I beg permission now to address your Lordship on the subject of that meeting, and especially on the objects which, as I conceive, ought immediately to occupy our attention, and to demand our earnest, zealous, and faithful co-operation.

My Lord, the time for protests, as it appears to me, is gone by. We had one a few years since, and were we to have another now, it would answer no better purpose than the former, which only served to array and number the Evangelical Clergy in the face of Tractarianism, but had not the slightest influence in checking its progress, diminishing its power, or removing from amongst ourselves the matters which, if they did not absolutely originate it, have at least afforded it a peg whereon to hang itself, and to cling to our ecclesiastical system. Neither is the present, as it seems to me, my Lord, the time for

the mere propounding and assertion of abstract principles. We need to be up and doing. The alarm has been well raised, "*Our Protestant Faith in Danger.*" We need therefore to search deeply into the matter; to enquire into the nature, causes, and remedies of it; fearlessly to point out and discuss the first, and faithfully to provide and apply the last. Such is the object that I propose to myself in thus addressing your Lordship, and as not having been favoured with an opportunity of doing so at the meeting already referred to.

I propose, my Lord, a REFORM OF THE REFORMED CHURCH OF ENGLAND. All history bears testimony to the facts, that the Reformation was not only checked, but that it even retrograded in the reign of Elizabeth, and that motives of State policy made her desire, if possible, an union of the Church of England with the Papal system, and, as a necessary consequence, made her attempt this by means perilous to the truth. Subsequent changes in our system were effected in the same direction in succeeding reigns, until at length it may be affirmed that the House of Stuart was cut off because of its Popish delinquencies, and the House of Brunswick firmly established in this land, as the defenders and safeguards of our Protestant Faith. In making this proposal, I shall state the *principles* upon which I would carry out reforms, and will exemplify those principles by shewing the *improvements* that may be effected by adhering to them, and thus I shall hope to render my scheme equally practical and intelligible.

I. For the removal of certain things which are causes of stumbling to

some, I would propose, as a most safe and sound principle, *that in nothing should we go beyond and exceed Scripture, however plausible and conclusive our deductions from it might seem to be.* To exemplify this: Scripture commands us to baptize, and consequently it is our bounden duty and obligation to do so, and that in the very form, with the very words, and with the very matter enjoined. We must therefore baptize with water, in the name of the Father, and of the Son, and of the Holy Ghost. And this, with all scriptural faithfulness, we do; leaving free and undetermined the question of dipping or sprinkling, so that either may be employed, according to the doubts and consciences of any. But Scripture does not command us when we have baptized, however rightfully, to pronounce as to the results or effects of our baptizing. Scripture does not command us to assign and affirm certain things as done in and by baptism. And since Scripture does not command us to pronounce respecting these things, it is clear that there can be no necessity for our doing so, and that we may safely, and with all fidelity to truth, abstain from doing so. Thus, in the Baptismal Service, after the baptism, we assert that a certain thing has been done in the child, and we thank God for it; yet since Scripture nowhere requires us, when we baptize, so to pronounce and so to praise, it is not incumbent upon us to do so, and these things might safely be omitted. We could not omit the water, or the form of words prescribed, without dereliction of duty and unfaithfulness to Scripture; but we may safely and wisely omit declarations and assertions which Scripture has not required us to make. We are nowhere in Scripture required to assert of each baptized person, whether infant or adult, "seeing now that this *child* or *person* is regenerate;" we are not commanded or required to thank God that "it hath pleased Him to regenerate this *infant* or *person* with His Holy Spirit, and to receive him for His own child by adoption;" and not being required by Scripture to do these, we may safely and wisely omit them from our Services. So again, in

the prayers preliminary to the baptism, and in the Catechism and Confirmation Service, there are certain statements, which all hang and depend upon the assertions made after baptism, and which, as arising out of those last, and being in fact dependent upon them, should of course be removed at the same time with them. And thus, upon the safe and sure principle of not going beyond what Scripture requires and commands, we might get rid of points in our Services, which have ever been, and ever will be so long as they remain, the fruitful source of controversy and strife.

Then, to take another example: The Scripture says, "Blessed are the dead that die in the Lord," and thus generally asserts this great and glorious truth. But it does not command us to say and apply this to every one that dies and receives burial in our churchyards. Neither is it needful that it should be done; and our Service for the Burial of the Dead might easily be amended upon this principle of not pronouncing in any case upon the spiritual state of the deceased, who cannot be affected by it one way or the other, but leaving his future condition, whether for glory or destruction, to be revealed and made manifest in the great day of the Lord.

Now these, I am persuaded, are great and sound principles, upon which our Church Services might be reformed. In a Church preferring, as ours does, a liturgical form of worship, it would be impossible to attempt any middle course, as has been proposed by one whose opinion cannot fail to have deserved influence. Dr. M'Neile has suggested that certain passages excepted against should be bracketed, and used or not at the discretion of the parties interested. But of course, if the clergy were to be allowed this discretion, the laity ought to be permitted the same, and then there would be frequent clashing between ministers and people, as to the use or otherwise of the bracketed passages. Liturgical services must be fixed and definite, and it would be impossible to allow variations that

would only tend to controversy and strife. But, upon the principles I have suggested above, doubtful expressions and terms might safely be removed, because none could deny that supremacy of Scripture, which, according to our Sixth Article, is at once the liberty and safeguard of our Protestant Faith.

II. To extend and carry out the work of the Reformation, I would contend, as a *first principle*, that the clergy should have the same liberty in *praying* that they have in *preaching*. If they are capable of speaking for God, surely they are capable of speaking to God. If they are to be trusted with the exercise of that high, important, and responsible office of being "stewards of the mysteries of God," and "ambassadors for Christ, so that in God's stead they beseech men to be reconciled to God," surely they must be worthy of being trusted with the privilege of leading in prayer to God, the very same people whom they have taught and led to come to Him. It is a positive contradiction to suppose that they are not. But whether supposed so or not, they are practically precluded from doing so; and they whose tongues are unloosed in the pulpit, and are there free to proclaim the everlasting Gospel, are in the reading-desk so entirely restricted, that they cannot ask any mercy, or offer any praise, except in such forms as are provided by authority for them. Should seasons be unpropitious, should epidemics prevail, should calamities impend, it is not permitted us publicly to supplicate God, unless we can find a prayer in our Services suitable to the occasion; or should there be cause for thanksgiving to God for mercies, as in the case of a royal birth or other public event, we have no liberty to praise God in His sanctuary, until a form of words for doing so is provided by authority.

Now surely this is not to treat the clergy as if they were worthy of their high and important calling; and yet there can be no doubt whatever that they are quite as capable of being entrusted with the liberty of praying as they are with the liberty of preaching.

It will be said, however, that in granting this liberty, we should imperil, if not utterly abolish, the use of our Liturgy. That our Liturgy needs to be reformed, curtailed within proper limits, and restored to its original uses, there can be no doubt of; but beyond effecting this wholesome discipline regarding it, I would assure the reader I would not imperil it in the slightest degree; and that he may understand how I would protect it, I will point out all the dangers incident to the liberty I propose, and the safeguards against them.

Now the dangers are twofold; for if such liberty of prayer as I have suggested were conceded, there would be danger on the one hand of influential ministers framing and introducing new forms of prayer, that might supersede the present Services, and on the other, of ministers, smitten with the love of antiquated ceremonials, reviving and reproducing such as were superstitious and vain. But it would be easy to guard against both these in a very simple manner. For, taking our stand upon the Book of Common Prayer, as having conserved in it all that was thought good at the time of the Reformation, and as having been purged of all that was antiquated and superstitious; and further, as being put out by authority, and so justly having far greater claims to respect than the composition of any private person ought to have, it should be bounden upon the clergy that this is the form which, as now, they must use, and that no other forms whatever should be permitted to them. Together with the use of this one, however, it should be allowed them to introduce from time to time, and as occasions might arise, prayers either extemporaneous or of their own *bona fide* preparing. So long as the liberty granted were guarded by this restriction, there would be no danger from antiquated superstitions, or from modern innovations. Nor would any man's conscience be damaged by such a change as this. It would deprive no one of anything he now enjoys; it would impose no novelty upon him. It would but afford a liberty,—safely guarded from betrayal into licentiousness,—to such

as would be glad to avail themselves of it.

I am well persuaded, my Lord, that the laity are more in advance in these matters than the clergy. Whether it be that we in our position, by the force of habit, become prejudiced in favour of our forms as they exist, or, that we fear to discuss improvements, lest contemplated changes should threaten ruin, it is undoubtedly the fact, that the clergy are averse to treating of these matters publicly, though privately I am satisfied that many desire and would invoke them. Your declaration at Freemason's Hall, on Thursday, Dec. 5, when you said, "I speak here for myself,—I doubt not that I speak the sentiments of thousands in this realm,—that if we be driven to this necessity (which God in His mercy avert) I had rather worship with Lydia on the banks of the river, than with a hundred surpliced priests in the temple of St. Barnabas;" that sentiment, my Lord, confirms my statement.

In the only account that I have seen of the meeting of Nov. 11, at page 510 above, it is stated, that when a proposition was made for seeking an alteration, or removal, of those passages and phrases in some of the Offices of the Church, on which Tracturians build their system, although the clergy dissented from it, the laymen present thought it the only proposition calculated really to meet the difficulty. I believe this to be the case myself, and that to this we must come. I am persuaded that it would have been well for this Church and Nation, if we had come to it at the time of the Savoy Conference. But sure I am now that it is a mere question of time and expediency; for no other reforms of our Church will be complete, until we arrive at and accomplish this one in particular.

It is said, indeed, by some, and very recently by one,—the highest in station, as he is deservedly the most honoured of our ecclesiastics,—that the time is unsuitable to the discussion of such topics, because we are suffering under the effects of those very things that need revision. But is it ever said, when a sick man is suffer-

ing from the raging violence of some long standing malady, that it is not the time to treat the malady, and to strive for its eradication, in order that the sufferer may be relieved and his life saved? And why should it be otherwise in our case? Why, because certain evils have developed themselves, professing to have their origin in our system, should not we so revise and amend that system, as to remove all ground of excuse, and all pretence, for its being said that such fatal delusions have their root and origin therein. Surely this is the very time for doing so, because the evil being most felt and experienced, will itself encourage and promote the action of the remedy. To urge that this is not the time for attempting such a work, is in effect to admit the necessity for it, while its operation is delayed. And has it not been thus delayed again and again upon the same ground? When there was comparative rest in the Church, and Evangelical principles were progressing, were not those who then proposed amendments told, that it would be better to be silent, and not then to stir, lest in the effort to improve, injury rather than good should arise? The unsuitableness of the occasion, and the value of delay, have been always urged as reasons for repressing examination, and deferring improvements. But surely we have now had experience enough to prove the urgent necessity there is for both. The numbers that have at various times dissented from our Church, the numbers that have refused to conform, the numbers that have recently been betrayed into Popery, the numbers that have been constrained by love to their Church almost to enforce their consciences into submission to it,—all alike cry out and testify to the need of revision, and the demand for improvement.

Your experience, however, at the late meeting, my Lord, must serve to convince you that the clergy require to be most strenuously backed by the laity,—nay, rather that the laity should take the lead in this matter.

When the Bishop of Calcutta wrote from India respecting the stand against Tractarianism, which in seve-

ral places the laity had made, his remark was, "I honour them for doing it." So now, would they gain the same honour, let them take up the cause of Church Reform in all its bearings, whether temporal or spiritual. Let them no longer be content to see the Church, of which they, the laity, are the body, disfigured by anomalies of such a character as pluralities amongst the clergy, and the princely and palatial system amongst our bishops. Let us have an Episcopacy strong in numbers and extension, not by power and pelf. Let us have restored to our ill paid clergy and neglected parishes, those very funds which, arising out of their lands, have been alienated from them, not

by laymen, but by churchmen, and for so-called Church purposes.

Let the people arouse themselves to a work which is specially their own to do, and they may be sure, that as they will need the advice and guidance of the clergy therein, so these, encouraged and strengthened by the laity, will gladly give, as they are most bounden, their best aid and counsel for the revision and revival of our whole ecclesiastical system.

I have the honour to be,

My Lord,

With the highest respect,
Your Lordship's obedient,
faithful servant,

J. JORDAN.

Easton, Oxon. Dec. 16, 1850.

Correspondence.

[The Editors are not responsible for every statement or opinion of their correspondents; at the same time, their object is to open the pages of their Magazine to those only, who seek the real good of that Protestant Church with which it is in connexion.]

To the Editor of the Christian Guardian.

SIR,—I have observed with regret, in the last few numbers of your admirably conducted periodical, a desire manifested by several of your correspondents for a *revision of the Baptismal Service for Infants*. A tacit admission is given, that the views respecting it held by the Evangelical Clergy, are erroneous and *non-natural*. Even the sponsorial part of the Liturgy is questioned; and one correspondent goes so far as to assert that it is, as a whole, "little in accordance with the simplicity that is in Christ." Thus, in effect, the Tractarians are held up as consistent, and true Protestant Clergymen inconsistent members of our Zion.

Now, I am one of those who feel disposed to abide by the Service *as it is*. I believe it to be *thoroughly Scriptural*, and therefore thoroughly worthy to be continued in its place in our Reformed Prayer-book, *without revision*.

In order to justify this belief, and feeling assured that my attachment to the Office in question is shared by

many of your readers, will you kindly allow me to offer a few plain thoughts on the subject.

My opinions are based on these two principles,—the one *positive*, the other *negative*.

1. Regeneration means that the person possessing it *is in a safe state*.

2. It does *not* mean that he is predestinated or elected to eternal life, without the possibility of falling away.

I apply these principles to *both* our Services, Infant and Adult, and in my own view every thing is clear.

In the first place, the regeneration spoken of means positively that the individual is in a safe state. I hold baptism to be a sign or seal, appointed by our Lord, as a token, instrument, and witness, of the admission into His Church of all who are *previously* regenerated, or in a safe state.

Adults, by virtue of *true repentance* and *unfeigned faith*, are thus qualified; and our Church hesitates not to declare them *actually and really regenerated*.

So also of Infants. Born in sin, and under the wrath of God, they are

as *surely* born in a state of *grace*, owing to the finished work of Christ. Of departed infants it has been truly said,—

"They die, for Adam sinned;
They live, for Jesus died."

And of infants generally, we may quote Bishop Jewell, who remarks,—

"They are a *part* of the Church of God; they are the sheep of Christ, and belong to His flock; they have the promise of salvation, and are of the fellowship of the faithful."

Christ has *already* received the little unconscious babes, suffering them to come unto Him. He has blessed them sufficiently to qualify them *at that time* for heaven, and therefore for baptism. For, be it remembered, in the words of Peter Martyr,—

"We would not baptize infants at all, but that we suppose they *already pertain unto the Church and unto Christ*;"—

And this because, as Archbishop Ussher observes, "It were *absurd* to extend the benefit of the seal *beyond the covenant*." Hence our Church scripturally concludes, *before* the sign and seal have been applied, that they are in covenant with God, praying that they "may receive the *fulness* of God's grace, and ever *remain* in the number of God's faithful and elect children;"—and *after* the sign and seal have been affixed, and those things asked, and *those only*, which Christ has absolutely pledged Himself to grant, in answer to faithful prayer; then the Church dogmatically and plainly teaches, "It is certain," positively certain, "by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

Thus far I believe our Church's teaching, and the teaching of Scripture, is *positive*.

The *negative* principle which I have mentioned, viz. that "the regeneration spoken of, does not mean that the person possessing it is elected to eternal life, without the possibility of falling away,"—secures her positive teaching from any misconception.

By it, I understand that regeneration is not a change of nature. It
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imparts *another* and a *superadded* nature. "The infection of original sin *remains*, yea, in those that are regenerate." They resist evil, but often are overcome by it; and consequently the Christian can have *no other* assurance of his salvation, than that which he derives from the lively exercise of faith and repentance.

An *adult* may believe and repent, and in this *regenerate* state receive baptism; and yet afterwards, by a wilful persisting in sin, become *unregenerate*, i.e. *unsafe*. Hence our Church requires a weekly public renewal of repentance and faith, in the Confession and Absolution, and a weekly prayer for a new heart and a right spirit.

So also with regard to *infants*. It is *certain* by God's word that they are safe, in the christian covenant, till they commit actual sin. *No longer*. The conditions of the covenant were, faith and repentance; and if these be not manifested, in Scripture language, "there is *no life* in them;" in the practical teaching of our Church, they are *unregenerated*, and unfit to be admitted, through confirmation, to the Lord's supper,—the pledge of our union with Christ.

My letter would hardly be complete if I did not, in conclusion, allude briefly to the *low views* of, and little benefit generally resulting from, the sacred ordinance of baptism.

It is indeed much to be lamented, that in so many instances baptized children grow up strangers to the God with whom they have entered into covenant. But still, *the evil rests not with our Service*. It results solely from man's unbelief, and the little care taken by christian parents, and others, to train them up in the way they should go. At their baptism we ask for *nothing* which Christ has not promised to bestow. And we may rest satisfied, inasmuch as it is His revealed will that "not one of these little ones should perish," any loss they may sustain is to be attributed wholly to the want of more earnest prayer, more practical piety. Instead, therefore, of lowering the standard of our Service, let us aim at raising the standard of our practice. Let baptism

represent unto us our profession, and let us be earnest and diligent in urging others, who, by careless training, are removing the cup of salvation from the lips of their own offspring, to realize their solemn responsibilities.

I am, Sir,
Yours faithfully,
OBSERVATOR.

Leamington, Nov. 2, 1850.

To the Editor.

Sir,—You have recently inserted in your columns several letters from various quarters, suggesting and advocating alterations in the Liturgy of our Church. There are always, I suppose, minds so constituted, that they will employ themselves in that way; and it may be well, when minds are so employed, that they should have some opportunity of communicating their thoughts to their fellow Christians. Certainly this is not the age in which it is either desirable or possible to stifle free enquiry: and, to speak for myself, I am quite willing to look at any important subject in various points of view; and I am glad to know what thoughts are working in the minds of my brethren.

At the same time, I shall feel obliged to you, if you will give me the opportunity of stating my full and settled conviction, that such discussions,—beyond the relief which they give to the minds of those who engage in them, and the information which they convey to others, as to what is working in minds differently constituted from their own,—are likely to issue in no practical good. They seem to me to be out of time, and out of place; and (if carried on beyond a certain point) must tend, I fear, to turn away our minds from those practical duties, to which we are called by the circumstances in which we are placed, and to the discharge of which we should apply ourselves with all our hearts.

The Reformation in the Church of England, under the evident guidance and blessing of the Lord, was carried on to a certain point; and it left us in a definite position. Events which have since happened, and which were

beyond human foresight or control, have combined to make that a *fixed position*. In that fixed position we find ourselves; and we are assailed by bitter and restless enemies on every side. We are in the thickest of the battle. Under such circumstances, it seems to me to be altogether unseasonable and unprofitable to waste our time and strength in discussing the question, Whether the position in which we find ourselves be, or be not the best which could possibly have been taken? On that point there may be very great differences of opinion, and very great difficulties in deciding: I will not enter upon it. The only practical question,—the question of real importance (as it appears to me)—is this: *Is it a tenable position?* If it be not, of course there is no more to be said. Those who are satisfied that it is not, must leave it. But if it be, (as I am fully satisfied it is,) our wisdom is, to take our stand upon it, to make the best of it, and to fight the battle out, in the name and strength of the Lord. While we are changing our position, in the hope of taking a better, all might be lost; and (so far as the Church of England is concerned) our enemies, and the enemies of God and godliness, might take advantage of our hesitation and unsettled state, and become undisputed masters of the field.

That there are expressions in some of our Services, of which our enemies take advantage, cannot be doubted. The Romanizing party in our Church, who are not of our Church, (as most of them know, and some of them confess,) have all along made the most of them. They have been endeavouring, for more than 200 years, to fix their own sense upon them. They try hard to persuade themselves and others, that this is the only sense in which they can be understood. But it is certain, beyond all reasonable doubt, that our Reformers did not so understand them, or intend them. Such a sense would have been utterly inconsistent with their views of Scriptural Truth,—with the whole system of Evangelical Doctrine which they maintained. It is inconsistent with our Articles and Homilies. It is in-

consistent with our Formularies themselves,—*taken as a whole*; and with the principle on which all our Formularies are constructed; and (I will add) on which alone Christian Formularies can be constructed. Let us, then, endeavour to understand the mind of our Reformers; to be well acquainted with their theological system, as a whole; and to put ourselves in their position,—so as to look at the Formularies which they have bequeathed to us, from the same point of view, from which they contemplated them. And let us especially labour so to instruct the people committed to our charge, that they may be enabled to behold them in the same light; and both rightly to understand them, and duly to use them. In some respects, no doubt,—in consequence of the sins of past generations,—difficulties have accumulated upon us. But very much may be done, by the vigorous exercise of christian wisdom and faithfulness, to overcome those difficulties.

In the present state of the Church and of the World, the task is certainly arduous. The really wise and faithful discharge of the duties of the christian ministry must be so. By seeking to evade or escape our present difficulties, we might perhaps,—we should in all probability,—involve ourselves in much greater.

For,—supposing for a moment, that we should all agree as to the necessity of *some* alteration, (we are very, very far from being so agreed at present,)—should we be all agreed as to the nature and amount of the alterations required? Would there not *here* be endless division and strife? And who is to be entrusted with the responsible office of making these alterations? Could any man name twelve men, on whom by any possibility he could conceive that office might devolve, whom he himself would wish to entrust it to?—whom he himself would consider as fit and worthy to take in hand and mend the work of our blessed Reformers? Perhaps there may be many who would be inclined to say, “O leave it to *me*: I will soon settle it.” Is it not highly probable that those who are least fit to meddle with such matters, would be the first to

come forward and speak thus?—the first to undertake a work so great and difficult? But let each one who is disposed to undertake the task sit calmly down; do his best; put his proposed emendations in writing; then calmly and carefully consider them, and see how far they will bear examination,—and especially how far he has succeeded in making the whole Service (which he has thus altered) *consistent with itself, and consistent with the rest of our Liturgy*, considered as a whole. *This* would bring the matter to the test. And I think that any man who was thoughtful and modest would soon find out, that it was a *very* difficult task indeed which he had undertaken.

I can only say for myself, that I am not only entirely dissatisfied with any emendations which I ever yet met with, or heard of: but, if the task of alteration were put into my own hands, the result of thirty years of thought is this, that I should shrink from it. I do not think that I could satisfy myself. I had rather leave things as they are.

I do not think our Reformers were infallible. I do not think that any human work is perfect, or without blemish. But, while I readily admit this, I cannot but see, that to undertake to mend their work is quite another matter. And I am most deeply and thoroughly persuaded that, if the work were undertaken in our days, *much more would be marred than mended*.

Some seem to think that, by some *slight* alterations, many minds,—and those the minds of truly christian persons,—would be satisfied and conciliated. I am by no means insensible to this consideration. If any thing would induce me to consent to, and even to advocate, revision and alteration, it would be the hope of satisfying and uniting with us any considerable number of my brethren, who at present stand aloof from us,—though they love us in the Truth, and are one with us in Christ. But I am afraid that it is only here and there one that would be satisfied with any changes, that would not grieve and alienate more than they would win.

In that impression I may be mistaken. But the changes which have been proposed and attempted (so far as I have seen them) would, as it appears to me, entirely destroy the christian character of our Occasional Services; they would give us a *Baptismal Service for infants that ought not to be baptized; and a Funeral Service for persons who ought not to have christian burial.*

Under those impressions I can only add, that I look for a time when the Lord Himself will put forth His power, to break to pieces the things that now are; and, by the manifestation of His own glorious arm, to establish a far better order of things,—to establish a Church more perfect and glorious than ever yet has existed upon earth. It is His prerogative to do so: I dare not interfere, as if men could take the work out of His hands. *Till then*, let us be thankful for what He has already done for us, by means of the glorious and blessed Reformation. It is far more, and far better, than could have been expected in the present imperfect state of things. In love and thankfulness to Him, let us make the best of it that we can; let us cheerfully improve to the uttermost the advantages of that position in which His good providence has placed us, and look for His blessing on our humble efforts.

Your space not permitting me now to extend, I defer further remarks until next month.

Yours faithfully,
A. S. THELWALL.

To the Editor.

Sir,—You will perhaps permit me, through the medium of your columns—the only columns now open to the advocacy of thorough undiluted earnestness in the cause of Evangelical truth in the Church of England—to address a few humble words in, I hope, a humble spirit, to my own class—my fellow young men—who I feel should be in earnest, and at work, just now, when so many are fainting, and so many more are battling only for ends once, doubtless, desirable, but now far short of exigent demands—I have been tempted to ask this, on reading the truth-telling, honest, genuine language of the Islington “Parishioner,”

as reviewed in your last Number, and I cannot express my satisfaction at finding the evidence of a latent feeling in some quarters of the lay body, which many individuals doubtless believed, like the writer, to be almost despairingly alone with themselves. Heart-sick on contemplating the immense torrent of controversy which has manifested itself in the course of the crisis, to behold the almost universal compromise of the *whole truth* which has characterized it, and the inexplicable and, as it seems to me, erroneous footing on which it has been placed, and, against which, Mr. Jordan's has been almost the only protesting voice, I could not refrain from suggesting that the pages of the “Christian Guardian” might in some form, call the attention of so important a class of the community to *their own* duties in the matter. Surely, young Christian, you are more deeply responsible than a tithe of your brethren reflect, considering the nature of the age in which you are called to serve God, and your total ignorance of what positions of importance He may have assigned to you in the years of the future, for the standing you may take up in the struggles in which, wittingly or unwittingly, you *must* take a part, and therefore more or less for the colour passing religious occurrences may assume. Our Father has cast our youthful days in such times as these for *some purpose*. He has brought us into the field thus early in what would seem the final contest with His enemies, in order that we may prayerfully and deliberately choose our ground, and thoroughly entrench ourselves ere the great onslaught come, before which so many will “faint and be weary.” We believe we could not select a better or safer position than within the boundaries of the Church of England:—it is well-trodden, well-tried, well-contested ground. But it appears to me that in doing this,—in casting in our lot with this Church,—we voluntarily incur obligations of the most solemn character, and from which, if Churchmen at all, we cannot extricate ourselves. Our position becomes daily more perilous; we must either aban-

don it, or firmly and cheerfully resolve, in our sphere, to improve it.

These are not vague generalities. Fellow young churchmen, you *know* they are not. You are conscious our Church is in a vortex of the most dangerous character; that what has been effected, and so loudly praised, has in truth effected little, and not even what it designed,—the healing of division; and that, however well-intentioned, it is in the nature of the case impossible that ordinary remedies will now avail. You must be conscious that the remark now so often made,—a remark to be greeted, not with cheers, but sighs,—that “the battle of the Reformation has to be fought over again,” is not an exaggeration. The Romish leaven, as yet absolutely untouched, so far from acquiring a prominence disproportioned to its real importance, is, you must feel, altogether more wide-spread and destructive than most of us believe: we forget the time and facilities it has had for impregnating our poor and rural population; and, setting aside the upper classes, it may well be feared if, on scrutiny, we should find all right in these quarters,—in the minds of the masses,—so far as we have been wont to boast, many, many, are the obscure spots where essential popery is in undisputed sway. We are blinded by the “great lights” of the system, and scarcely dream of its prevalence elsewhere, till some name we had never heard of, from a rural district, swells the perversions to Rome. And who can contemplate without horror the dim but unmistakable indications we are continually hearing, of what is doing, still more unrestricted, in the *colonies*? I fear this feature of evil is almost forgotten; yet is it a truly fearful one. Those infant empires committed to Britain’s trust, those half-settled multitudes, and those half-civilized aborigines, those expatriate children of an island too contracted for their maintenance, are they to be handed over, as they are, to the care and guardianship of the wolves of the fold? Are they to receive, with no other mitigation than the limited operations of one or two Evangelical societies, for the bread of

the Gospel so peculiarly required, the stones, and husks, and stubble of the “sacramental system?” Only the great day will reveal the results of semi-popery here. And, further, irrespective of Rationalism, and the safeguards urgently demanded in that quarter, irrespective of the abuses treated of by the “Parishioner,” of Premier-bishops, systematic worldliness, contracted spiritual liberty: is there not among us, *besides* Tractarianism properly so called, an incalculable mass of crude, ceremonial, and unscriptural theology,—a shunning the doctrines of grace, a holding up of baptism and its magic by multitudes who would shrink from abstract Popery? Is there not a mournful scarcity of the *cohesive* element of brotherly love and christian friendship? Does not this foster amongst the mass of our communicant people an indifference to what is going on,—nay, an ignorance springing doubtless in part from the silence of their pastors,—of the bearing of the great questions of the day, which would be sadly detrimental to unison of action in the event of contingencies, which, however we may deprecate, we know are not impossible? Is there not a lamentable levity of discipline, a hopeless confusion of the boundaries of the Church and the world, a reckless profanation, surely it is so, of the holy badges of baptism and communion, by their wholesale and utterly indiscriminate use? These, for space-sake to stop here, are things which go to dry up the springs of a Church’s vitality. I entreat those to whom I address myself, not to neglect them; a few sentences suffice to express them, but there is in them abundant material for hours of thought and years of action.

And, strange as all this is, it is stranger still that those whose glory is in the Gospel of Christ, have remained so indifferent and quiescent, or, when they have aroused, vented their indignation on the *accidents* only of the principle of danger. It could not be that they did not know, for they had confessed, and lamented. It could not be that the evil was unimportant,—it may be doubted if any

other Church was ever so far polluted and its candlestick not removed. It could not be that remedy was hopeless, let it be irrefragably demonstrated before it is so pronounced. They have hitherto offered a resistance totally inadequate to the occasion; and at last conclude a truce on equal terms, and talk loudly of victory. Surely, in the "Parishioner's" language, "things are not as they ought to be before God;" will you, then, "identify yourselves with them?" Can you believe that the urgency and solemnity of your own responsibilities can be overrated? By your societies, your active missionary and other efforts, you have acquired an influence in the christian community by no means insignificant. Are you then contented to abide in your tents? Are you prepared to ask only for *toleration* in the Church, of which you believe yourselves the truest members? Are you willing to demand only "spiritual liberty" for yourselves, when it is purchased at the expense of an equal liberty of false doctrine in others; to make open-questionism the principle of your Prayer-book, and concede that whether its fathers, who died for the truth, held, or its modern exponents promulgate "justification by faith, or justification by baptism, is immaterial?" Why be ashamed to confess that you *do* wish to "narrow the terms of communion;" if by the contrary, is meant the sort of freedom prevalent now? Why is it that *as a body* you might not attempt something? Might not those who are in a position to do so, endeavour to influence their pastors; those who are not, those around them, and especially their brethren and equals; might not a young men's committee be formed, communicating with some of those means of organization which seem now about to be inaugurated; or definite Anti-Tractarian societies formed, embracing young men of all classes? why not *some* means of bringing the more thoughtful of our young communicants into co-operative connection, and the earnest youthful mind of England to bear on those things which must be so inte-

resting and so dear to them all? I do not dispute the dangers of such a course: but I believe judgment, confidence in themselves and their course, and prayer, would be ample antidotes. Organization, already alluded to, demonstrates the capacity of some of their body to conduct, judiciously, schemes of action for themselves; and is there not in the doctrines of the cross, happily so deep-seated in large numbers of our youth, a "centre of unity" sufficiently definite and cheering to muster around; and could any pious pastor, any right feeling and thinking man,—nay, any enlightened sensible statesman,—despise the expostulating voice of some thousands of young men? Would not their active protest manifest, at least, that there were great masses of *thought* afloat in our Church,—that uncompromised truth was still precious in our midst;—that, at all events, *some* of those who are to be the Church's support and vitality in the coming time, could not be pledged to anything less than such truth? I know our young men feel that their sphere is to *follow* rather than to *lead*; that our Church system rightly imbues them with a spirit which defers to their seniors, and especially their pastors, and regrets to move without them; nevertheless, *the gap must be filled*, the charge must be made, and systematically if possible; but if not, piece by piece, battalion by battalion.

At least they can *pray*,—pray unitedly, steadily, systematically,—for their Church and country, at this crisis, for guidance from above in whatever they or others may attempt for the re-awakening of dormant zeal, and the revivification of the acting and evangelizing powers of the Church of England, free from all unscriptural encumbrance. The object is not Utopian; arduous, when viewed in all its phases, as it may seem; and therefore we may hopefully pray for it, and, if we can, act for it.

I earnestly hope these ill-digested hints may be more developed, or lead to better, in the minds of others; and that the feelings from which they spring may have obtained consistence in many minds, and eventually result in

something earnest and practical. Oh, did the young men of England feel their responsibilities, and act upon them; did they reflect on their privileges, and duly prize them; did they weigh the dangers, and not depreciate them, the christian world should hear their voice,—and Babylon's Tractarian right arm should fall, for ever paralyzed. Fall it will not, gloss, and latitudinize, and tolerate it as we may; but if not root and branch destroyed, and if the Church be not fixed on a more solid and definite basis than ever, will canker, and mortify, and ruin the fair Church it defiles. Young men, it may lie within the grasp of *your* energies to save your Church. Treat not these things as theological quibbles. You *know*, if you deal honestly by yourselves, that the very foundations of truth are in question, whatever shades, and gradations, and complexities some features of the prevalent heresies may present. Deem, then, neither the peril, nor the prospect, visionary; but tolerate from a fellow churchman the advice, that, at least, you *think* over your privileges, and duties in the matter, soberly and seriously, and resolve, if ought can be done, to be openly on the Lord's side; and not to "bate one jot of heart or hope," while you have the increased usefulness and purity of the Church of the Thirty-nine Articles, at once, for your present exertions, and your future reward.

J. S. J.

London, December 13th, 1850.

"THE FORM OF ABSOLUTION."

To the Editor.

Sir,—One of the leading distinctions between the Church of England and the (so called) Church of Rome, is, that in respect of their Forms of Absolution, that used by the Church of Rome is "the form of the sacrament of penance," and in the *words* of absolution *used by the priest*, the force of that sacrament principally consists. Moreover, it is affirmed by the Church of Rome to be "not ministerial, but judicial;"—a judicial act of the priest, in which sentence is

pronounced by him as a judge; and accordingly she further tells us in her Tridentine Catechism, that "*in the minister of God, who sits in the tribunal of God, as His legitimate judge, the sincere penitent venerates the power and person of our Lord Jesus Christ: for in the administration of this, as in that of the other sacraments, the priest represents the character, and discharges the functions, of Jesus Christ.*"*

In short, in illustration of the prophetic delineations of Holy Scripture, the priest of the Romish Antichrist blasphemously † "sitteth in the temple of God, shewing himself that he is God." (2 Thess. ii.)

On the other hand, the Form of Absolution, as used in the Church of England, is (or I believe ought to be) understood to be simply a *declaratory* act on the part of the minister; or, in other words, he merely declares, on the authority of the word of God, what God will do, and what God alone *can* do, in the case of every truly penitent and believing sinner, namely, "pardon and absolve all them that truly repent and believe His holy Gospel."

Thus (to use the words of the first exhortation prefixed to the Communion Service) the "discreet and learned *minister of God's word*," to whom any person may go for "comfort or counsel," assures that person of the benefit of absolution simply "*by the ministry of God's word*;" or, in other words, by bringing before the penitent, God's "promises declared to mankind in Christ Jesus our Lord."

So, then, it would follow, that in the Church of England, CHRIST, and CHRIST *alone*, is exalted, honoured, and glorified; and the minister does not presume to claim the smallest share of that honour and glory, but is simply an honoured and happy servant, who reads from the great and good King of king's own proclamation, (that is from the Bible,) the "glad tidings" of full and free pardon of all sins to the penitent believer, and believing peni-

* See "The Churches of Rome and England compared in their declared Doctrines and Practices." By the Bishop of Down and Connor. (The Italics are mine.)

† See Note at the end of this Letter.

tent, through the "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," *once and for ever* offered on the cross of Calvary, by our Lord Jesus Christ.

Unfortunately, however, a custom prevails in our Church, which appears to militate against such a view of our Form of Absolution, and appears to (nay, practically *does*) deny that the office of our clergy is simply ministerial and declaratory. I refer, of course, to the fact of the *deacon* in the Church of England not being permitted to read the Form of Absolution.

But *why* this notable and important distinction and restriction, if the form be merely *declaratory*? Why may not a deacon, as well as any other man, read out the declaration of what our God's written word assures us that He will do for the sake of Jesus Christ? For, in fact, any one who can read, may read in his Bible for himself, the blessed and comforting declarations (for, blessed be God, they are many a time repeated in His precious word) of God's pardoning love in and through Jesus Christ.

This restriction in respect of the deacon, is, I feel sure,—alas, but too sure,—understood by members of our Church (and there is much reason to fear that *many* so understand it) as *implying* that the "priest" in the Church of England exercises a power and a privilege which the deacon *must* not and *cannot* exercise. Thus, too, leaving on the mind of some (not to say of many) an impression that a greater efficacy attaches to the words of the Form of Absolution when pronounced by the "priest," than if they were read out by a deacon. And thus it comes to pass that a *deification of the minister of God* (more or less) takes place amongst us. The transition from this idolatry to that nearer approximation to (if not identification with) the Romish blasphemy taught and practised in Tractarian congregations, is but too easy; and hence it has proved, and still proves to Protestant laymen, a grievous stumbling-block.

Now it has been asserted, that there is no *authority* in our Church for such a distinction and custom. May I re-

quest you kindly to inform me whether, or no, this assertion is correct. Should it be so, then, although this dangerous and prejudicial custom may be permitted for a time to continue, our essentially Scriptural and Evangelical, and therefore, of course, *Protestant* Church, will be vindicated (so far as her authoritative teaching and enactments are concerned) from this "appearance of evil."

I remain, Sir,
Truly yours,
ALPHA.

NOTE.—"Pope Innocent III., in whose reign the Inquisition was founded, writes, 'Christ hath set one man over the world, him whom He hath appointed His vicar on earth: and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to His vicar by all, that there may be one fold and one shepherd.' And Gregory VII., in his epistle says, 'The Roman pontiff by right is *universal*. In him *alone* is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in all the churches: it is the only name in the world. It is his right to depose kings. His sentence is not to be repealed by any one: it is to be repealed by himself alone. He is to be *judged by none*.'"

"Surely he exalts himself above the authority of God, who supersedes His word, and imposes his own will in its stead,—who takes away one of the commandments from the decalogue, and insists upon the worship of the images of saints,—who shuts up the Holy Scriptures, by which alone God's word and will can be known and followed,—who withholds the cup from the laity, which Jesus desired 'all' to drink of,—who forbids marriage to the priesthood, which God hath declared to be honourable in *all*,—who commands to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. In which two latter circumstances he is a striking exemplification of that apostate spirit mentioned in 1 Tim. iv. 1—3, and which likewise is applied to Antichrist."—*Elements of Prophetic Interpretation* by the Rev. J. W. Brouks, chap. on the Antichrist.

* See these two instances quoted by Mr. Habershon, in his "Dissertation," p. 317.

THE EXHIBITION OF 1851.

To the Editor.

Sir,—I seldom pass the new Royal Exchange without reading with a thankful heart, the inscription which crowns and sanctifies the building,—“The earth is the Lord’s, and the fulness thereof.” We believe that to his Royal Highness, Prince Albert, we are indebted not only for having those words at all, but for having them carved in our mother-tongue; so that the countless thousands who throng that busy mart may all be told, with the silent eloquence of Scripture, whose are all things, who giveth power to get wealth, and who it is that “maketh rich and maketh poor.”

The beautiful design for the exhibition of 1851 is now being actively carried into execution, and before May shall arrive, England will have completed a gigantic store-house for the specimens of every conceivable branch of the industry of the world. If spared to wander through the wonders of that conservatory of all that will be rare, beautiful, and useful, we shall see its thousands of receptacles exhibiting to us what are called the products of nature, but in which we read the handiwork of God. Whether, then, we shall be enabled to trace, from their first beginning, these raw materials, or follow them step by step from the moment man takes possession of the gifts of the Creator and fashions them into things for the use, the comfort, or the luxury of his fellows, we trust that we shall be enabled to give God alone the glory for all the boundless wealth that He has given, for the mind that He has implanted, for all the wisdom and the skill, the energy and the industry which is alone controlled and supported by unseen but almighty power and wisdom. Over the portals of this universal store-house of the ingenuity and industry of man, I trust his Royal Highness, Prince Albert, will place some inscription in most of the languages of the globe,

descriptive of our dependance upon Him “in whom we live and move and have our being,” that all the motley crowd of visitors may know that England at least acknowledges God.

But, sir, I trust that we shall not only *thus* acknowledge the God of the whole earth:—our Church and the various bodies of orthodox dissenters will, I hope, take the valuable hint thrown out by the Bishop of London, and set themselves to provide for the Sabbath worship of the many thousands of foreign visitors who may sojourn for a while amongst us. Let us see if, in the few months which are yet before us, we cannot organize some plan whereby these visitors may not only have a house of prayer, but may hear in their own tongues the wonderful works of God. For our own Church, we have our Liturgy translated into very many languages, and it would not be difficult to find clergymen who could speak simply yet effectively, the words of eternal life, whether in French, Italian, Spanish, Portuguese, &c. If it be otherwise, it will not speak very favourably for our system of education, that we labour to make our students deeply and critically read in two or three ancient languages, and allow them to be all but ignorant of those spoken by the living, with whom we may chance to come in contact.

Once more, sir, let me express the earnest hope, that this forthcoming exhibition may not still further increase the fearful amount of Sabbath desecration under which the land mourns, and for which God will surely punish us as a nation. The Directors of our Railway Companies, will doubtless be tempted to run monster Sabbath excursion trains to and from London; our bishops, our clergy, our ministers of every denomination, with a God-fearing laity to support them, must use their most strenuous endeavours to stop this flagrant violation of the fourth commandment.

I am, Sir,

Yours faithfully,

H. I.

Reviews, and Short Notices of Books.

A MEMOIR OF THE REV. H. W. FOX, B.A.,
of Wadham College, Oxford, Missionary to the Telooگوو people, South India. By the REV. G. T. FOX, B.A.,
of Durham. With a Preface by
 the REV. H. V. ELLIOTT, M.A.,
Incumbent of St. Mary's Chapel, Brighton. 12mo. pp. 378. Seeleys.

[Concluded from p. 531.]

WE pass over the next chapter of the Memoir, which communicates the facts of his taking his degree, his acceptance by the Church Missionary Society, as a missionary among the Telooگوو people, his ordination and marriage, and his arrival at Madras; and we now find him fairly embarked in his arduous but welcome work. A letter written to his sister, from Bunder, supplies an insight into the feelings of his mind at this period, in reference to the task he had undertaken. He says,—

"It is no sinecure to be a missionary. I do not mean anything regarding any work I have at present to do; for my present is just like the work I have had in past years—language—learning—and our movements and changes have hitherto prevented this from coming in any sufficient quantities to prove a weight to me; but I mean that a missionary life does not deliver one from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease, which have been my besetting sins all along; just the same reluctance to prayer and reading of the Scriptures. In fact, I see nothing but the grace of God to prevent a missionary from being as cold and dead a Christian as ever vegetated in an English parish. Perhaps there are more temptations of this kind, for all around is ungodly. Probably my work will be deadening to my spirit,—up-hill work with the lowest, most corrupt, and darkened of any men that I ever met; but my Saviour is at my side, He can deliver me; but we do indeed need the prayers of our fellow Christians for ourselves as well as for our people. It is one thing to give up home, country, friends, &c.; to be a missionary is another,—to take up our cross, forsake all and follow Christ. For that *all* which

is to be forsaken has followed me here: it is not without but within: a man may travel, and yet not bear his cross.

"I feel that on me, humanly speaking, rest the souls of thousands yet unborn; for this will naturally be the fountain for spreading Christianity among the ten million Telugu,—in fact, among all the centres of India; and according to our zeal, wisdom, and faith, will the event be."

We might fill our pages with many a deeply interesting picture of the fearful degradation of those whom it was his unremitting aim to bless with the knowledge of a Saviour, but with such recitals, our readers are no doubt painfully familiar, suffice it to say, that in spite of all the opposition arising from the fearful depravity of the people,—their having been taught from one generation to another, by their false faith, to call evil good, and good evil, and their having sold themselves to be the willing slaves of the prince of darkness,—the missionary and his beloved partner persevered, in dependence upon God's Holy Spirit, in their labours, and were not left without encouragement and success. The work they had to accomplish was that of pioneers, involving labour at once the most arduous and the most discouraging, because its effects are not oftentimes manifested until long after those who are engaged in it are taken to their rest; and we doubt not but that it may be truly said to future missionaries to the Telooگوو people, "Other men have laboured, and ye have entered into their labours." But God who often

"Moves in a mysterious way,
 His wonders to perform"—

saw good to interrupt the onward career of the missionary,—the climate of India, so fatal to Europeans, "produced a nervous debility and prostration of strength which quite disqualified him for work;" and he was obliged to seek the restoration of strength by retiring for a season to the Neilgherry Hills. But although laid aside from more active duty, he was not idle, the missionary spirit within him burnt

with a flame as strong and bright as ever.

"A very interesting circumstance occurred about this time, which rendered their visit to the hills a period of great usefulness to one young person, who had previously been sunk in the depths of heathen degradation. It so happened, that there were two children who had come down from Masulipatam to Madras, whose father, an European surgeon, had died when they were young, leaving them property; but the mother, a Teloo-goo woman, who had been a dancing girl, had brought them up in heathenism. After much legal delay, Mr. Tucker was appointed guardian to these children, a girl fourteen years old, and a boy thirteen; and he intrusted the former to the care of my brother and his wife, when they were proceeding to the hills. The girl was perfectly wild and ignorant, and it was with difficulty she could be taught to use a spoon instead of her fingers, to sit on a chair instead of the ground, or to wear an European dress. Her notions of religion were of the most debasing character, and her mind was thoroughly imbued with the heathen superstitions she had learnt from her mother."

After having passed through a preliminary process of breaking in, the character of this girl began rapidly to develope and greatly to improve. During a residence of two years in the Neilgherries, so great was the change, that she returned to Madras, where she was sent to a boarding school, quite a transformed character. During this period also, her mind was improved by the careful instruction which she received; nor did it rest there, for God seemed so to bless the christian teaching she received, that she gave evident signs of an inward and spiritual transformation of His own gracious working.

"The improvement of her character continued after her removal to school; and there was every reason to believe that she had become a truly converted follower of our Lord, when, in the year 1848, she was removed by an early and sudden death, at the age of nineteen."

"My brother took a lively interest in her to the last, looking upon her as one who should be a crown of his wife's rejoicing in the presence of our Lord Jesus Christ at His coming. When on his death-bed, he sent her an affectionate mes-

sage, little supposing that Mary Pater-son, whose spiritual welfare he so tenderly watched over, had already gone before him to the mansions of glory."

The desired result of Mr. Fox's temporary absence from the mission station seems to have been gained, and we read that,

"He returned with his family to Masulipatam, in Oct. 1844, so completely restored in health, as to give him the most sanguine hopes of being able to labour for Christ in India with fresh vigour; but further trials were in store, more severe than he had yet experienced."

"Towards the latter part of 1845, the health of his wife began to give way, and so rapidly did it decline, that there seemed no other remedy than an immediate removal to a better clime. In this state of anxiety he embarked coastwise for Madras, purposing to send his wife and children to England, and return to his own duties at Masulipatam; but on reaching Madras, the advice of his friends and the medical attendant, induced him to accompany her, for indeed her illness had become so alarming as to render her recovery, even in a better climate, a very uncertain event. She was conveyed on board the barque 'Diana,' on the evening of the 30th Oct., 1845, and the vessel was to have sailed the next morning; but during the night, her complaint, hastened probably by the fatigue of removal, came to a crisis, and she died the following morning, owing to the bursting of an abscess in the liver, which produced suffocation. She was removed on shore, and buried at Madras; every alleviation which the kind sympathy of christian friends could afford, was enjoyed by my brother. But all the sympathy which friends can offer at such times, falls far short of staunching so deep a wound; and unless consolation be poured in from above, and the soul is capable of staying itself upon God,—of finding consolation in the sympathy of Jesus, there must remain an aching void, which nothing can fill; a pain which defies the cure of human remedies."

"Shortly after his wife's funeral, he was obliged to embark with his three children, and proceed on his voyage to England. He had not been many days at sea, before the youngest child sickened, and died."

His cup of trial was now full, but as his troubles abounded, his consolation in Christ did much more abound.

The state of his mind, while thus under the chastening hand of his Heavenly Father, will be seen by a perusal of the following extract from a touching letter written by him to his beloved sister while on his homeward voyage. He says,—

“Often have I wanted to express my thoughts and feelings to you, and have shrunk from beginning to do so,—used as I have been so long, always to have her to communicate my every thought and wish to, and to receive from her the kindest and warmest sympathy, I feel very desolate now that I have no one to tell it to. I cannot write to you at present in a sorrowful tone. I hope that the bitterest time is over; although as they have hitherto come at intervals, I do not know but that all my sorrows may be oftentimes yet renewed, before I am able so fully to rejoice in Christ as that this loss should not pain me. I look indeed to a time when my faith shall be so increased, and my affections so weaned, that *all* my thoughts of my dear Lizzy, may be those of thankfulness and gladness. Now I have many such thoughts of her, and am able at times heartily to bless our dear Lord for his mercy to her, and can see her, as it were, filled with the fulness of His joy, free from all sin and imperfection, and so happy, and dear little Johnny with her. However, at times, all thoughts of her are very full of pain, for every pleasant scene is the more agonizing, because of its former brightness; and I shrink from looking forward, to think of my desolateness. how I still have to go through the rough way and weary land, without her affectionate comfort and presence. However, in regard to these thoughts, I am convicted before God of having loved her more than I loved God; and I very often have ringing in my ears, ‘The idols he will utterly abolish.’”

But sorrow did not hinder sowing; he never lost sight of the main object of his life, which was to bring sinners to the Saviour; and this very letter contains an account of the hopeful change wrought in one of the crew, by reading “Baxter’s Call,” which Mr. Fox had put into his hand. Verily he was a true successor of that Apostle both in doctrine and practice, who charged Timothy to “preach the word,” and to be “instant in season and out of season.” Mr. Fox re-

mained in England for a period of six months, during which he devoted his efforts to the dissemination of intelligence on missionary subjects, and in endeavouring to persuade men to become missionaries themselves. In October he again quitted his native land to return to the scene of former labours, leaving behind him his two children. The separation from them was no ordinary trial, and he returned to India desolate and alone; but a higher than human motive impelled him to the task, and bore him onward; the love of Christ he found sufficient to induce him without a murmur to pursue the path of duty and of usefulness which lay before him. Having safely reached the field of missionary labour, he began as before to strain every nerve to make known the glorious Gospel of the grace of God to the multitudes who were “sitting in darkness and the shadow of death;” and the fruits of his devotedness were beginning to manifest themselves when his health, a second time, began to fail, and it was evident, that to stay longer in a tropical climate would be attended with fatal consequences. With a heavy heart therefore he decided upon quitting his post in India, and again returning to England, not merely for a time, but for good, which he did in the spring of 1848. With a view of carrying on his missionary work to the utmost of his power; although removed from the scene of more active duty, he became assistant secretary to the Church Missionary Society; and, according to the testimony of the Rev. H. Venn,—

“He entered upon the duties of his office in July, with so much efficiency, and in such a spirit, that his seniors in office rejoiced in the hope that he was destined to carry forward the work with youthful energy, and to continue his beneficial aid after they should cease from their labours.”

But God in His inscrutable wisdom, often too deep for human penetration, saw good to ordain otherwise, and was about shortly to bid him “rest from his labours.” In the midst of a career which gave promise of so much usefulness, disease slowly invaded his frame, and death soon after closed

the scene; but the last hours of life's short day were gilded with hope so bright and beautiful, that we cannot refrain from transferring some brief account of them to our pages.

"After some days, in a letter to the writer of the memoir, his sister remarks, 'He asked me if the doctor thought him in danger. I truly replied, not so, but that his state was certainly critical. He then made me promise that I would tell him in case they thought worse of him. At this period he expressed a desire to recover,—that he would rather recover, and labour in God's service. I asked him if he were willing to depart, 'Oh, yes, willing I hope, if it be God's will, which is best; only, if He sees well, I should prefer remaining.'

"Another time he said, 'For me, it is far better to depart; but I am only a young man yet, and I might work in God's service if He raised me up.'

"He was too weak during the whole of his illness to bear continuous reading or praying. One or two verses of Scripture at a time, however, and an ejaculatory prayer, to meet his wants, were great comforts to him; and in this way I repeated to him a great portion of the promises of the Bible, some of them many times over; and most affectingly are they now associated in my memory with him, as having raised the eye of faith, and brought many a smile of angelic happiness across his countenance. Early in his illness upon repeating from John iii. 36, 'He that believeth in him hath everlasting life,' he said, with a solemnity of tone and look I shall never forget, 'I have believed, I do believe.' This was the secret of his strength and comfort throughout his illness, and it was striking that he should have said this to show it at the very commencement.

"The second Sunday before he died, upon my remarking, 'It was the close of the Sabbath, and there remaineth a Sabbath (rest) for the people of God,' he said, 'And what a Sabbath! perfect rest! When shall I get there? It is that little stream which divides us, and makes us shrink. Earth has such hold of us.'

"A doubt of his interest in Christ never arose, nor did a cloud ever come between him and his clear view of his Saviour. I had in my own mind, fears, whether in the hour of nature's greatest weakness, Satan might not be allowed to try him, as he often does God's children; but no, blessed be God, all was bright

to the end. Once, when he seemed distressed, and oppressed by suffering and weakness, I said, 'In going through the dark valley Satan often distresses God's people.' He quickly replied, 'Thank God, he has never been allowed to distress me.'

"This was the day before he died, and I feel assured the same peace continued to the end. Do not imagine, however, that there was no conflict; this I believe will only cease, when 'we put off this corruptible and put on the incorruptible.' Deeply did he feel those seasons, when from extreme weakness he could hold no communion with God. He seemed to reckon his nights, bad or good, in proportion to the degree in which he enjoyed the light of God's countenance.

"When I went into his room the next morning he said to me, 'I am very weak, can scarcely speak, but, oh, happy! happy! happy!'

"He now thought his time might be short, and desired to see his children. They got on the bed, and kissed him; he said, 'That is your last kiss. God bless you. If you wish to see papa again you must come to heaven, where you will find him, and dear mamma, and little Johnny; now good-bye.'

"One of the servants told me that, whilst sitting up with him one night, he began to repeat from the Revelation, 'What are these arrayed in white robes, and whence came they?' then pausing, as if memory failed him, she concluded the passage, 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' Then he said, 'Ah! there will be many from India,—many from the Teloo-goo nation.' He then spoke of the approaching (Church Missionary) Jubilee, how he had written for it, preached for it, prayed for it; adding in a joyful tone, 'It will be a glorious jubilee for me.'

"On his mother asking him whether he repented having given his life to the missionary work, he said, 'No, never! If I had to live over again, I would do the same.' This he said only a day or two before he died, when he knew that he was, humanly speaking, losing his life in consequence of his labour abroad and at home in that cause,—a cause so glorious, even the rescuing of immortal souls from sin and Satan,—that it was dearer to him than life itself, through love to his Redeemer."

Speaking of Christ, he said,—

"It would be ten thousand times better to be with Him; perhaps I may see Him to-morrow.' 'The happy calmness of tone and look with which he expressed himself throughout was striking; it was the result of a firm conviction of the certainty and reality of the truths he believed and the glory he anticipated. I never witnessed anything like excitement in him; it was the sober certainty of waking bliss which filled his heart; and there was a reality about it that made me almost feel as if faith were turned to sight.

"He was now getting very near putting off this mortal body; his hands were like ice; he begged me to come closer to him, he could not see me. 'My sight is going—it is coming back.' 'It will come back in eternity,' I said. For the last two days he could hardly bear me to absent myself from him; and if I left the room he would send for me, and have me sit close to him, ministering to his bodily and spiritual wants. 'How different your hand is to every one else's,' he said, as I bathed his forehead with eau-de-Cologne. 'Do you like it best?' 'Oh, yes.' I had left him a few minutes, he sent after me. When I came, 'Oh, Isabella, I want some of your comfort.' I said, 'You mean God's.' 'Yes; read me some passages.'

"Once previously I had taken up 'Clark's Promises,' and he said, 'Not that little book, the real Bible.' Once he remarked, with a happy smile, 'There (in heaven) there will be no Bible.' During this last day, he frequently exclaimed, 'Lord, why tarriest Thou; come, Lord.' But always adding, 'God's will be done,' or, 'God's time is best.'

"Whilst sitting quietly by him, he exclaimed, 'How happy! If it pleased God, I may just sink away thus, it will be a great mercy.' At three o'clock of this last day, he said, 'Oh, Lord! gracious Lord! loving Jesus! How gracious He is. Oh, let me go to-day! O Lord, Thou knowest best! Are there two or three hours yet before God comes! Pray that He will come.'

"And now the last enemy was nearly conquered, for 'death,' as he himself had remarked, 'is called an enemy.' He had for the last two days and nights frequently seemed near going, so that even now I scarcely knew whether he might not still linger for a while, though my prayers were joined with his, that if it were God's will, his happy soul might speedily be released. I heard him faintly

saying to himself, 'Jesus, Jesus, must be first in the heart.' I said, 'He is the first in yours.' 'Yes, He is.' They were his last words. I felt his firm grasp of my hand relaxing, his pulse was gone; his breathing became slow and more faint. I sent for you and my mother, and soon after your arrival he gently ceased to breathe, and was with our Saviour."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

LETTERS TO YOUNG PEOPLE. *By the late* WALTER A. SHIRLEY, D. D., *Lord Bishop of Sodor and Man.* pp. 164. *Hatchards.*

The removal of Bishop Shirley so speedily after his consecration to the see of Sodor and Man, was a mysterious act of the providence of God. We had trusted that he was destined not only to labour well in that limited sphere for the faithful exercise of the episcopal office, but that we might have had the more extended benefit of the genuine simplicity and earnest devotedness of his true christian character in one of the larger sees. His Life is a most interesting piece of biography; and we think that this separate publication of Bishop Shirley's Letters, not only to his own children but to those young people in whose welfare he was interested, will prove a most acceptable and useful present to youths of the same age. Dr. Shirley was glad, in the words of the editor of this selection, "to cultivate such an intercourse, in the belief that it might be so managed as to be made a very powerful instrument for the formation of character." And while we have been much gratified by the affectionate and simple style in which this good man wrote to his youthful friends, we rejoice in the earnest manner in which he ever kept steadily before them the all-important concerns of eternity.

THE TWO ROCKS. *By* A. M'CAUL, D.D.
12mo, sewed. pp. 23. *Wertheim*.

WHY DOES THE CHURCH OF ROME
HIDE THE SECOND COMMANDMENT
FROM THE PEOPLE? pp. 48. *Ditto*.

THE POPE A PRETENDER. *By* R. B.
SEELEY, Esq. pp. 16.

THE COUNTRY IN DANGER. *By ditto*.
pp. 16.

LECTURES ON ROMANISM: *Eight Lec-
tures by the* REV. JOHN WEIR,
*Minister of the Presbyterian Church,
Islington.* J. H. Jackson.

It would be almost an endless and a somewhat wearying task both to ourselves and to our readers were we to give anything like a notice of a tithe of the hundreds, if not thousands, of sermons and pamphlets, published, and publishing, on Romanism and Tractarianism.

We can but express the satisfaction with which we find so able a man as Dr. M'Caul upsetting in these tracts for the million, the false pretensions of the Romish Church, and his exposure of its glaring omission of that com-

mand of God which convicts and condemns her idolatry.

For strong common sense, and a clear and succinct statement of the utter nullity of the Roman Pontiff's claim upon the allegiance of the universal Church, as the vicar of Christ and the successor of St. Peter, we do but give expression to a very widely-spread feeling, that Mr. Seeley's tract stands almost alone. The same may also be justly said of this able layman's speech at Buckingham, and which he has well entitled "The Country in Danger."

Mr. Weir's "Lectures on Romanism," are eminently calculated to meet the efforts of Father Oakley, and his coadjutor-band of strange-looking and false-teaching monks. As far as we have had opportunity to peruse these lectures, we can testify that they bear the amplest evidence of the most perfect knowledge of the controversy itself; are prepared with the greatest care, and are characterized by the spirit of love for the souls of men, while they are most determined in their opposition both to Romish and Tractarian error. It gives us real pleasure to learn that Lord Ashley has allowed Mr. Weir to dedicate to him the entire series.

Intelligence.

RESIGNATION OF THE REV. W. BENNETT,
OF ST. PAUL'S, KNIGHTSBRIDGE.

WE were prepared to congratulate our readers upon what we should have called the first-fruits of the Protestant movement against Popery proper and its Tractarian imitation. A correspondence has been going on for a length of time between Mr. Bennett and his diocesan, relative to the performances of the former at St. Paul's, and more especially at St. Barnabas. Lord John Russell's letter, and the popular outcry against the "mummeries of superstition" practised in Protestant Churches, at length brought the matter to a crisis. Mr. Bennett stoutly persisted in his right to have in his churches, whatever of obsolete customs or semi-Popish usages he could gather from every quarter, and wherewith he could

best disguise the real worship of the Reformed Church of England. This the Bishop,—after a strange amount of inconsistent parleying, and still stranger participation in the very ceremonies complained of,—is forced altogether to protest against. Upon this Mr. Bennett resigns, and the Bishop accepts, absolutely and finally, as is thought, a resignation so imperiously called for by every consideration of the case. At the time we write, a report is rife, that the matter is being patched up, that Mr. Bennett is to make concessions, doubtless having his *quid pro quo*, and, that upon promises of abstinence from Romish propensities and defiance of episcopal authority, he is to be suffered to remain for a little longer, the betrayer of the Protestant Church of England, in his extensive parishes of St. Paul and St. Barnabas. We feel

certain that the realization of this rumour will raise such an outcry from a justly indignant and aroused laity, that the Bishop of London will not be able to silence. These are times when a faithful, steady, and consistent resistance must be made, on the part of the whole episcopate, both to Rome without and Rome within. If they tamper with traitors, or falter in their clear and responsible duties, they cannot wonder at the alienation of the great body of those who would otherwise be their most zealous fellow helpers. If, ten or fifteen years ago, the Bishops had listened to those who foresaw the present natural development of the Newman and Pusey movement, they would not now have had to deplore a schism which their own timidity, or in some instances positive half-hearted Protestantism, has suffered to be widely organized throughout the kingdom.

THE ARCHBISHOP OF CANTERBURY'S
REPLY TO AN ADDRESS FROM CERTAIN
LAY MEMBERS OF THE CHURCH
OF ENGLAND.

We have a strong objection to the course of action which these laymen have adopted, by questioning the Archbishop on the subjects in which they, as individuals, may feel deeply interested, but for which their disconnected efforts will effect little or nothing. It was not fair to his Grace to propose the questions, neither could the applicants hope to elicit from a person clothed with such high and responsible authority replies that could by possibility be satisfactory to themselves, or which could form any sure ground for ulterior and more combined proceedings.

As we observe that a correspondent ("C. A.") has taken notice of two clauses of the Archbishop's reply, and as we ourselves intend to consider his Grace's letter somewhat in detail in our next Number, we shall now be content with giving the letter itself, for the consideration of our readers.

"Sir,—You will excuse me if in a time of such engagement, I answer your questions more briefly than perhaps you expect, but I will in a few words give it as my opinion,—

"1. That only great unfaithfulness and very objectionable practices in his parish church should induce a layman to leave it for another; but that, when salvation is concerned, order is a secondary consideration.

"2. I do not think that the occasion is such as to justify the demand of a pledge from a member of parliament to any particular measure.

"3. Men's minds are at present in so excited a state that any alteration of the Prayer-book or Act of Uniformity is further removed than ever. Those who object to any part of the Liturgy should be reminded that it treats of subjects on which there always has been difference of opinion among members of the Church.

"The principal duty of the laity, at present, is to promote the teaching and preaching of the Protestant faith wherever an opening for it appears.

"I have the honour to be

Your obedient servant,

J. B. CANTUAR."

We wish the Archbishop, and his brethren on the episcopal bench, could be brought to see that the following quotation from a late leading article in the "Morning Herald," only speaks what is now thoroughly the mind of the laity. "It is beyond a doubt that the time has arrived for the cleansing of the Church once for all from the impurities of Tractarianism, and for widening the base of a national establishment by an enlightened regard to the wants and sympathies of our national Protestantism."

REV. THOMAS MORTIMER, B.D.

It is our intention to compile for next month's Number, a short memoir of the late Rev. Thomas Mortimer, who has just left the Church below for the Church made perfect in glory; and thus the year has closed over us with the removal of another faithful minister of Christ, in times in which, to the eye of sense, we can ill spare so valiant a standard-bearer.

TO CORRESPONDENTS, &c.

We have to apologise to several correspondents, for having to postpone the insertion of their communications. A press of matter must also be our excuse for abridging the space usually devoted to notices of books; we hope, however, in the coming year, considerably to extend this interesting department of our duties.



